

August 22
The Queenship of Blessed Virgin Mary

Dear Seminarians:

The seminary community is truly to be a home where the Word of God nourishes, sustains, and grows your faith as a believer and disciple of Jesus Christ. As Our Lady and Saint Joseph cared for Jesus, the Word Incarnate, in a homestead where Our Lord grew in wisdom and strength so too does a priestly vocation.

The Church envisions the seminary as a real community after that of the apostolic community comprised of those first apostles chosen by Jesus Christ to be with Him as they learned and witnessed the events of our salvation. While each of you belong to your diocesan Church or religious community, it is here at Notre Dame Seminary where your connection to Christ and the Universal Church is made possible while you discern a priestly vocation. In short, Notre Dame Seminary is not accidental to your status as a seminarian rather a most essential element of it.

Therefore as a visible community and visible society of believers, we must observe structured, disciplines, and a way of life that enables you to keep focused in your prayer life, your intellectual formation, and your human growth. This handbook represents the commitment of the Church to you as envisioned by the governing documents of priestly formation.

Since every community is organic by nature, this handbook does not capture every aspect of community life. I ask that you read carefully through it and to review its content with your formation and spiritual directors. If you need clarification, please feel free to see me. Fidelity to the norms of community life signifies your own commitment to priestly formation.

I wish you all the best in this upcoming year. May the Lord bring to completion the graces you have already thus far received.

Sincerely yours in the Lord,

A handwritten signature in black ink, appearing to read "Fr. J.A. Wehner". The signature is fluid and cursive, with the first letters of each word being capitalized and prominent.

Very Reverend James A. Wehner, S.T.D.
Rector/President

Table of Contents

Table of Contents

GENERAL INTRODUCTION	1
A. The Mission of Notre Dame Seminary	1
B. Brief History of Notre Dame Seminary	2
C. Location	5
D. The Archdiocese of New Orleans	6
E. The City of New Orleans and the Parish of Orleans	6
F. The Purpose of a Priestly Formation Program	6
G. Governing Documents on Priestly Formation	7
H. The Unique Mission of Notre Dame Seminary	7
I. Accreditation	9
PRESUPPOSITIONS TO FORMATION	9
A. Formation in the Present Context	9
B. Hopes and Obstacles of Today	10
C. Priestly Formation and the Call to Holiness	10
D. The Identity and Life of the Priest	11
E. Priestly Consciousness of the Church	13
AGENTS OF THE PRIESTLY FORMATION PROGRAM	14
The Holy Spirit	14
The Seminarian	14
The Holy See	15
The United States Conference of Catholic Bishops	15
The Chancellor	15
The Board of Trustees	15
The Rector-President	15
The Vice Rector/Director of Human Formation	18
Director of Spiritual Formation/Spiritual Director	19
Director of Pastoral Formation and Field Education	20
Director of Liturgy	21
Director of Sacred Music	21
Academic Dean/Director of Intellectual Formation	22
Director of Hispanic Formation	23
Director of the Academic Resources Center	23
Director of English as a Second Language Program	24
Director of Counseling Services	25
Business Manager	25
Administrative Assistant to the Rector-President/Director of Financial Aid	26
Director of Facilities	26
Director of Admissions	27
Registrar	28

Director of Library Services	29
Information Technology Department	29
Director of Food Service.....	29
Director of the Development Office	30
Consultative Bodies	30
THE PILLARS OF PRIESTLY FORMATION	32
A. Premise	32
B. Theology Level Formation	32
C. An Integrated Formation	33
D. Human Formation	33
E. Spiritual Formation	37
F. Intellectual Formation.....	43
G. Pastoral Formation.....	46
H. The Integration of the Four Pillars: Operational Goals and Objectives	56
I. Human Formation Pillar	58
J. Human Formation Proper to the School of Theology	61
K. Human Formation Goals Proper to Pre-Theologians	64
L. Spiritual Formation Pillar	66
M. Spiritual Formation Goals Proper to Theologians	68
N. Spiritual Formation Goals Proper to Pre-Theologians	69
O. Intellectual Formation Goals Specific to Theologians	70
P. Intellectual Goals Proper to Pre-Theologians.....	71
Q. Pastoral Formation Goals Proper to Theologians	72
R. Pastoral Formation Goals Proper to Pre-Theologians	73
THE WORK OF PRIESTLY FORMATION	74
A. Discernment and Formation	74
B. Formation Advising	76
C. Counseling Services	77
D. Spiritual Direction	78
E. The Relationship Between Internal and External Fora.....	79
F. Weekly Formation Conferences	83
FORMATION -- EVALUATION	83
A. Formation Advising and Spiritual Direction	83
B. Formation Advisor Meetings	84
C. Formation Plan.....	84
D. Self-Evaluation	85
E. Faculty Evaluation	86
F. Evaluation Conference.....	86
G. Formation Faculty Vote.....	87
H. Formation Advisor's Report.....	88
I. Formational Probation.....	89
J. Withdrawal from the Program	89
K. Dismissal from the Program	90
M. Seminarian Appeals Process.....	90
N. Records and Files.....	90

O.	Protection of Information Policy	91
P.	Privacy of Information.....	92
Q.	Directory Information.....	92
R.	Non Discrimination Policy	92
S.	Transcripts	92
	INSTITUTION OF MINISTRIES, ADMISSION TO CANDIDACY, ORDINATION TO THE DIACONATE AND PRIESTHOOD.....	93
	Ordination As Deacon And Priest	94
	Conclusion	96
	Appendix.....	97

GENERAL INTRODUCTION

A. The Mission of Notre Dame Seminary

1. The immediate aim of the theologate level formation program at Notre Dame Seminary is to assist seminarians in their preparation for ordained ministry. Seminarians at the theologate stage of priestly formation have already participated in a seminary program discerning a priestly vocation and therefore bring to the theologate stage of formation a mature experience of formation.

2. Notre Dame Seminary also provides a two year pre-theology program for seminarians who possess an undergraduate or graduate degree and seek to discern if they are called to the diocesan priesthood. The pre-theology program is structured according to the norms of the USCCB's *Program of Priestly Formation* by which seminarians are fulfilling the philosophical, theological and language requirements necessary for formal study of theology.

3. While discernment of a priestly vocation does not formally conclude until ordination to the diaconate, a seminarian who has completed college or pre-theology formation enters the theologate stage of formation with a commitment to prepare for ordination.

4. The seminarian therefore embraces completely and unconditionally the expectations of the seminary program.

5. The seminary program consists of an integrated array of formation experiences centered on the human, spiritual, intellectual, liturgical, pastoral, and personal aspects of the seminarian's life.

6. Every human community exists for a purpose, and each community strives to articulate the principles by which it lives. Notre Dame Seminary follows the guidelines of the governing documents on priestly formation in its formation program. These guidelines express the intent and purpose of the seminary community.

7. A priest is expected to serve God's people wholeheartedly. This loving, unselfish response to the needs of others may at times conflict with personal needs or desires. The world in which we live may view unselfish love and service to others as foolish or unfulfilling. The pursuit of a vocation to ordained ministry in the Roman Catholic Church, therefore, should be understood as a decision that may not be appreciated by everyone. It is, in that sense, a radical decision against some prevailing cultural visions.

8. The role of the priestly formation program is to assist the seminarian to understand the human dimension of life while also challenging him to direct his life toward the loving service of God's people. In order to accomplish this ideal, the seminary formation program places emphasis upon a seminarian's ability to show initiative and progress within the formation program in a personal yet verifiable manner. Each

seminarian is to take personal accountability in accomplishing the demands of seminary formation.

9. The policies that order the lived experience of any community are essential in articulating the purpose for which the community exists. While they must not obscure the purpose, they are nonetheless essential to its achievement. Seminarians are expected to follow closely and purposefully the *horarium* established by the priestly formation program at Notre Dame Seminary.

10. This handbook contains policies and procedures for the purpose of allowing seminarians to discern and pursue their formation with a deliberate intent to accomplish what the Lord is asking of them.

11. The Board of Trustees reviews and approves the following mission statement on an annual basis:

From its establishment as a free-standing seminary in 1923 by the Archdiocese of New Orleans, Notre Dame Seminary has as its primary mission the preparation of men for the ministerial priesthood in the Roman Catholic Church. The seminary, through an integrated and balanced program of priestly formation, seeks to prepare pastors for the Church in the Spirit of Jesus Christ, the Good Shepherd.

As a graduate school of theology, the seminary offers those preparing for the priesthood the Master of Divinity degree program of study. The Master of Arts in Theology is also offered, especially to non-seminarian applicants preparing for leadership and catechetical roles in the Church, and to anyone seeking to deepen his or her understanding of Catholic theology. Additionally, a pre-theology program (non-degree) prepares seminarians to enter the graduate theology program.

While primarily preparing men to serve as priests in the southern region of the United States, Notre Dame Seminary participates in the missionary activity of the Church by promoting a spirit of mission among its candidates for priesthood and by assisting certain missionary dioceses in other areas of the world.

B. Brief History of Notre Dame Seminary

12. The establishment of a diocesan seminary in lower Louisiana was a keen concern of Bishop Louis Dubourg (1815–1826). It also proved a point of honest disagreement between himself and Bishop Joseph Rosati, C.M., the first rector of St. Mary’s Seminary of the Barrens in upper Louisiana (1818), and his coadjutor since 1824. Bishop Rosati reasoned that, although property was available for a seminary on a thousand-acre site donated for that purpose by Father Bernardo de Deva in Platteville on Bayou Lafourche, priests were too scarce in both upper and lower Louisiana to assure staffing adequately a second seminary.

13. Bishop Dubourg’s plan was finally realized by Bishop Antoine Blanc (1835-1860) who, in 1838, negotiated an agreement with Father John Timon, C.M., Superior of

the Congregation of the Mission or Lazarist Fathers, to open a seminary in Platteville next to Assumption Church on Bayou Lafourche.

14. The official name of the institution was "The Ecclesiastical Diocesan Seminary of St. Vincent de Paul," but it was popularly known as Assumption Seminary. The first rector was Father Bonaventure Armengol, C.M. In describing the building, the editor of the 1839 issue of the Catholic Almanac noted, "The house ... is 75 feet long, 50 feet deep and two stories high, with a basement."

15. This brick building housed seminarians until 1855 when fire completely destroyed it. The students moved to Faubourg Bouligny, a New Orleans suburb, and lodged in the rectory of St. Stephen's Church on Napoleon Avenue.

16. Three years later a building was erected next to St. Stephen Church and served as a seminary staffed by Lazarists until 1867 when it was suppressed due to the financial distress of the diocese following the Civil War. Despite the shortage of funds, another effort was made little more than a decade later to establish a diocesan seminary. At the end of his life, and just before he sailed to Rome for the First Vatican Council, Archbishop Jean Odin, C.M., had plans drawn up for a building to be constructed next to the Old Ursuline Convent (then his residence) on the site of the former Ursuline chapel which had been known as St. Mary of Consolation. This building was functioning by the end of 1870, at which time Napoleon Joseph Perche was appointed the new archbishop. Although by 1873 this seminary, which was much later remodeled to become St. Mary's Italian School, had forty students and was staffed by priests of the Archdiocese, it too succumbed to financial pressure and was closed in 1881.

17. Nearly another twenty years passed before it was decided to reopen the seminary that had been built in the Faubourg Bouligny district next to St. Stephen Church. However, Archbishop James H. Blenk, S.M., rescinded that decision after only seven years.

18. Two years after his arrival as Archbishop Blenk's successor, Archbishop John W. Shaw (1918-1934) called a meeting of laymen at his Esplanade Avenue residence for the purpose of discussing with them the ways and means of erecting a substantial building on a site acquired in 1910 through the efforts of Father Francis Prim, a pastor of Mater Dolorosa Church in the Carrollton section of New Orleans.

19. An outcome of the August 20, 1920, meeting was the launching of a capital campaign. By the following January the campaign netted close to \$1 million from some 50,000 subscribers. Encouraged by this broad-based display of interest and generosity towards a permanent major seminary, the archbishop commissioned the architect, General Allison Owen, to draw plans for Notre Dame Seminary.

20. The corner stone was laid for the handsome chateau-like building on May 7, 1922. The seminary began functioning on September 18, 1923, with 25 students from the

three Louisiana dioceses registering for philosophical and theological courses. In 1925, the current archbishop's residence was built next to the seminary.

21. From the beginning of the seminary until 1967, the Marist Fathers of the Washington Province administered the seminary. The first rector was Father Charles Dubray, S.M. The number of students remained small through the formative years, not exceeding 60 until September 1932.

22. Substantial benefit for the seminary was designated from the Capital Campaign which was launched by Archbishop Francis B. Schulte.

23. In 1997, the first history of Notre Dame Seminary was published entitled, *The History of Notre Dame Seminary*, written by Reverend Mark Raphael, who was a seminarian at the time. This history was produced for the 75th anniversary of the seminary's opening, a jubilee celebrated throughout the academic year of 1998-1999 with an Open House in September, a special Eucharistic Celebration in October, and a special Alumni Day celebration in February 1999.

24. Notre Dame Seminary observes its 90th anniversary during the 2013-2014 academic year. Preparing for this historic anniversary, Archbishop Gregory Aymond, the first native-born priest to be appointed Archbishop of New Orleans, received a \$7 million gift from Mr. and Mrs. Thomas and Gayle Benson, owners of the New Orleans Saints NFL football franchise, for the renovation of the Shaw Hall residential rooms. Renovations included the installation of an air temperature control system in each room, the installation of new restrooms, and a complete redesign of the dining room.

A \$25 million joint campaign was launched in Fall 2012 between Saint Joseph Seminary, Covington, Louisiana, and Notre Dame Seminary. The campaign is co-chaired by Archbishop Aymond and the Bensons.

25. In the early 1950's, as enrollment proved too large for the 90 students' rooms, Archbishop Joseph Francis Rummel (1935-1964) raised nearly \$1 million to construct St. Joseph Hall. The archbishop raised the funds to coincide with his 25th anniversary of episcopal consecration and his 50th in the priesthood. The architect for this building was Jack J. H. Kessels.

26. St. Joseph Hall, which has some student and faculty rooms, houses the seminary library with a capacity of 200,000 volumes and has an auditorium attached. Previously, Archbishop Rummel had provided a permanent brick residence on the campus for the Sisters of the Holy Family, which later was occupied by the Order of Discalced Carmelites under whom the house was known as the John of the Cross House of Studies. Today, the house serves as a House of Discernment for men who are discerning the possibility of entering the seminary.

27. During his relatively short tenure as apostolic administrator and archbishop, the Most Reverend John P. Cody (1962-1965) laid the groundwork for the emergence of

Notre Dame Seminary into a provincial seminary exclusively for theological students. Prior to the establishment in 1964 of the St. John Vianney Preparatory School, also located in the Carrollton section, diocesan seminarians normally spent six years at St. Joseph Preparatory Seminary (established by the Benedictines at Gessen, Louisiana in 1891) and then six more years at Notre Dame Seminary. St. Joseph Seminary College (in Covington, Louisiana since 1902) became a four-year college seminary in 1968, serving principally the province of New Orleans.

28. In addition to the Marist Fathers, diocesan priests and others of specialized competence have been professors and lecturers at Notre Dame Seminary since the arrival of Archbishop Philip M. Hannan in 1965.

29. In 1984 a special evaluation team created by the Vatican for the purpose of studying and advising American seminaries visited Notre Dame Seminary. In 1993, Notre Dame Seminary completed its 70th year of service to the Archdiocese of New Orleans and to the Gulf South Region. In 1995 a self-study was conducted and was followed by visits from the accrediting agencies.

30. A few noteworthy events have occurred which have become a part of the seminary's history. Outstanding among these has to be the visit of Blessed Pope John Paul II in 1987. Not only was this the first visit of any Roman Pontiff to New Orleans, but for the two nights of his sojourn here, the Pope slept in the adjoining residence of the Archbishop. The first enthusiastic group to greet the Pope was the Notre Dame seminarians.

31. In 1993, the archdiocese celebrated its bicentennial. Many different events marked the year-long festivities: special liturgical services, an exhibit at the New Orleans Museum of Art, the publication of a nearly 700-page volume of collected essays, gatherings for the young and events for the faithful. The faculty and seminarians were active participants at many of the events. A. Notre Dame Seminary will use the funds to renovate Saint Joseph Hall.

32. As a graduate school and a seminary, Notre Dame Seminary continues to be an apostolic community of faith forming future priests for the Church as well as a center of theological studies preparing the laity for ministry and leadership positions in the Church.

C. Location

33. Notre Dame Seminary is located in the Carrollton section in the heart of New Orleans, Louisiana. Minutes from the beautiful "Garden District" and picturesque Audubon Park, the seminary is just minutes from downtown via Interstate 10. The longest running street car in the world which brings travelers to the French Quarter section of New Orleans is blocks from the seminary. Seminarians have at their disposal opportunities for entertainment, cultural activities, exhibits, and fine dining.

D. The Archdiocese of New Orleans

34. The diocese was created on April 25, 1793 and was established as the archdiocese on July 19, 1850. It is comprised of 4,208 square miles incorporating Jefferson, Orleans, Plaquemines, St. Bernard, St. Charles, St. John the Baptist, St. Tammany, and Washington Parishes. The Catholic population is 485,973 from a total population of 1,214,932. The first bishop was Luis Penalvery Cardenas. Archbishop Gregory Aymond is the current Archbishop and the first New Orleans native born Archbishop. He is the fourteenth Archbishop and the seventeenth Bishop of New Orleans.

E. The City of New Orleans and the Parish of Orleans

35. The New Orleans metropolitan area offers many cultural attractions. Seminarians are encouraged to attend off-campus lectures, forums, seminars, plays, operas, films, *etc.* Reduced rates are available at many galleries and theaters in New Orleans.

36. Educational institutions, which afford many such programs, include Loyola University, Xavier University, Tulane University, Our Lady of Holy Cross College, Southern University of New Orleans as well as the famed New Orleans Museum of Arts located less than ten minutes from the seminary.

F. The Purpose of a Priestly Formation Program

37. The formation of men for the priesthood of Jesus Christ is one of the Church's most sacred duties. It comprised a significant portion of Christ's earthly ministry as he himself formed the apostles to carry out the mission of salvation. The Church has been entrusted with the same mission; thus, the priesthood becomes an essential ministry in proclaiming the Gospel of Christ. Blessed Pope John Paul the Great writes in his post-synodal apostolic exhortation on priestly formation *Pastores Dabo Vobis* (PDV 1):

Without priests the Church would not be able to live that fundamental obedience which is at the very heart of her existence and her mission in history, an obedience in response to the command of Christ: "Go therefore and make disciples of all nations" (*Mt 28:19*) and "Do this in remembrance of me" (*Lk 22:19*).

38. The fundamental connection between priestly formation and the pastoral ministry of the Church is so intimate that any variance of this relationship becomes a disservice both to the nature of pastoral ministry and the purpose of priestly formation. Yet, priestly ministry is exercised in collaboration with all ministry in the Church. Therefore, Notre Dame Seminary emphasized the collaborative nature of pastoral ministry which requires both ordained and non-ordained cooperation.

39. *You did not choose me, but I chose you and appointed you that you should go and bear fruit and that your fruit should abide* (John 15:16). These words spoken by Jesus Christ to his apostles remind us that He is the one who calls everyone to the universal vocation to holiness. Our vocation to discipleship as Christians is rooted in the sacrament of baptism. The Lord also gives each person a specific vocation to holiness, according to the mystery of His divine will. The priestly formation program therefore assists the

seminarian with his discernment of a vocation by challenging him to consider first the call to holiness.

40. A call to the priesthood demands that the recipient freely respond to it, that the call be answered. In order to answer the call, the seminarian must place his “total trust in God’s unconditional faithfulness to His promise” (PDV 2). The seminarian must also express an unconditional trust in God by placing himself before the Church who must verify with the seminarian the authenticity of a priestly vocation.

G. Governing Documents on Priestly Formation

41. Notre Dame Seminary strives to implement the ideals of the governing documents on priestly formation that exist both nationally and universally. The vision of priestly formation expressed so beautifully by Blessed Pope John Paul the Great in *Pastores Dabo Vobis* is the instrument that provides the vision for the faculty and administration of Notre Dame Seminary.

42. The theological and ecclesial understanding of priesthood is treated in the documents of the Second Vatican Council particularly in *Lumen Gentium*, *Christus Dominus*, and *Presbyterorum Ordinis*. The specific direction of priestly formation is addressed in the Council’s document *Optatum Totius*. The Holy See’s guidelines for establishing national directives for priestly formation are contained in the *Ratio fundamentalis institutionis sacerdotalis* (1970, revised in 1985).

43. The Holy See has given further direction in many cases regarding specific elements of priestly formation since the Council. Additionally, the *Catechism of the Catholic Church* and the *Code of Canon Law* (CIC) provide a clear understanding of the theological nature of priesthood with the rights and duties accorded to priests. The United States Conference of Catholic Bishops has also given direction to the formation of priests in various documents specifically in the *Program of Priestly Formation* (PPF, 5th edition, 2005).

H. The Unique Mission of Notre Dame Seminary

44. The brief history of Notre Dame Seminary outlined earlier reflects the missionary dimension of seminary formation. The seminary has always been inspired by the pastoral realities of Church and the needs of the faithful. Hence, the language and vision of seminary formation considers the practicalities of pastoral ministry while always preserving the universal theological ideals of priestly formation.

45. The pontificates of Blessed John Paul II, Pope Benedict XVI, and Pope Francis continue to frame the vision of priestly formation at Notre Dame Seminary. The “new evangelization” is the integrating force that unifies the pillars of formation. Rector conferences, formation conferences, course syllabi, homilies, and workshops use regularly the language of the new evangelization thus providing the seminarians a consistent direction to their discernment and formation.

46. The formational theme that captures the direction of the formation program is: *“Disciples of the Lord: Missionary Priests for the New Evangelization.”* This theme summarizes the understanding of the new evangelization as articulated by the USCCB’s document *Disciples Called to Witness: The New Evangelization* (2012) as well as the priority of the new evangelization discussed at the Synod of Bishops in October 2012. The post-synodal exhortation on the new evangelization by Pope Francis also gives practical inspiration to the formation program.

47. Discernment of a priestly vocation involves formation – the seminary is not a retreat center but rather a home of God’s Word forming in men the virtues and charisms needed for priestly ministry. This requires from the seminarian a deliberate readiness to cooperate with the work of God. He therefore is the chief protagonist of his own formation taking accountability for how he will use the resources made available to him.

48. To be a successful priest, the seminarian will learn that he must be an agent of authentic Christian humanism, a promoter of culture, a patron of all that is good in the human condition lived in society.

49. The seminarian therefore discerns his own faith formation, the transformation needed to put aside the “old self” and put on Christ, and his cultivation of the human virtues. Notre Dame Seminary provides a priestly formation that will create in the seminarian a renaissance man.

50. By “renaissance” the formation program emphasizes the need for an integrated formation that considers the human, spiritual, intellectual, and pastoral formation of a seminarian with an outlook of living priesthood in the particular culture of man.

51. Following the incarnational paradigm of God’s Word becoming man within a particular culture and in a particular family, so too the Church seeks to incarnate herself in the family of man. Priestly ministry serves to communicate the grace of God through the life of the Church into each culture.

52. Notre Dame Seminary places before the seminarian the mission of the new evangelization as articulated and defined by the Magisterium of Pope John Paul II and Pope Benedict XVI, and further reflected upon by Pope Francis. Through conferences, homilies, formation and spiritual direction, in the classroom, and discussions with faculty and peers, the seminarian discerns his call as a Catholic to be a missionary of evangelization, considering if the Lord is calling him to the priesthood.

53. Seminarians who are aggressive in receiving a priestly formation will be prepared to shoulder the joys and burdens of pastoral ministry. They will be motivated for the mission of the new evangelization, prepared to engage culture, be spiritual fathers for the People of God, and celebrate the sacred mysteries of our Faith with joy and apostolic vigor.

I. Accreditation

54. Notre Dame Seminary was incorporated in 1948 by the State of Louisiana as a non-profit educational institution with the power to confer degrees. It operates under a charter drawn up in 1970, revised in 1975 and again in 1995. The seminary has been approved by the Louisiana Board of Regents and the Louisiana State Department of Education.

55. Notre Dame Seminary is accredited by the Southern Association of Colleges and Schools Commission on Colleges to award masters degrees. Contact the Commission on Colleges at 1866 Southern Lane, Decatur, Georgia 30033-4097 or call 404-679-4500 for questions about the accreditation of Notre Dame Seminary.

56. Notre Dame Seminary is accredited by the Commission on Accrediting of the Association of Theological Schools, located at 10 Summit Park Drive, Pittsburgh, PA 15275-1103 or call 412-788-6505. The following degree programs are approved by the Commission on Accrediting: Master of Divinity and Master of Arts in Theology.

PRESUPPOSITIONS TO FORMATION

A. Formation in the Present Context

57. The human character of the priesthood is affirmed as necessary in the exercise of priestly ministry. God himself verifies this throughout the sacred scriptures. Moreover, the call of the apostles to priestly service presumed the human qualities of each man. Priestly formation in the seminary is attentive to the realities of the candidates who come with societal influences that demand a formational response that supports those characteristics consistent with priestly vocations and purifies the elements which would be contrary. The influence of faith indeed brings the seminarian to a certain appreciation of the role that the Church exercises in his formation.

God always calls his priests from specific human and ecclesial contexts, which inevitably influence them; and to these same contexts the priest is sent for the service of Christ's Gospel (PDV 5).

58. The human and ecclesial contexts influencing the seminarian are the very arena for preaching the Gospel of Christ. Priestly formation presumes that after ordination the former seminarian returns as a priest to similar human and ecclesial contexts. This particular dynamic of priestly formation parallels the new evangelization, which Blessed John Paul II had called the Church to embrace (*cf.* PDV 2). Priestly formation prepares the seminarian for pastoral ministry to the community of believers in which the seminarian finds his origin.

All priestly formation takes place within the context of the Church as the Body of Christ and in relationship to the Mission of the Church. Thus it is essential that the formation of the candidate for priesthood be integrated within the wider ecclesial dimension so that the candidate understands his

role as a priest to be the representative and servant of the Church (PPF 69).

59. Notwithstanding the necessary considerations of present circumstances, the objectivity of priestly formation is clearly defined in the related governing documents. The Priesthood of Christ is not redefined with every age or generation. Priestly formation of the present day considers both the unchanging nature of priesthood and the circumstances of life which influence the faithful.

60. Nevertheless, each seminary must provide a vision of priestly formation considering its particular charism. The previous section introduces the pontifical character of Notre Dame Seminary as it serves the seminarians in this discernment and formation.

B. Hopes and Obstacles of Today

61. *Pastores Dabo Vobis* succinctly identifies the hopes and obstacles of the present day which undoubtedly offer a challenge not only for preaching the Gospel but also for priestly formation since seminarians enter the seminary as products of their culture (see PDV 6-9).

62. The obstacles to conversion that bring unique challenge for the believer include rationalism, subjectivity, individualism, practical and existential atheism, breakdown of the family, distortion of human sexuality, lure of consumer society, catechetical deficiencies, theological pluralism, and resistance to the Magisterium. All of these obstacles to conversion can influence the seminarian's approach to faith.

63. Priestly formation in the present day also has some unique opportunities for forming seminarians since young people in the United States today are often very open to values inherent in the Gospel and to attitudes which foster life in Christ. These include a renewed desire for justice and peace, care for creation, search for the truth, efforts to safeguard human life and dignity, international solidarity, the contribution of science and technology for human advancement, decrease in libertarian tendencies, an increased love for sacred scripture, a desire to share faith, and a renewed appreciation for sacramental faith.

64. A dialogue between faith and culture is present in priestly formation. The post-synodal exhortation *Ecclesia in America* provides a framework in which this conversation can take place and, at the same time, encourages the development of a true, authentic humanism to which culture aspires.

C. Priestly Formation and the Call to Holiness

65. Ongoing conversion is the vocation of any disciple of Christ. The seminarian pursues ongoing conversion in the priestly formation program in a particular way considering how he might be serving the Church as a diocesan priest. The call to holiness is the vocation of all believers in Christ. Yet each lives their discipleship according to

their state in life. The particular vocation to holiness must be proper and specific to the priest who is configured at ordination to Christ as Head of the Church.

66. The pursuit of holiness is a call to perfection in the ways of the Lord. The seminarian grows in his understanding of faith, hope and love and come to understand how the priest, configured to Christ, is called to be Head, Shepherd and Spouse of the Church.

Priests are bound in a special way to strive for this perfection, since they are consecrated to God in a new way by their ordination. They have become living instruments of Christ the eternal priest (PDV 20).

67. Following the ways of the Lord constitutes the path to perfection. The seminarian must learn that the exercise of pastoral ministry in the Church is conducted in the name of Christ himself. “In this way the exercise of his ministry deeply involves the priest himself as a conscious, free and responsible person.” Priestly formation enables the seminarian to understand the ontological bond existing between the ministry performed and the holiness of the priest, thereby emanating a truly authentic representation of Christ, the Good Shepherd. “The bond tends by its very nature to become as extensive and profound as possible, affecting one’s way of thinking, feeling and life itself: in other words, creating a series of moral and spiritual dispositions” (PDV 25).

D. The Identity and Life of the Priest

68. The call to holiness and the disciplines of conversion move the seminarian from the internal dispositions of spirituality to the external realities of ministry.

And so it is that they are grounded in the life of the Spirit while they exercise the ministry of the Spirit and of justice, as long as they are docile to Christ’s Spirit, who gives them life and guidance. For by their everyday sacred actions, as by the entire ministry which they exercise in union with the bishop and their fellow priests, they are being directed towards perfection of life (*Presbyterorum Ordinis* [PO] 12).

69. The priestly formation program teaches the seminarian the relationship between the spiritual life and the exercise of pastoral ministry.

Spiritual formation also involves seeking Christ in people. Especially in a seminary context, seminarians are to learn how prayer is to be lived out in service of others, particularly the poor, the sick, sinners, unbelievers, and the stranger, but extended to all in the outreach of charity and mercy, and in the quest for justice. Whatever growth in formation and prayer take place, it is not simply meant for the personal enhancement of the seminarian but as a gift to be given in the course of his priestly mission and ministry for the benefit of the Church—for he is a servant of this body (PPF 110).

70. The spirituality of the priest, which involves attention to the spiritual life and the exercise of pastoral ministry, requires that the seminarian have a clear and unequivocal understanding of the priesthood.

“Knowledge of the nature and mission of the ministerial priesthood is an essential presupposition, and at the same time the surest guide and incentive towards [...] training those called to the ordained ministry [...] A correct and in-depth awareness of the nature and mission of the ministerial priesthood is the path which must be taken” (PDV 11).

71. The goal of priestly formation is to form in the seminarian the proper identity of a priest. *Pastores Dabo Vobis* exclaims that “the priest’s identity like every other Christian identity has its source in the Blessed Trinity.” And, it is the Church who possesses the character of this Trinitarian mystery since she has been endowed with all of the gifts of God necessary for leading mankind to the Kingdom (*cf.* PPF 26).

72. The priestly formation program of the seminary must, therefore, delineate the relational dimensions of priesthood which are ultimately sustained in and through the Church. The seminarian must be careful to not search for his identity apart from the *mystery, communio, and mission* of the Church.

The nature and mission of ministerial priesthood cannot be defined except through this multiple and rich interconnection of relationships which arise from the Blessed Trinity and are prolonged in the communion of the Church. In this context the ecclesiology of communion becomes decisive for understanding the identity of the priest, his essential dignity, and his vocation and mission among the People of God and in the world (PDV 12).

73. The life of the priest radiates the identity of being a priest in the image of Jesus Christ. The fundamental relationship that the seminarian comes to cultivate with Christ is that of recognizing the Lord as being Head and Shepherd of his Church (*cf.* PPF 30-32). The *tria munera* charge of the priest, the *munus docendi, munus sanctificandi, and munus regendi* is the life and ministry of the priest. It is for this reason that the seminarian begins to live a life of Gospel radicalism in order that the faithful can see in the priest a true representation of Christ, as Head and Shepherd of the Church.

74. The priestly formation program must challenge the seminarian to embrace the radicalism of the Gospel in living the evangelical counsels of obedience, celibacy and poverty (*cf.* PPF 90-102). Each of these counsels has an apostolic, communal and pastoral character that challenges the seminarian to orient his life to service of the People of God.

75. The priestly formation program keeps the seminarian focused on the person of Jesus Christ in the way he lived his earthly life. The disciplines of the spiritual life connect directly to how Jesus conducted himself particularly in his relationship with the Father and those whom he encountered.

To live in intimate and unceasing union with God the Father through his Son Jesus Christ in the Holy Spirit is far more than a personal or individual relationship with the Lord; it is also a communion with the Church, which is his body (PPF 108).

E. Priestly Consciousness of the Church

76. “Reference to the Church is therefore necessary, even if it is not primary, in defining the identity of the priest” (PDV 12). Priestly formation attempts to form in the seminarian a healthy sense of ecclesial *communio*, the multitude of relationships that a priest is necessarily involved in. “The Trinitarian, Christological, and ecclesiological foundations give us a sense of the nature, mission, and ministry of priests. It is important, however, to add that these foundations only become real and operative in a presbyterate in communion with its bishop” (PPF 18).

77. Because of the strong emphasis on individualism that is so dominant in the culture of the United States and because a diminished Catholic culture, the seminarian who lives in the circumstances of the present day can nurture a false understanding of spirituality which places oneself in a relationship with the Lord apart from the Church herself who is the Body of Christ (*cf.* PPF 108). In developing relationships, it must be noted that special caution in observing “boundaries” is necessary in mature relationships.

78. “Like every authentically Christian spiritual life, the spiritual life of the priest has an essential and undeniable ecclesial dimension which is a sharing in the holiness of the Church herself” (PDV 31). Priestly formation is to foster the seminarian’s appreciation of and dedication to the particular church of which he is a part. This involves his relationship to his bishop and the local presbyterate.

“The priest’s relationship with his bishop in the one presbyterate, his sharing in the bishop’s ecclesial concern, and his devotion to the evangelical care of the People of God in the specific historical and contextual conditions of a particular Church are elements which must be taken into account in sketching the proper configuration of the priest and his spiritual life” (PDV 31).

79. These ecclesial foundations of priesthood must be incorporated into the priestly formation program in order that the seminarian be properly disposed to exercising pastoral ministry with the mind of the Church. The ministry of the priest is exercised entirely in the name of the Church and in collaboration with the diocesan bishop who charges the priest with a particular assignment (*cf.* PPF 18).

80. The seminarian comes to understand that participation in the priesthood of Christ cannot be separated from his relationship to the bishop. “Through the priesthood of the bishop, the priesthood of the second order is incorporated into the apostolic structure of the Church. In this way priests, like the apostles, act as ambassadors of Christ” (PDV 16).

81. In a certain sense, therefore, priestly formation will always have an ecclesial orientation and will take the interests of a particular church to heart since it is to and for that church that a seminarian is preparing for ordination. Ecclesial orientation also includes a pursuit of skills necessary for ministry in the world and society.

82. Notre Dame Seminary is preparing men who are truly pastors of the Church. The formation program reflects the pastoral and practical aspects of priestly ministry. Leadership in today's culture requires a collaborative and cooperative ministry that seeks to build up God's Kingdom considering the many charisms and gifts given to both the ordained and the non-ordained.

83. Seminarians at Notre Dame Seminary are supported with a clear and unambiguous promotion of priestly identity and ministry while also challenging them to consider how leadership promotes ecclesial unity that considers the role of the lay faithful in their call to the apostolate.

84. This formation handbook reflects the efforts of the administration, faculty, staff, and seminarians to fully implement the norms of priestly formation and to discern how men are being formed to respond to the concrete pastoral needs of the Church. In this sense, priestly formation always has an organic character by which a certain flexibility of vision exists in order that true discernment of spirits prevails.

AGENTS OF THE PRIESTLY FORMATION PROGRAM

The Holy Spirit

85. *"The Counselor, the Holy Spirit, whom the Father will send in my name, will teach you all things and will remind you of everything I have said to you"* (John 14:26).

86. The Holy Spirit is the principal agent of formation allowing and providing all the graces needed to be formed after that of Christ, the Good Shepherd. A spirit of humility in a seminarian is a clear sign of how that seminarian has embraced the Cross and has gained a true freedom to follow the formation program.

87. To this end, everyone engaged in the work of priestly formation discerns the ways in which the Holy Spirit is teaching and guiding us to the will of the Father.

The Seminarian

88. "All formation, priestly formation included, is ultimately a self-formation. No one can replace us in the responsible freedom that we have as individual persons" (PDV 69).

89. The seminarian demonstrates "his own convinced and heartfelt cooperation in this work of formation" (PDV 69) by active participation in all areas of the seminary program.

The Holy See

90. The Congregation for Catholic Education is a major dicastery of the Holy See with competence over all matters related to Catholic universities and seminarians. The Congregation is charged with establishing and approving governing documents on priestly formation for the Universal Church.

91. The Board of Trustees and the faculty of Notre Dame Seminary review any documentation that pertains to priestly formation and implements accordingly all norms and guidelines of the Church.

The United States Conference of Catholic Bishops

92. The conference of bishops for the United States promulgated the national document on priestly formation the *Program of Priestly Formation* which is now in its fifth edition. The document is considered binding on all seminarians since it has the *recognitio* of the Holy See.

93. Notre Dame Seminary has structured the priestly formation program in conformity with the *Program of Priestly Formation*.

The Chancellor

94. The Chancellor of Notre Dame Seminary is the Archbishop of New Orleans. After consultation with the Board of Trustees, the Chancellor appoints the Rector-President of Notre Dame Seminary.

95. The Rector-President consults with the Chancellor regarding faculty appointments, major revisions to the formation program, and any significant matters related to the temporal needs of the seminary.

The Board of Trustees

96. The Board of Trustees acts as fiduciary body assuring that the priestly formation program has all the resources required to provide an effective, competent formation program to the seminarians.

97. The ex-officio members of the Board are the Archbishop of New Orleans (chair); all the bishops of the New Orleans Province, the Archbishop and Bishops of the Province of Mobile, the Abbot of Saint Joseph Abbey, the Rector of Saint Joseph Seminary, and the Rector-President of Notre Dame Seminary.

98. The By-Laws and the Articles of Corporation are filed in the Rector-President's office and are available for review by any person.

The Rector-President

99. The Rector-President is appointed by the Chancellor to be the chief administrator and principal agent responsible for the implementation of the programs of formation at Notre Dame Seminary.

100. The Rector-President seeks the counsel and expertise of the Board of Trustees to provide him the material resources to carry out the Church's vision of priestly formation.
101. The Rector-President nominates faculty members for appointment by the Chancellor to carry out the mission of the seminary. The task of formation of candidates for the priesthood requires the seminary faculty to have a spirit of communion and cooperation, so that the unity of the pastoral action of the seminary is always maintained under the leadership of the Rector-President (PDV 66).
102. The Rector-President publishes a current seminary handbook of guidelines and is responsible for its interpretation according to the directives of the governing documents on priestly formation.
103. The Rector-President sets the direction and tone of the seminary program. By creating a climate of mutual confidence and trust, he elicits the full cooperation and involvement of faculty and seminarians. The Rector-President serves as the pastor and spiritual father of the seminary community and is the visible presence of the diocesan bishop to the seminarians.
104. The Rector-President lives on the seminary campus and can act as one of the formation advisors. The Rector-President always serves in the external forum.
105. The Rector-President chairs meetings of the formation advisors in preparation for yearly seminarian evaluations.
106. The Rector-President is responsible for the evaluation process conducted each year. He assures that the evaluation is conveyed to the individual seminarian and maintains the evaluation in the seminarian's personnel file.
107. The Rector-President ensures the conformity of written evaluations of seminarians by formation advisors.
108. The Rector-President works closely with Vocation Directors regarding all matters related to the admissions process.
109. The Rector-President is to nominate to the Archbishop of New Orleans qualified priests from the diocese to serve as adjunct Spiritual Directors. These priests are to possess a sound theological understanding of the priesthood, understand the dynamics of human development, and enjoy a good reputation in the presbyterate. All Spiritual Directors at Notre Dame Seminary are approved by the Archbishop of New Orleans.
110. The Rector-President assigns formation advisors to seminarians and facilitates requests from seminarians who seek to change their advisors.
111. The Rector-President adjudicates disputes between a seminarian and his formation advisor.

112. The Rector-President directs administrative referrals of seminarians for counseling when suggested by the formation faculty.
113. The Rector-President is responsible, in collaboration with the faculty, for making clear to the seminary community the concrete expectations of celibate living and the kinds of behavior which are wrong and inappropriate for seminarians.
114. The Rector-President grants routine and extraordinary permission to be excused from those areas required in the formation handbook according to his judgment.
115. The Rector-President is responsible for the disbursement of any financial assistance or grants given to seminarians.
116. The Rector-President is responsible for maintaining complete and accurate records on all seminarians currently enrolled in the seminary program.
117. The Rector-President is responsible for all official seminary correspondence.
118. The Rector-President issues all invitations to official seminary activities.
119. The Rector-President will give periodic conferences to the seminary community.
120. The Rector-President is responsible for maintaining a current calendar of all seminary activities including liturgy and house activities.
121. The Rector-President, in concert with the faculty, meets regularly with the seminarian association and the leaders of the community ministries.
122. The Rector-President chairs the priestly formation board and all faculty meetings; he schedules and conducts regular faculty meetings.
123. The Rector-President is ultimately responsible for preparing accurate budgets at the appropriate time each year.
124. The Rector-President is ultimately responsible for preparing a detailed capital improvements budget at the appropriate time each year. He is also responsible for coordination of all aspects of approved projects.
125. The Rector-President is ultimately responsible for all records pertinent to the property and its employees.
126. The Rector-President is ultimately responsible for the hiring and termination of all seminary employees. In consultation with employee and faculty handbooks, he is responsible for the implementation of personnel policies.

127. The Rector-President or his designee (Director of Facilities) meets regularly with the department supervisors to coordinate the planning and work of: administrative services, food service, housekeeping and maintenance.

128. The Rector-President is ultimately responsible for approving all individuals and groups seeking access to seminary facilities.

129. The Rector-President is responsible for preparing an annual report which is given at the Board of Trustees regarding all matters related to the formation program at Notre Dame Seminary.

The Vice Rector/Director of Human Formation

130. The Vice Rector is nominated by the Rector-President to the Chancellor for appointment.

131. The Vice Rector reports to the Rector-President relative to his responsibilities in the seminary program.

132. The Vice Rector is to assist in the process of accepting applicants into the seminary program.

133. The Vice Rector serves only in the external forum and serves as a formation advisor.

134. The Vice Rector has immediate supervision over the seminarians regarding the implementation of the formation handbook and the rule of life. He communicates the policies and guidelines of Notre Dame Seminary to the seminary community.

135. The Vice Rector handles all requests and permissions by seminarians. He will consult with the Rector-President when appropriate.

136. The Vice Rector is responsible for implementing the goals and objectives of human formation into the priestly formation program according to the governing documents on priestly formation, particularly the *Program of Priestly Formation*.

137. The Vice Rector facilitates a climate of encouragement and trust in the work of forming seminarians for the priesthood.

138. In collaboration with the other core formation staff, the Vice Rector assists the Rector-President in scheduling conferences and presenters for weekly formation conferences.

139. The Vice Rector lives among the seminarians and acts as one of the formation advisors always serving in the external forum.

140. The Vice Rector acts in place of the Rector-President in his absence.

141. The Vice Rector is a member of the priestly formation board, formation faculty, and faculty council.

Director of Spiritual Formation/Spiritual Director

142. The Director of Spiritual Formation at Notre Dame Seminary is recommended for appointment by the Rector-President to the Chancellor.

143. The Director of Spiritual Formation reports to the Rector-President relative to his responsibilities in the seminary program.

144. The Director of Spiritual Formation, with the collaboration of the faculty, proposes names for adjunct Spiritual Directors. These names are then submitted to the Rector-President for his approval. The Director of Spiritual Formation will nominate priests to the Archbishop of New Orleans for final approval.

145. The Director of Spiritual Formation facilitates the program of individual spiritual direction. He assures a Spiritual Director is provided for each seminarian in consultation with the formation faculty. The Director of Spiritual Formation explains to the seminary community how spiritual direction works, the role of the Spiritual Director, the understanding of the internal forum, and assures that the spiritual direction agreement form is completed in a timely manner.

146. The Director of Spiritual Formation is responsible for the ongoing development of those who serve as Spiritual Directors. This may be accomplished in various ways, including periodic meetings and continuing education opportunities.

147. The Director of Spiritual Formation and Director of Liturgy are responsible for the quality of community prayer and are to address all issues related to prayer on a periodic basis.

148. The Director of Spiritual Formation is responsible for scheduling days of recollection each year and securing those who will lead these days.

149. The Director of Spiritual Formation is responsible for scheduling the annual retreat and securing the retreat master.

150. The Director of Spiritual Formation oversees how the sacrament of penance is being provided to the seminarians.

151. The Director of Spiritual Formation is to give periodic conferences to the seminarians.

152. The Director of Spiritual Formation and Director of Liturgy insure that the seminarians develop a spirituality consistent with diocesan priesthood, especially through living the liturgical year. This necessarily includes proper instruction on the *Liturgy of the Hours* and devotional practices including the rosary, stations of the cross, and worship of the Eucharist outside of Mass.

153. The Director of Spiritual Formation is to insure that the seminarians have proper instruction on spiritual reading.

154. The Director of Spiritual Formation is to insure that the seminarians have adequate access to common resources for spiritual reading.

155. The Director of Spiritual Formation shall live among the seminarians and act as one of the Spiritual Directors.

156. The Director of Spiritual Formation, although a member of the seminary faculty, does not participate in faculty conversations regarding individual seminarian matters. He also serves on the priestly formation board.

Director of Pastoral Formation and Field Education

157. The Director of Pastoral Formation and Field Education is nominated by the Rector-President for appointment by the Chancellor.

158. The Director of Pastoral Formation and Field Education is responsible for implementing the goals and objectives of pastoral formation into the priestly formation program according to the governing documents on priestly formation, particularly the *Program of Priestly Formation*.

159. The Director of Pastoral Formation and Field Education serves only in the external forum and serves as a formation advisor.

160. The Director of Pastoral Formation and Field Education is a member of the priestly formation board, formation faculty, and faculty council.

161. The Director of Pastoral Formation and Field Education delivers presentations as a part of the weekly formation conference program.

162. The Director of Pastoral Formation and Field Education participates in the yearly evaluation process of seminarians.

163. The Director of Pastoral Formation and Field Education coordinates the summer assignments of all seminarians considering the expectations of each diocese/religious community as well as the expectations of the seminary.

164. The Director of Pastoral Formation and Field Education shall meet periodically with the seminarians to discuss the general area of apostolic activity and the specifics of their particular apostolate.

165. The Director of Pastoral Formation and Field Education coordinates the CPE program which includes inviting CPE supervisors to the seminary who interview CPE candidates, providing an orientation to the seminarians about the CPE program, and coordinating post-CPE evaluation.

166. The Director of Pastoral Formation and Field Education coordinates the intern assignment of each newly ordained deacon providing them the formational materials used by the seminarian and the pastor throughout the assignment.

167. The Director of Pastoral Formation and Field Education coordinates the field education programs during the academic year working with site supervisors to confirm how seminarians are receiving pastoral formation in the field education experiences.

168. The Director of Pastoral Formation and Field Education, to the best of his responsibilities, visits each seminarian during the summer to provide support and encouragement to the seminarian as well as receive initial feedback from the supervisors regarding the seminarian's progress.

Director of Liturgy

169. The Director of Liturgy is nominated by the Rector-President for appointment by the Chancellor.

170. The Rector-President is ultimately responsible for all liturgical matters in the seminary and makes final decisions regarding liturgical practices. The Director of Liturgy assists the Rector-President in the liturgical formation of seminarians instructing them in how to participate in liturgy according to the norms of the law.

171. The Director of Liturgy oversees the scheduling of all ministers for all liturgies as well as house ministries associated with the sacred liturgy.

172. The Director of Liturgy is a member of the priestly formation board and the faculty council.

173. Depending on his formation assignment, the Director of Liturgy may serve in either the external forum or the internal forum.

174. The Director of Liturgy chairs the liturgy committee.

Director of Sacred Music

175. The Director of Sacred Music is nominated by the Rector-President for appointment by the Chancellor.

176. The Director of Sacred Music is responsible for implementing the goals and objectives of liturgical formation as they relate to sacred music into the priestly formation program according to the governing documents on priestly formation, particularly the *Program of Priestly Formation* as well as documents on sacred music from the USCCB and documents from the Holy See.

177. The Director of Sacred Music is responsible for directing and coordinating all choirs and the schola.

178. The Director of Sacred Music organizes instrumentalists, as needed, assigning seminarians or contracted instrumentalists to assist with liturgies.

179. The Director of Sacred Music is responsible for music selection and choral/schola pieces used at all liturgies.

180. The Director of Sacred Music coordinates cantors for liturgies.

181. The Director of Sacred Music assists seminarians in areas related to voice and chant development according to the needs of seminarians.

182. The Director of Sacred Music is responsible for conducting community-wide rehearsals when needed.

Academic Dean/Director of Intellectual Formation

183. The Academic Dean is nominated by the Rector-President for appointment by the Chancellor.

184. The Academic Dean is assisted by an assistant Academic Dean (appointed by the Rector-President) and a Registrar (appointed by the Rector-President).

185. The Academic Dean is responsible for implementing the goals and objectives of intellectual formation into the priestly formation program according to the governing documents on priestly formation, particularly the *Program of Priestly Formation*.

186. The Academic Dean oversees the registration, course selection, and degree programs of Notre Dame Seminary.

187. The Academic Dean facilitates professional relationships with the teaching faculty including the implementation of the faculty handbook.

188. The Academic Dean coordinates the faculty seminars that are usually scheduled three times per semester.

189. The Academic Dean provides recommendations to the Vice Rector and Rector-President regarding disciplinary actions for seminarians, *i.e.* academic probation, termination, *etc.*

190. The Academic Dean serves on the priestly formation board and the faculty council. In the absence of the Rector-President, the Academic Dean chairs the faculty council.

191. The Academic Dean assists the Rector-President in the recruitment and retention of teaching faculty members.

192. If the Academic Dean is a priest, he serves as a formation advisor, attends formation advisor meetings, and participates in the evaluation process.

Director of Hispanic Formation

193. The Director of Hispanic Formation is nominated by the Rector-President for appointment by the Chancellor.

194. The Director of Hispanic Formation assists the admissions office in receiving new seminarians who are unable to speak English.

195. The Director of Hispanic Formation assists the Director of Academic Resources Center with the administration of testing new Hispanic seminarians.

196. The Director of Hispanic Formation assists the Director of the English as a Second Language Program when admitting new Hispanic seminarians.

197. The Director of Hispanic Formation assists the Vice Rector with formational matters of Hispanic seminarians.

198. The Director of Hispanic Formation assists the Director of Liturgy and Director of Sacred Music with preparations for Hispanic liturgies.

199. The Director of Hispanic Formation assists in the formation of seminarians who need instruction regarding Hispanic culture and language. The director will provide resources accordingly.

200. The Director of Hispanic Formation is a member of the priestly formation board and is a member of the faculty council.

201. If the Director of Hispanic Formation is a priest, he serves either as a formation advisor or a Spiritual Director. If the Director serves as a formation advisor, he participates in the evaluation process of seminarians.

Director of the Academic Resources Center

202. The Director of the Academic Resources Center is appointed by the Rector-President.

203. The Director of the Academic Resources Center reports to the Academic Dean concerning routine matters related to the position.

204. The Director of the Academic Resources Center reports directly to the Vice Rector regarding formational matters of seminarians.

205. The Director of the Academic Resources Center administers a battery of tests to all new seminarians to assess reading comprehension, math and analytical skills, and writing ability.

206. The Director of the Academic Resources Center offers recommendations to the Rector-President and Vice Rector regarding any support services needed for individual seminarians. The director provides the Academic Dean with information about these recommendations.

207. The Director of the Academic Resources Center provides confidential information to the Academic Dean and professors according to civil law.

208. The Director of the Academic Resources Center assures that all seminarians being provided academic assistance are protected by civil law requirements.

209. The Director of the Academic Resources Center provides information to all faculty members throughout the academic year regarding statistics, trends, and pertinent information relative to academic support services for seminarians.

210. The Director of the Academic Resources Center assists professors in providing accommodations for seminarians who receive support services.

211. The Director of the Academic Resources Center may be asked to provide reports and information to diocesan vocation directors.

212. The Director of the Academic Resources Center is a member of the priestly formation board and the faculty council.

Director of English as a Second Language Program

213. The Director of English as a Second Language Program is appointed by the Rector-President.

214. The Director of English as a Second Language Program reports to the Academic Dean concerning routine matters related to the position.

215. The Director of English as a Second Language Program reports directly to the Vice Rector regarding formational matters of seminarians.

216. The Director of English as a Second Language Program provides assistance to the admissions office for seminarians who do not speak English.

217. The Director of English as a Second Language Program provides testing for all new seminarian non-native speakers to assess the type of programming needed for the new seminarian. This information is provided to the Academic Dean.

218. The Director of English as a Second Language Program recommends to the Vice Rector and Rector-President the type of programming needed for the seminarian to learn English and provides a copy of these recommendations to the Academic Dean.

219. The Director of English as a Second Language Program may be asked to discuss the progress of individual seminarians with diocesan vocation directors.

220. The Director of English as a Second Language Program is a member of the priestly formation board and the faculty council.

Director of Counseling Services

221. The Director of Counseling Services is appointed by the Rector-President and reports directly to the Rector-President.

222. The Director of Counseling Services assists in the admissions process of new seminarians by reviewing the psychological report provided by dioceses and religious congregations. The Director of Counseling Services provides a report to the admissions team summarizing the psychological report.

223. While the Director of Counseling Services does not offer a recommendation concerning the acceptance or rejection of applicants, he or she may identify areas of concern in the report and the difficulties that may or may not occur if an applicant is accepted into the seminary program.

224. The Director of Counseling Services offers recommendations regarding seminarians who should receive an administrative referral to meet with the counselor to determine if counseling is needed.

225. The Director of Counseling Services will offer presentations as a part of the weekly formation conference program.

Business Manager

226. The Business Manager is appointed by the Rector-President.

227. The Business Manager reports directly to the Rector-President regarding property, campus personnel, financial, budget, or administrative matters affecting the governance of Notre Dame Seminary.

228. The Business Manager attends the Board of Trustees meetings as a staff resource.

229. The Business Manager is a member of the administrative board.

230. The Business Manager oversees the budget and prepares regular budget reports to the offices and departments of Notre Dame Seminary.

231. The Business Manager oversees the billing of seminarian expenses/tuition to dioceses and religious congregations.

232. The Business Manager pays all bills and accounts all expenditures to line items in the budget.

Administrative Assistant to the Rector-President/Director of Financial Aid

233. The Administrative Assistant to the Rector-President is appointed by the Rector-President.
234. The Administrative Assistant maintains all seminary files and records including materials related to the application process and seminary evaluations.
235. The Administrative Assistant prepares acceptance letters and materials for new seminarians.
236. The Administrative Assistant coordinates all information needed for the Board of Trustees meetings. The Administrative Assistant serves as recording secretary to the Trustees.
237. The Administrative Assistant is a member of the administrative board.
238. The Administrative Assistant helps coordinate the responsibilities of the other Administrative Assistants at Notre Dame Seminary.
239. The Administrative Assistant assists the Rector-President in preparing reports to diocesan bishops, religious superiors and vocation directors.
240. The Administrative Assistant coordinates meetings between the Rector-President and individual seminarians.
241. The Administrative Assistant observes professional confidentiality in handling all matters related to seminarians.
242. The Administrative Assistant prepares all faculty and staff contracts each year.
243. The Administrative Assistant prepares official canonical documentation regarding candidates for the ministries of lector and acolyte, admission of seminarians for candidacy, and candidates recommended for ordination to the diaconate and priesthood.
244. The Administrative Assistant provides information to seminarians regarding financial aid, scholarships, grants and loans available to seminarians.
245. The Administrative Assistant maintains professional confidentiality regarding the financial matters of individual seminarians.
246. The Administrative Assistant assures that all international seminarians are in compliance with all federal and state laws related to immigration status.

Director of Facilities

247. The Director of Facilities is appointed by the Rector-President.

248. The Director of Facilities reports to the Rector-President and the Vice Rector.
249. The Director of Facilities oversees all maintenance and housekeeping staff.
250. The Director of Facilities oversees the maintenance of the buildings and grounds of the campus.
251. The Director of Facilities oversees all purchases of supplies and commodities for the seminary facility.
252. In collaboration with and pending the approval of the Rector-President, the Director of Facilities will normally be responsible for the hiring and termination of all seminary employees. In collaboration with the archdiocesan personnel office, the Director of Facilities is also responsible for the implementation of lay employee personnel policies.
253. The Director of Facilities is a member of the administrative board, which is chaired by the Rector-President.
254. The Director of Facilities will meet regularly with the department supervisors to coordinate the planning and work of: administrative services, food services, housekeeping, and maintenance.
255. The Director of Facilities will meet regularly with the Rector-President to plan and review concerns and issues involving the property, buildings, temporalities, staff, and use of the physical facilities at Notre Dame Seminary.
256. The Director of Facilities receives and facilitates requests made by faculty and seminarians concerning issues related to the facilities, *i.e.* repairs needed in rooms, *etc.*
257. The Director of Facilities collaborates with the Vice Rector concerning security and emergency procedures, *i.e.* fire alarm drills, safety measures.
258. The Director of Facilities assures that all civil law policies are observed at Notre Dame Seminary, *i.e.* facilitating inspections, *etc.*
259. The Director of Facilities reports to the Vice Rector any matters related to seminarians' behavior detected by staff that is inconsistent with seminary formation policies.

Director of Admissions

260. The Director of Admissions is appointed by the Rector-President and reports directly to the Rector-President.

261. The Director of Admissions is responsible for receiving all application materials of candidates nominated to the priestly formation program by diocesan vocation directors.
262. The Director of Admissions arranges to have the application material reviewed by members of the priestly formation board.
263. The Director of Admissions is a member of the priestly formation board.
264. The Director of Admissions is a member of the faculty council.
265. The Director of Admissions observes professional confidentiality regarding all material received and reviewed in the application process.
266. The Director of Admissions along with the Director of Counseling Services and the Rector-President are the only personnel who review the psychological reports provided by diocesan vocation directors.

Registrar

267. The Registrar is appointed by the Rector-President.
268. The Registrar reports directly to the Academic Dean.
269. The Registrar oversees the seminarians' registration of all courses.
270. The Registrar monitors for the seminarians the courses needed to earn the specific degree pursued by the seminarian although primary responsibility rests with the seminarian to insure that he is progressing toward its completion.
271. The Registrar assists the Academic Dean in scheduling the course times each semester.
272. The Registrar facilitates the course evaluation process at the end of each semester.
273. The Registrar assures that Notre Dame Seminary is in compliance with all academic federal and state civil policies.
274. The Registrar works closely with the Business Manager regarding billing and tuition matters.
275. The Registrar assists the Rector-President's Office with the admission of new seminarians as well as new students enrolled in the M.A. Program.
276. The Registrar coordinates the production of formation materials, *i.e.* handbooks.
277. The Registrar is a member of the faculty council.

Director of Library Services

278. The Director of Library Services is appointed by the Rector-President.
279. The Director of Library Services reports directly to the Academic Dean regarding responsibilities associated with the position.
280. The Director of Library Services provides an orientation to all new seminarians about the services and resources of the library provided by Notre Dame Seminary.
281. The Director of Library Services maintains all the resources of the library.
282. The Director of Library Services is responsible for making the library and its resources available to the seminary community by maintaining hours of operation.
283. The Director of Library Services is a member of the faculty council and administrative board.

Information Technology Department

284. The Information Technology Department is staffed by personnel of the Archdiocese of New Orleans.
285. The Information Technology Department works in collaboration with the Director of Facilities.
286. The Information Technology Department oversees the computer systems, hardware and software of Notre Dame Seminary.
287. The Information Technology Department oversees the internet, email and website systems.
288. The Information Technology Department oversees the telephone system and the outside telephone contractors.
289. The Information Technology Department oversees the acquisition and maintenance of the photocopiers under the direction of the Director of Facilities.
290. The Information Technology Department reports any misconduct associated with inappropriate use of technology by seminarians to the Rector-President.
291. The Information Technology Department provides information and an orientation to all new seminarians regarding the computer and information systems of Notre Dame Seminary.

Director of Food Service

292. The Director of Food Service is hired and contracted by the Rector-President.

293. The Director of Food Service reports to the Director of Facilities regarding routine matters.

294. The Director of Facilities represents the interests of Notre Dame Seminary to the Director of Food Service.

295. The Director of Food Service works closely with the Vice Rector regarding seminary events.

296. The Director of Food Service works closely with seminarian representatives regarding seminarian concerns and menu selections.

Director of the Development Office

297. The Director of the Development Office is appointed by the Rector-President and reports directly to the Rector-President.

298. The Director of the Development Office coordinates the annual Gala and Christmas Luncheon with the assistance of seminarians.

299. The Director of the Development Office oversees the coordination of special events that include Alumni Day, fundraising dinners, the publishing of newsletters, mailings to alumni, *etc.*

300. The Director of the Development Office oversees the production of the newsletter.

301. The Director of the Development Office is a member of the administrative board.

Consultative Bodies

302. The Rector-President establishes consultative bodies that assist the Rector-President in discharging the priestly formation program.

Faculty Council

303. The Faculty Council is comprised of all full-time faculty members, both lay and clergy. The chair of the council is the Rector-President. The Registrar and Librarian are also members of the Council.

304. The Faculty Council provides consultation to the Rector-President regarding all aspects of the academic program including curriculum, courses, teaching personnel, faculty handbook, faculty development, accreditation matters, etc.

305. The secretary to the council is the Administrative Assistant to the MA Program.

Priestly Formation Board

306. The Formation Board is comprised of all the Directors of programs at Notre Dame Seminary including the Rector-President (chair), Vice Rector, Director of Pre-Theology, Director of Spiritual Formation, Academic Dean, Director of Pastoral Formation and Field Education, Director of Liturgy, Director of Music, Director of ESL/ARC, Director of Library Services.

307. The Formation Board is convened to review all aspects of the priestly formation program and to implement the norms of the *Program of Priestly Formation* and the *Formation Handbook*.

308. The secretary to the board is the Administrative Assistant to Formation Pillar Directors.

Administrative Board

309. The Administrative Board is comprised of professional staff who have oversight of the campus and the temporalities of the seminary including the Rector-President (chair), Director of Facilities, Business Manager, Director of Development, Administrative Assistant to the Rector-President, Receptionist, Director of Library Services, and a resident priest other than the Rector-President.

310. Administrative Board is convened to review and address matters related to maintenance, housekeeping, campus matters, service contracts, fundraising events, and matters related to temporalities.

Formation Advisors Committee

311. All priests who serve as formation advisors comprise the formation advisors committee chaired by the Rector-President.

312. This committee is responsible for reviewing the progress of individual seminarians according to the norms of the *Program of Priestly Formation*.

313. The Formation Advisors Committee is responsible for recommending advancement of seminarians to the next class level, to receive the ministries of lector and acolyte, to receive admission to candidacy, to the Order of Deacon, and to the Order of Presbyter.

314. The Formation Advisors Committee is also responsible for recommending the dismissal of seminarians from the program, recommending seminarians for pastoral year, and all other recommendations regarding the status of seminarians.

THE PILLARS OF PRIESTLY FORMATION

A. Premise

315. The governing documents of priestly formation speak about the areas of formation a seminarian must address in his discernment and preparation for priesthood. Notre Dame Seminary emphasizes an integrated formation that considers the following pillars: human, spiritual, intellectual, and pastoral formation.

316. While certainly all of these pillars are related, for the sake of clarity, distinctions have been made among the various elements of the program. The functioning of a priestly formation program depends upon the interrelationship of those elements. No one part of the formation process works independently of any other.

317. Each pillar of formation cooperates with the others to prepare the seminarian for an integrated approach to ordained ministry. Priestly formation at Notre Dame Seminary is structured on two different levels: pre-theology formation and theologate formation.

318. Both levels of priestly formation consider the integrative theme – *Disciples of the Lord: Missionary Priests for the New Evangelization*. This description of priestly formation captures the priestly vision of St. Pope John Paul II, Pope Benedict XVI and Pope Francis.

319. The Rector-President will delineate this theme of priestly formation, Disciples of the Lord: Missionary Priests for the New Evangelization, at the beginning of each academic year. The formation faculty will reflect on this theme in formation conferences. Teaching faculty will emphasize this theme as it relates to the intellectual formation of seminarians.

B. Theology Level Formation

320. As indicated earlier, theology level seminarians have already been exposed to seminary life and have advanced into this stage of priestly formation. Therefore, it is expected that theology level seminarians bring with them a maturity and eagerness to embrace priestly formation.

321. Moreover, a shift of emphasis occurs from “discernment” to “preparation.” While discernment is always an underlying activity in a priestly formation program, theology level seminarians direct their formation towards the real possibility they will be ordained to the priesthood. Their attitude, disposition, and focus in formation takes on a sense of preparation whereby the seminarian seeks to cultivate the charisms, virtues, and skills necessary for competent, effective priestly ministry.

322. No doubt the intensity of formation may result in the seminarian needing to discern if, in fact, the Lord is calling him to the priesthood. He therefore approaches his formation in a spirit of humility and obedience.

323. The seminarian places his trust in the Church following the prescriptions of the formation program. What must be avoided is any inclination to subvert the formation program choosing one's own sense of how to be prepared for ordained ministry.

324. Parallel formation results when a seminarian chooses other people or resources apart from the priestly formation program that he believes will better prepare him for the priesthood. This Gnostic tendency can injure one's relationship to the Church and ultimately to the Lord.

325. Submarine formation results when the seminarian chooses to follow the external dimensions of the formation program without interiorizing the meaning or impact of priestly formation. Conversion and transformation does not authentically or completely occur resulting in a candidate for ministry who is not truly prepared for Holy Orders.

326. The theology level seminarian is a humble, obedient and energetic man choosing to embrace the formation program aggressively and without condition allowing the grace of God to prevail.

C. An Integrated Formation

327. Notre Dame Seminary has tailored the priestly formation program to integrate and unify the four pillars of formation in conformity with the *Program of Priestly Formation* and *Pastores Dabo Vobis*.

328. The specific aim of formation is to prepare the seminarian for priestly life and ministry. He must be ready to embrace the final years of formation with a sound theological training, a love for the sacramental life of the Church, and a commitment to form the charisms of prayer, celibacy and obedience.

329. "The seminary and its entire life, in all its different expressions, is committed to formation, the human, spiritual, intellectual and pastoral formation of future priests. Although this formation has many aspects in common with the human and Christian formation of all the members of the Church, it has, nevertheless, contents, modalities, and characteristics which relate specifically to the aim of preparation for the priesthood" (PDV 61).

D. Human Formation

330. "Future priests should...cultivate a series of human qualities, not only out of proper and due growth and realization of self, but also with a view to the ministry" (PDV 43). Human formation is neither psychotherapy nor intensive psychiatric assistance but rather an interactive process entered into with a responsible other who facilitates personal growth through listening and speaking. (see 355) It also involves the collaborative formulation of realistic goals and establishing the means by which these goals may be measured. The goal of human formation is the achievement of mutually recognized goals.

Purpose

331. The purpose of human formation is to develop the personal and interpersonal qualities that will allow each seminarian's personality to develop after that of the Good Shepherd. The diocesan priest leads people to Christ and His Church. Therefore, his personality, attitude, and disposition are to serve as "a bridge and not an obstacle for others in their meeting with Jesus Christ the Redeemer of humanity" (PDV 43).

332. St. Pope John Paul II reminded those engaged in the work of priestly formation that human formation is foundational for the life of grace but also for the other pillars of formation. "The whole work of priestly formation would be deprived of its necessary foundation if it lacked a suitable human foundation [...] Future priests should therefore cultivate a series of human qualities, not only out of proper and due growth and realization of self, but also with a view to the ministry" (PDV 43).

Criteria

333. The goals of human formation are summarized in *Pastores Dabo Vobis* (43-44) and confirmed in the *Program of Priestly Formation* (2005).

- a) Seminarians will possess the human qualities that are signs of personal maturity and that are needed for pastoral service. These include the capacity "to love the truth, to be loyal, to respect every person, to have a sense of justice, to be true to their word, to be genuinely compassionate, to be men of integrity and, especially to be balanced in judgment and behavior" (cf. PDV 43).
- b) Seminarians will manifest the skills required to relate well to all the people they will encounter in their ministry in a variety of cultural contents. Among the qualities the seminary looks for are affability, generosity, kindness, hospitality, courtesy, civility, and magnanimity (PDV 43).
- c) Seminarians will have an affective maturity that is manifested in the capacity for friendship and for living chaste celibacy in a healthy, joyful manner (PDV 44).
- d) Seminarians will demonstrate a well-formed moral conscience through their actions that indicate a responsible freedom (PDV 44).

334. The criteria for human formation, summarized by the *Program of Priestly Formation* challenges seminarians to consider cultivating the following qualities:

- a) The human qualities of truthfulness, respect for others, justice, humility, integrity, affability, generosity, kindness, courtesy, integrity, and prudence, docility, flexibility, joy, inner peace, common sense, and zeal;
- b) The capacity to relate to others in a positive manner and the ability to get along with others and work with them in the community;

- c) Good self-knowledge, self-discipline, and self-mastery, including emotional self-control;
- d) Good physical and mental health;
- e) A balanced lifestyle and balance in making judgments;
- f) Affective maturity and healthy psychosexual development; clarity of male sexual identity; an ability to establish and maintain wholesome friendships; the capacity to maintain appropriate boundaries in relationships;
- g) Skills for leadership and collaboration with women and men;
- h) Capacity to receive and integrate constructive criticism;
- i) Simplicity of life, stewardship of resources, and responsibility for financial obligations;
- j) Temperance with material goods; use of alcohol; awareness of manifestations of consumerism/materialism;
- k) Mature respect for and cooperation with church authority;
- l) Engagement in the community life of the seminary

Instruments

335. The formation program unifies and integrates the goals of human formation in the programming of the seminary. Notre Dame Seminary uses a number of instruments to assist the seminarian in his discernment and formation.

- Instruction from the Rector-President and faculty through weekly conferences, courses, and occasional workshops.
- The personal reflection of the seminarian who examines with regularity his behavior, motivations, inclinations, respect of boundaries, and appropriation of life experience.
- Community life that develops in the seminarian a generosity of spirit and that fosters discipline, self-mastery, and faithful perseverance in commitments.
- Living the rhythm of seminary life that enables the seminarian to accept authority, develop the habit of using freedom with discretion, learn to act with initiative, and work harmoniously with other members of the community.
- Formation advisors who serve in the external forum to observe and assist the seminarians to grow humanly by offering feedback about their general

demeanor, their relational capacities and styles, their maturity, their capacity to become a public person and leader in a community, and their appropriation of the human virtues that can make them men of communion.

- Spiritual Directors who serve in the internal forum and contribute to the human formation of the seminarians with open and frank discussions addressing topics including sexuality, chastity, celibacy, affective maturity, intimacy, friendships, freedom, moderation, *etc.* The Spiritual Director assists in cultivating the virtues of self-reflection and self-discipline, which are foundational for human development.
- Counseling and psychological services, offered in house or through referrals to outside professionals, intended to help a man work through particular emotional or psychological issues that are stunting growth in affective maturity. The specific goals of counseling are varied depending on the presenting issue of the seminarian. Confidentiality is upheld, with certain limitations, unless a seminarian is specifically referred for counseling services by the rector or his formation advisor, where an agreement is signed to disclose information pertinent to the reason for referral.

Goals

336. The priestly formation program at Notre Dame Seminary seeks to prepare the seminarians for ordained ministry and for ongoing formation after ordination. Thus, seminarians completing their formation at Notre Dame Seminary ought to be men who are:

- men of communion
- good communicators
- prudent and discerning persons
- persons of affective maturity
- men who respect, care for, and exercise vigilance over their bodies
- men who can take on the role of a public person
- men who are free to be at the service of the Gospel
- men of solid moral character with finely developed moral consciences
- men who are good stewards of material possessions

Relationships

337. An essential part of a seminarian's human formation concerns the types of relationships he establishes. The presence of healthy friendships is an important indicator of personal conference. The capacity to establish such relationships with men and women is one of the elements to be considered in discerning the presence of a vocation to ordained ministry particularly diocesan priesthood.

338. Discerning a vocation to the priesthood, however, also includes discerning a call to a chaste, celibate life. An essential component of the personal development of the seminarian, therefore, is the development of a capacity to establish authentic friendship in the context of celibate commitment. This development is both complex and absolutely necessary.

339. In an effort to support and foster that development, the following guidelines are followed at Notre Dame Seminary:

- Seminarians should learn how to transform “the experience of loneliness into a holy solitude based on a ‘strong, lively, and personal love for Jesus Christ’ ” (PPF 79).
- Seminarians avoid codependent personal relationships.
- Seminarians should foster the ability to develop friendships with individuals while remaining open, cordial and approachable to all the members of the community.
- Since honesty, openness, and trust are the basis of good friendship, any friendship or relationship that tends towards a devious or secretive nature must be looked upon with concern.
- Romantic relationships are not consistent with the commitment expected of a seminarian. If a seminarian feels the need for such relationship he is to withdraw from the seminary formation program.
- Seminarians are expected to be committed to and lead a chaste celibate life.
- Any pattern of inappropriate sexual behavior with another would indicate that the seminarian is not yet ready to pursue the program of priestly formation and he will be dismissed.

E. Spiritual Formation

340. One of the most challenging questions of the New Testament is that which Jesus addressed to the disciples when he said: “Who do you say that I am?” (Matthew 16:15). Elsewhere in the Gospel, Jesus asks: “Can you drink of the cup I am to drink of?” (Matthew 20:22). Jesus also told his disciples to “be made perfect as your heavenly Father is perfect” (Matthew 5:48). These questions and statements required a lifetime for the disciples to understand and answer. Yet these questions are essential ones for anyone who is called a disciple of Jesus. They form the foundation of what has traditionally been called “conversion,” and conversion is the goal of spiritual formation.

341. The seminary community is a real ecclesial community in the life of the Church. Each seminarian, while a member of his home parish, practices his Catholic Faith in the context of the seminary community. Moreover, the priestly formation program

challenges each seminarian to cultivate a diocesan priestly spirituality. In one sense, this goal is a lifelong process yet there are certain measurable achievements, both internally and externally, that demonstrate a true priestly spirituality (*cf.* PPF 109-110).

342. Founded upon a personal faith, Christ urged his disciples to “...go therefore and make disciples of all nations...” (Matthew 28:19). This command binds each disciple to a commitment of evangelization. This commitment forms the indispensable context of one’s ongoing conversion. As one shares faith, one experiences anew its depth and richness.

343. Conversion is a lifelong process that has many dimensions. The role of the Spiritual Director is to facilitate one’s ever more intense conversion to Christ. The Spiritual Director enables a person to formulate and examine the questions related to this conversion and to answer them honestly in the light of experience. The Spiritual Director assists a person to establish a personal spirituality that resounds with the authentic teaching of the Church and to integrate the spiritual, human, intellectual, and pastoral pillars of formation.

Purpose

344. The spiritual formation program strives to establish a foundation within the seminarian for a lifetime of priestly ministry for the Church. This foundation is an intimate relationship with the triune God, the source of all love and truth, a relationship nourished by Scripture and Tradition, celebrated in the sacraments, most particularly the Eucharist, and marked by a sincere devotion to Our Lady, the Mother of God and the Mother of the Church. To this end, the spiritual formation program challenges the seminarian to grow in loyalty to the Church, the sacrament of salvation.

345. The spiritual formation program at Notre Dame Seminary proposes basic expectations that each seminarian must strive for:

- To live in intimate communion with God through a life of celibacy, obedience and prayer;
- To seek Christ in the faithful meditation on the Word of God and in active participation in the sacred mysteries of the Church especially in the Eucharist, the sacrament of penance, and in the *Liturgy of the Hours*;
- To love and revere the Blessed Virgin Mary, seeking her protection and counsel.

Criteria

346. The goals of spiritual formation are summarized in *Pastores Dabo Vobis* (45-50) and confirmed in the *Program of Priestly Formation* (110).

- a) Seminarians are to be men of prayer. They will form a habit of daily personal and liturgical prayer flowing from the celebration of the Mass and the *Liturgy of the Hours* with prayerful meditation on the Scriptures (*lectio divina*) and with a filial devotion to Mary.
- b) Seminarians will incorporate into their personal spiritual lives the frequent reception of the sacrament of penance under the direction of a Spiritual Director.
- c) Seminarians will discern their call to priestly celibacy manifesting an ability to live chastely in mature relationships with other people. They are to cultivate through their spiritual formation an affective maturity and an understanding of the gift of celibacy as a stimulus to pastoral charity and love of others in ministry.
- d) Seminarians will learn and be challenged to develop a diocesan priestly spirituality with a prayer life consistent with the demands of community living, pastoral and ecclesiastical expectations, and the needs of the Church. Spiritual formation is to form in the seminarian a personality of humility and obedience so they will be men of the Church who view the needs of the Church as greater than their own.
- e) Seminarians will cultivate a spirituality of service imitating Christ, who came “to serve and not to be served,” by living a life of simplicity and virtue.

347. The criteria for spiritual formation, summarized by the *Program of Priestly Formation* challenges seminarians to consider cultivating the following goals:

- a) Commitment to a life of prayer and the ability to assist others in their spiritual growth; expectation of developing a daily holy hour;
- b) Abiding love for the sacramental life of the Church, especially the Holy Eucharist and penance;
- c) A loving knowledge of the Word of God and a prayerful familiarity with that Word;
- d) Appreciation of and commitment to the *Liturgy of the Hours*;
- e) Fidelity to the liturgical and spiritual program of the seminary, including the daily celebration of the Eucharist, and participation in days of reflection and retreats;

- f) Fidelity to regular spiritual direction, to regular celebration of the sacrament of penance, to meditative prayer, and to a habit of spiritual reading;
- g) A positive embrace of a lifelong commitment to chaste celibacy, obedience, and simplicity of life;
- h) A love for Jesus Christ and the Church, for the Blessed Virgin Mary and the saints; an active practice of the devotional life of the Church (adoration, rosary, etc.)
- i) A spirit of self-giving charity toward others.

Instruments

348. The priestly formation program at Notre Dame Seminary unifies and integrates the goals of spiritual formation in its programming. The seminary uses a number of instruments to assist the seminarian in his discernment and spiritual formation.

- Instruction from the Rector-President and faculty through conferences, courses, and occasional workshops on various topics related to priestly celibacy, obedience, prayer, and simplicity.
- The personal reflection of the seminarian, who regularly examines the disciplines of his prayer life and how he is scheduling the proper and appropriate time for prayer and reflection each day.
- Community life that develops in the seminarian a sense of diocesan priestly spirituality in light of the daily schedule which includes the celebration of Mass, *Liturgy of the Hours*, stations of the cross or praying the rosary, and daily adoration before the Blessed Sacrament.
- In addition to the opportunity for celebration of the sacrament of penance with the Spiritual Director, the opportunity to celebrate the sacrament with the house confessor, who hears confessions on a regular basis and coordinates outside confessors and occasional communal penance services.
- Formation advisors who serve in the external forum to observe and assist the seminarian to grow more spiritually in a lifestyle of service, simplicity, and virtue. The advisors offer feedback about general perceptions shared by both the faculty and seminarians while also challenging the seminarian to develop a spirituality consonant with the public expectations of pastoral ministry.

- Spiritual Directors who serve in the internal forum and contribute to the spiritual formation of the seminarian by directing him to learn more about the spiritual patrimony of the Church with devotion to the saints, particularly Our Lady, evaluating the proper discipline needed in developing a spirituality consistent with diocesan priesthood, encouraging meditation and reflection on the Word of God contained in the sacred scriptures, and determining how the seminarian can celebrate the sacrament of penance on a regular and frequent basis.

Goals

349. The priestly formation program at Notre Dame Seminary seeks to prepare the seminarians for ordained ministry and ongoing formation after ordination. Hence seminarians completing their formation at Notre Dame Seminary ought to be men who:

- Appreciate and love the sacred liturgy of the Church
- Cultivate a Eucharistic spirituality
- Foster a regular practice of the sacrament of penance
- Are faithful in their prayer of the *Liturgy of the Hours*
- Can hear and receive the Word of God (*lectio divina*)
- Revere and love the Blessed Virgin Mary
- Have formed a habit of daily, personal meditation
- Assimilate the mystery of Christ with devotional prayer
- Understand the dimensions of an ecclesial, diocesan priestly spirituality
- Embark on a path of simplicity, poverty, and virtue
- Grow in spousal love for the People of God in the gift of chaste celibacy
- Are forming the divine and apostolic quality of obedience
- Are developing the notion of integration of human, intellectual, and pastoral formation in their spiritual life

Components

350. Spiritual formation in the seminary seeks to lay the foundation for men who will be ordained to the diocesan priesthood and will be given an assignment by the diocesan bishop to carry out the pastoral mission of the Church. The newly ordained priest will have cultivated in his seminary formation those habits, attitudes, practices, and disciplines which will enable him to shoulder the burdens and celebrate the joys of priestly ministry.

351. Notre Dame Seminary includes opportunities for spiritual formation and development in its regular programming and scheduling. The personal accountability of the seminarian is presumed and so he is to avail himself of all the opportunities at his disposal for discernment and formation.

352. The celebration of the *Mass* is the source and summit of Christian life and the wellspring of priestly formation. Daily participation at Mass is expected of all seminarians. Seminarians participate in the seminary community Mass by carrying out liturgical ministries with full use of the many options and expressions that reveal the richness of the Roman Rite.

353. The *Liturgy of the Hours* sets the daily rhythm of prayer for all priests. Seminarians pray Morning Prayer and Evening Prayer each day as a community. Seminarians are encouraged to gather frequently to pray Night Prayer with their diocesan brothers or by hallway (PPF 117, 119).

354. The regular and frequent celebration of the *Sacrament of Penance* is an expectation of priestly formation and a requirement for ongoing conversion. The sacrament is scheduled for the community on a regular basis by the Director of Spiritual Formation, with outside confessors, and House Confessor. The Spiritual Director serves in the internal forum at all times. Communal celebrations of the sacrament are celebrated during the year. All seminarians are encouraged to celebrate the sacrament with their Spiritual Director (PPF 110, 120).

355. *Spiritual Direction* is a special opportunity for ongoing discernment, formation in prayer, and integration of personal, moral, and spiritual growth. Seminarians are required to meet with their Spiritual Directors once a month, but strongly encouraged to meet every two to three weeks. The Spiritual Director serves in the internal forum and therefore does not participate in any external forum gatherings, *i.e.* formation advisor meetings. At the pre-theology stage of formation, spiritual direction is critically important in the discernment process; therefore, seminarians are to approach this relationship with a most trusting attitude (PPF 110, 127-135).

356. *Retreats and Days and Evenings of Reflection* provide the time and place for sustained prayer, silence, and solitude necessary for men who discerning a priestly vocation. The intimate and loving relationship a disciple of the Lord has with God requires a serious approach and time for prayer. The formation program includes an annual retreat, which is usually scheduled at the beginning of the second semester. Days or evenings of reflection take place on a monthly basis (PPF 110, 122). The Director of Spiritual Formation coordinates all retreats and days and evenings of recollection.

357. Candidates for ordination to the Order of Deacon and Order of Presbyter will have a class retreat according to the *Code of Canon Law* and the *Program of Priestly Formation*. Candidates for ordination to the diaconate will take their retreat in January and candidates for ordination to the priesthood will have their retreat at the end of the spring semester.

358. *Formation Conferences* given each week by the Rector-President and the Formation Faculty guide the seminarians in learning the value, practice, and

cultivation of celibacy, simplicity of life, obedience, and pastoral service. Additionally, the homilies given by the priest celebrant always highlight the formative elements of discernment and preparation for pastoral ministry in light of diocesan priestly spirituality (PPF 110, 122).

359. The use of *Sacred Scripture* is a most important component in sustaining a healthy spiritual life. Seminarians who seek to draw closer to Christ and live in intimate communion with him must draw daily nourishment from the scriptures. The prayerful meditation on the Word of God (*lectio divina*) is encouraged as a daily practice (PPF 110, 123).

360. In order to foster growth in personal devotion and love for the Eucharist, seminarians are encouraged to spend time in prayer before the *Blessed Sacrament*. The seminary provides the opportunity for Exposition of the Blessed Sacrament almost every day and on Sunday evenings as well as on other special occasions. Seminarians are encouraged to spend personal time in the chapel each day to develop the discipline of prayer and reflection (PPF 110, 116, 124).

361. Devotions are a most important aspect of diocesan priestly spirituality. Through spiritual direction and conferences, the seminarians are directed to develop a special love and devotion to Our Lady. The seminary community prays the rosary periodically as a community; in addition, the rosary is offered several times a week in English and Spanish. The rosary is offered three times a week as an optional devotion and is prayed in community weekly during the Marian months of October and May. The seminarians are also introduced to the patrimony of sacred music that honors Mary through song (PPF 110, 125). The seminarians also pray the Stations of the Cross weekly in Lent. The Divine Mercy Chaplet is offered each Friday afternoon.

362. *Instruction* regarding the history and theology of liturgy is provided through house courses and addressed in formation conferences. The Director of Liturgy provides suitable instruction to the seminary community.

F. Intellectual Formation

363. One of the overall goals of a seminary formation program is to prepare a seminarian who is widely knowledgeable in humanity and the human condition, deeply engaged in a process of understanding Divine Revelation, and fully committed and adequately skilled to communicate his knowledge to as many people as possible.

364. “If we expect every Christian to be prepared to make a defense of the faith and to account for the hope that is in us, then all the more should candidates for the priesthood and priests have diligent care of the quality of their intellectual formation in their education and pastoral activity. For the salvation of their brothers and sisters they should seek an ever deeper knowledge of the divine mysteries” (PDV 51).

365. Notre Dame Seminary has integrated the requirements of intellectual formation into the priestly formation program as stipulated by *Pastores Dabo Vobis* (51-56) and the *Program of Priestly Formation* (PPF 136-140, 146-190).

Purpose

366. The purpose of intellectual formation is for the seminarian to grasp the Catholic intellectual and liturgical tradition, to be able to proclaim and teach the Gospel of Christ, to communicate effectively the mystery of God to people of today, and to be equipped for the continuing pursuit of truth.

367. The commitment to study, which takes up no small part of the time of those preparing for the priesthood, is not in fact an external and secondary dimension of their human, Christian, spiritual, and vocational growth. In reality, through study, especially the study of philosophy and theology, the future priest assents to the Word of God, grows in his spiritual life, and prepares himself to fulfill his pastoral ministry (PDV 51).

Criteria

368. “Intellectual formation in the seminary program centers on theology as a search for ‘an ever deeper knowledge of the divine mysteries’ (PDV 51). This kind of theological study which far exceeds a purely technical approach to ‘religious phenomena’ unfolds” in a particular, deliberate way (PPF 163).

369. Notre Dame Seminary seeks to present the study of theology in a style characterized by the pastoral mission of the Church and the seminarian’s cultivation of the spiritual life that draws him into the heart of the Church.

370. In following the *Program of Priestly Formation* (cf. 163), the following criteria is observed:

- Theology is truly to be *fides quarens intellectum*. This direction is not the same as the approach of religious studies or the history of religions. The seminary study of theology begins in faith and ends in faith, as should all theological inquiry and study.
- In the seminary, the study of theology is oriented to one’s own faith and also to the faith of others. The study of theology is apostolically motivated.
- The study of theology enriches and expands the personal faith of the seminarian studying it.
- When theology is studied in the context of priestly formation, it cannot be detached other human knowledge. In fact, it is to be integrated with other elements of human understanding, especially philosophy and the human sciences.

- The seminary study of theology, because it begins in faith and ends in faith, must flow from prayer and lead to prayer.
- The theology studied in preparation for priestly ministry must find integration and focus in the sacred liturgy.
- Because theology studied in light of priestly ministry must be directed to a practical wisdom, it must offer a complete and unified vision of the truths of faith.

Goals

371. The priestly formation program at Notre Dame Seminary seeks to prepare seminarians for ordained ministry and ongoing formation after ordination. Seminarians completing their formation at Notre Dame Seminary ought to be men who:

- Evidence an ability to learn and value knowledge for its own sake and for the sake of ministry;
- Possess the readiness and capacity to become learned individuals;
- Participate in class and coursework to their full potential and have the ability to meet the minimum standards for all courses;
- Appreciate intellectual pursuits marked by motivation, application, thoroughness, consistency, and soundness of judgment;
- Have the ability to engage in intelligent discussion, discern issues, grasp details, and master concepts;
- Possess the capacity to think and use ideas and concepts in the disciplines of liberal studies;
- Can integrate knowledge both conceptually and practically;
- Have the ability to reflect critically on their own experience and make reasoned, prudential judgments.

Instruments

372. The *Rector-President* provides oversight of the intellectual formation program to support the faculty with resources and to assure that seminarians are receiving the best education possible. He reports particular concerns and needs to the Rector-President and Academic Dean.

373. The *Formation Advisor* works closely with each seminarian in course selection and other matters related to the academics. He assists the seminarians in

making decisions about degrees, adding/dropping classes, and developing a plan to complete all the course work in the duration of a seminarian's stay at the seminary.

374. The *Academic Dean/Director of Intellectual Formation* assists the seminarian in selecting courses that meet the obligations of the particular degree although the seminarian is ultimately responsible for tracking which courses are needed for the degree,

375. The *Formation Advisor and Spiritual Director* can also be resources for a seminarian who may need to discuss his challenges in completing academic assignments, understanding the Church's position or teaching in areas being discussed during classes, addressing matters related to time management, and the forming of study habits.

376. The *Academic Dean* can assist seminarians in making decisions about fulfilling degree requirements and electives. The Academic Dean can also direct the seminarian to various offices that provide academic assistance. The Academic Dean can also discuss with professors, with the seminarian's permission, any difficulties the seminarian may have that are causing him not to meet certain expectations of a course.

377. *Study Hours/Library*: Seminarians are encouraged to make good use of their time for study and research. When classes are not in session, particularly during the evening hours, seminarians generally are expected to be involved with their academic formation notwithstanding other areas of formation. The seminary facility includes a library, computer room, spiritual reading rooms, and several common areas for study, reading, and research.

G. Pastoral Formation

378. Seminarians enter a priestly formation program with an already formed idea of how the Church carries out her pastoral mission on the universal, national, diocesan, and local level. The seminarian usually has a particular interest, skill, characteristic, or quality that somehow confirms or motivates his desire for ministry in the Church. The formation program at the seminary helps the seminarian cultivate those skills that are necessary for ordained ministry and are external and practical expressions of Christian discipleship.

379. "The whole formation imparted to candidates for the priesthood aims at preparing them to enter into communion with the charity of Christ the Good Shepherd. They should be trained to undertake the ministry of the Shepherd, that they may know how to represent Christ to humanity" (PDV 57).

380. The priestly formation program at Notre Dame Seminary introduces the seminarian to pastoral formation in a number of ways but most particularly through the apostolic works program. Since the formation program for collegians is more

introductory at this stage, the demands of field education are limited. However, the seminarians are exposed to an array of pastoral opportunities.

Purpose

381. The purpose of pastoral formation is for the seminarian to learn and understand how to be a shepherd imbued with the charity of Christ, filled with a missionary spirit, and possessing pastoral competence. Pastoral skills are developed through formative, supervised experiences in ministry and reflection upon those experiences.

Criteria

382. The goals and criteria for pastoral formation are outlined in *Pastores Dabo Vobis* (57-59) and in the *Program of Priestly Formation* (235-256). The priestly formation program at Notre Dame Seminary has implemented these goals into its pastoral formation program.

383. The delineation of these principles seeks to achieve an objective formation of the seminarian who is to cultivate certain qualifications (*cf.* PPF 239). Therefore, the goals of pastoral formation are:

- a) To promote growth as mature persons and as active Catholics by having authentic experiences of Gospel living emphasizing Christian service as basic preparation for priestly ministry.
- b) To expose the seminarian to the challenges of everyday, ordinary life considering the varied situations in society especially the condition of minorities, the underprivileged, the imprisoned, and the homeless.
- c) To acquaint seminarians with the rich diversity of the Church's ethnic and racial life considering the social and geographic situations of the local Church.
- d) To imbue in the seminarian's discernment and formation the ecclesial dimension of pastoral service so as to demonstrate the integration of social service to the wider pastoral mission of the Church thus avoiding a reductionist view of ministry to simply social service.

Goals

384. The priestly formation program seeks to prepare the seminarians for ordained ministry and ongoing formation after ordination, hence, seminarians completing their formation ought to be men who:

- Develop basic skills often related to human formation for effective ministry to people;

- Have an initiation into and understanding of practical, pastoral experiences, especially in a parish;
- Understand the ecclesial nature and purpose of apostolic service and its relationship to the overall good of the Church;
- Appreciate how all ministry relates to the vision of the diocesan bishop, the chief shepherd of the local Church;
- Cultivate a preferential love for the poor;
- Are able to emphasize the Word of God in pastoral ministry as it is contained in the sacred scriptures and Tradition of the Church as authentically interpreted by the Magisterium;
- Possess a missionary motivation or quality for ministry;
- Understand the communal and collaborative nature of pastoral ministry;
- Are beginning to cultivate mature leadership skills in dealing with people in the proper and appropriate way as one who represents Christ and the Church.

Components

385. “Every seminary is required to offer a coordinated program of pastoral formation that forms candidates for the priesthood who are able to support men and women in answering the universal call to holiness” (PPF 242).

386. The Director of Pastoral Formation and Field Education, a member of the formation faculty of the seminary, oversees the program.

387. Apostolic placements should progress from simpler experience with limited objectives for beginners to more complex involvements for experienced students” (PPF 184).

388. “Pastoral Formation cannot be reduced to a mere apprenticeship, aiming to make the candidate familiar with some pastoral techniques. The seminary which educates must seek, really and truly, to initiate the candidate into the sensitivity of being a shepherd, in the conscious and mature assumption of his responsibilities, in the interior habit of evaluating problems and establishing priorities, and looking for solutions on the basis of honest motivations of faith and according to the theological demands inherent in pastoral work” (PPF 397).

Pre-Theology

389.a Pre-Theology - Pastoral Ministry. In order for seminarians to understand adequately how they are called to serve as a pastoral minister, they will focus their initial pastoral ministry on building up the community at Notre Dame Seminary. This will help the seminarian recognize he is called to be a member of the community of disciples that follows the Lord at Notre Dame Seminary. During the final semester of Pre-Theology the seminarian will continue his pastoral ministry development by participating in a supervised introduction to pastoral ministry. The goal of this pastoral ministry experience is to help the seminarian to realize how he is called to serve as a representative of Christ and his Church to those needs. The Director of Pastoral Formation and Field Education will organize off-site visitations to various Catholic Charities sites for seminarians to interact with others in need. By interacting with others and reflecting on these experiences, the seminarian will come to see the role and responsibilities of pastoral ministry in the life of a priest. At the conclusion of this one semester pastoral ministry experience, the seminarian will turn in a theological reflection paper on his pastoral ministry, a self-evaluation and supervisor's evaluation of the seminarian. The pastoral ministry evaluations will be used by the seminarian to set future goals and to guide the seminarian's development. The evaluations and goals will be shared with the seminarian's formation director.

Pre-Theology Summer

389.b. Supervised Summer Parish Ministry for Pre-Theology Seminarians, Institute for Priestly Formation (IPF), or Spanish Language training. During the summer(s) of Pre-Theology the seminarian may participate in a supervised summer parish ministry, IPF or a Spanish Language program. The purpose of the supervised summer parish ministry is to provide the seminarian with the opportunity to continue his vocational discernment while working in a parish setting. The seminarian should be involved in all parish ministries and meetings, especially participating in Vacation Bible School and Mass. He should be involved in visitation to the hospital/shut-ins, feeding the hungry, and participating in religious education programs. He should participate in all meetings at the parish including the pastoral council, finance council, school board, and liturgy planning meetings. The purpose of IPF is to help the seminarian further his formation especially focusing on his spiritual formation. The purpose of Spanish Language training is to help the seminarian prepare for using the Spanish language in his future ministry.

At the conclusion of the summer, the seminarian will turn in a theological reflection paper on his summer ministry, a self-evaluation and supervisor's evaluation of the seminarian. The summer ministry evaluations will be used by the seminarian to set future goals and to guide the seminarian's

development. The evaluations and goals will be shared with the seminarian's formation director.

First Theology Fall/Spring

390. Pastoral Exposure Program (PEP). During the year of First Theology the seminarians will expand their participation in pastoral ministry so as to further discern the Lord's call to priestly ministry. The Pastoral Exposure program will give the seminarians an opportunity to further reflect on their vocation and call to serve those in need. The Director of Pastoral Formation and Field Education will organize off-site ministry opportunities to various Catholic Charities sites for seminarians to visit. By interacting with others and reflecting on these experiences, the seminarian will come to see his strengths and areas of needed growth in pastoral ministry. At the conclusion each semester, the seminarian will turn in a theological reflection paper on his pastoral ministry, a self-evaluation and supervisor's evaluation of the seminarian. The pastoral ministry evaluations will be used by the seminarian to set future goals and to guide the seminarian's development. The evaluations and goals will be shared with the seminarian's formation director.

391. Pastoral Theology Course. All first year seminarians are enrolled in the pastoral theology course in the fall semester. This course sets the foundation for pastoral ministry exploring human, spiritual and intellectual formation come together for a proper understanding of pastoral care. During this course seminarians will become more familiar with the documents of the Second Vatican Council and the interpretation of these documents oriented to the pastoral mission of the Church.

392. Teaching and Preaching the Word of God Course. All first year seminarians are enrolled in this course in the spring semester. This course is designed to provide seminarians the theological foundation for the practice and art of teaching and preaching. Seminarians will be familiar with the principles of evangelization and catechesis necessary for pastoral ministry.

393. Acompaño Mission Trip. All first year seminarians participate in a mission trip to Granada, Nicaragua to experience the missionary dimension of pastoral ministry. The following experiences are provided to the seminarians: they reflect theologically on the mission of Christ and the Church; they become aware of the universality of the Church; they pray for the mission of Christ in the world today; they study issues of social justice; they live and work with missionaries; they are introduced to another language and culture; they learn from the people; they provide manual labor to improve the living conditions of the people; and they make pastoral home visits particularly to the poor.

First Theology Summer

394. Supervised Parish Ministry for First Theology Seminarians, Institute for Priestly Formation (IPF), or Spanish Language training. During the summer(s) of First Theology the seminarian may participate in a supervised summer parish ministry, IPF or a Spanish Language program. The purpose of the supervised summer parish ministry is to provide the seminarian with the opportunity to continue his vocational discernment while working in a parish setting. The seminarian should be involved in all parish ministries and meetings, especially participating in Vacation Bible School and Mass. He should be involved in visitation to the hospital/shut-ins, feeding the hungry, and participating in religious education programs. He should participate in all meetings at the parish including the pastoral council, finance council, school board, and liturgy planning meetings. The purpose of IPF is to help the seminarian further his formation especially focusing on his spiritual formation. The purpose of Spanish Language training is to help the seminarian prepare for using the Spanish language in his future ministry.

395. At the conclusion of the summer, the seminarian will turn in a theological reflection paper on his summer ministry, a self-evaluation and supervisor's evaluation of the seminarian. The summer ministry evaluations will be used by the seminarian to set future goals and to guide the seminarian's development and integration of the four pillars of formation. The evaluations and goals will be shared with the seminarian's formation director.

Second Theology Fall/Spring

396. Supervised Ministry of Religious Education. Seminarians participate in a supervised catechetical ministry selected according to the seminarians' previous experience and present interests. Seminarians will be assigned to a ministry of teaching. Possibilities include teaching religion in an elementary or high school, or teaching in a parish program for elementary, high school or teaching adults in RCIA. At the conclusion each semester, the seminarian will turn in a theological reflection paper on his pastoral ministry, a self-evaluation and supervisor's evaluation of the seminarian. The pastoral ministry evaluations will be used by the seminarian to set future goals and to guide the seminarian's development. The evaluations and goals will be shared with the seminarian's formation director.

397. Pastoral Counseling Course. This course is an introduction to pastoral counseling. It studies the relationship of spirituality, morality, psychology, the teaching of the Church, pastoral counseling, and the sacramental life of the Church. Seminarians will be able to articulate and demonstrate an understanding of the basic counseling skills of pastoral counseling and have an understanding of approaches to counseling

considering the differences in individuals, couples and family counseling. Seminarians will develop an understanding of some of the common issues in counseling including crises, trauma, sexual abuse, physical abuse and violence. Seminarians will understand various approaches to grief and loss. Finally, seminarians will develop an awareness of the more serious psychological/mental illnesses such as mood disorders and personality disorders.

398. Homiletics Practicum. The seminarians will have a practical study of the preparation and presentation of the Sunday homily aimed at deepening the homilist's appreciation of how to preach the Word of God enhancing his public speaking ability. The seminarian will have familiarity with various homiletic resource materials; a knowledge of the verbal and non-verbal dynamics involved in public communication; ability to derive homiletic themes from any given set of lectionary readings; ability to synthesize homiletic themes theologically and creatively; ability to listen to oneself critically, to hear oneself as the congregation does; and the ability to continually update one's development as a minister of the Word.

399. Preparation for Clinical Pastoral Education (CPE), Preparation for Clinical Pastoral Immersion (CPI). Workshops will be hosted throughout second year for seminarians who are expected to participate in CPE or CPI. For seminarians who are not expected to participate in CPE, the Director of Pastoral Formation and Field Education will work with the Vocation Director of the seminarian to determine how to fulfill the three credit hours required in the curriculum – the most common alternative is Spanish Language training.

Second Theology Summer

400. All seminarians are required to participate in a pastoral ministry assignment after second theology. The ordinary summer assignment is either CPE or CPI. Notre Dame Seminary collaborates with diocese using CPE centers and with diocese that place their seminarians in hospitals in their diocese to serve as chaplains. Seminarians doing CPE will complete the required CPE program and those seminarians doing CPI will complete the Notre Dame Seminary requirements for CPI along with any other requirements set by the diocese. The Director of Pastoral Formation and Field Education will arrange for seminarians to be interviewed by CPE Directors as a part of the process required in preparing for CPE. The most common alternative to CPE or CPI is a Spanish Language training program that is chosen by the diocese. At the conclusion of the summer, the seminarian will turn in a theological reflection paper on his summer ministry, a self-evaluation and a supervisor's evaluation of the seminarian. The summer ministry evaluations will be used by the seminarian to set future goals and to guide the seminarian's development and integration of

the four pillars of formation. The evaluations and goals will be shared with the seminarian's formation director.

Third Theology Fall/Spring

401. Integrated Pastoral Ministry. During third Theology, Seminarians will be expected to pick a pastoral ministry assignment that helps the develop and demonstrate their integration of the four pillars of formation. Possible ministry assignments include, parish ministry, hospital ministry, and special assignments at the seminary. The seminarian will choose his pastoral ministry assignment with his formation director. At the conclusion each semester, the seminarian will turn in a theological reflection paper on his pastoral ministry, a self-evaluation and supervisor's evaluation of the seminarian. The pastoral ministry evaluations will be used by the seminarian to set future goals and to guide the seminarian's development. The evaluations and goals will be shared with the seminarian's formation director.

402. a) Homiletics Practicum. After having had a general review of the theology of preaching from second theology, this course explores: the theologies of baptism, marriage and death; the Catholic rites used in baptisms, weddings and funerals; and the relevant pastoral issues related to these liturgies. The course also includes presentations on preaching the weekday homily, preaching at special occasions, preaching to youth, and the effective use of homiletic resources.

402. b) Diaconate Ministry Practicum. This course reviews with seminarians the liturgical and sacramental rites of the Church that a deacon can celebrate, namely, Baptism, Marriage, Funeral Rites, and Eucharistic Adoration and Benediction. The deacon's role at Mass will also be treated. The *Prenotanda* (introductions) of the Rites and the particular rubrical directives and options given in the various official ritual books of the Church will be studied and the Rites simulated in class.

402. c) Pastoral Theology of Marriage and Family. This course will offer the seminarian an overview of pastoral care to those seeking marriage and to their families. The seminarian will see how his vocation and the vocation of marriage and family are to work together. The seminarians will see how God's plan for marriage and family is to be seen as a call to holiness for the laity.

Third Theology Summer/Fall Internship

403. Seminarians ordained to the Order of Deacon at the conclusion of their third year of theology are assigned by their bishops/superiors to a parish assignment that takes place from summer until mid-October. The assignment includes a learning agreement between the Pastor and Deacon,

theological reflection sessions, and working with a parish lay support committee.

404. The deacons will acquire experience and expertise in the pastoral tasks of parish ministry; learn about himself, his potentialities and his limitations through his work with the people in the parish and in association with other ministers; seminarians will continue to appropriate their theological education so as to establish patterns of pastoral ministry through reflective study, prayer and supervision. The seminarian will focus on his integration of the four pillars of formation. At the conclusion of the parish internship, the seminarian will turn in a theological reflection paper on his internship ministry, a self-evaluation, an evaluation from the lay support committee, and supervisor's evaluation of the seminarian. The summer ministry evaluations will be used by the seminarian to set future goals and to guide the seminarian's development and integration of the four pillars of formation. The evaluations and goals will be shared with the seminarian's formation director.

405. The seminarian earns six credits for the summer and fall assignment completing all expectations under the direction of the Director of Pastoral Formation and Field Education.

Fourth Theology Fall/Spring

406. Church Administration Course. This course is designed to provide seminarians with selected church management-administrative theory, models, and skills to better understand and facilitate priestly ministry according to the *Code of Canon Law*. Seminarians will study different situations involving the daily administration of a parish as well as aspects related to stewardship.

407. Temporality Formation Workshops. The seminarians will participate in ten workshops that review with the seminarian general information regards parish finances, employee practices, parish budgets, administration of property, policies regarding schools and cemeteries, etc.

408. Priesthood Ministry Practicum. This course reviews with the seminarians the sacramental rites of the Church which only a priest usually celebrates, namely, Mass, Penance and Anointing of the Sick. The *Prenotanda* (introductions) of the Rites and the particular rubrical directives and options given in the various official ritual books of the Church will be studied and the Rites simulated in class. The seminarian will develop the ability to faithfully and prayerfully preside at the celebration of the sacraments. The seminarian will develop the facility and insights in using liturgical texts and rites within a pastoral context. The seminarian will be able to find, examine, and evaluate resources for sacramental preparation and celebration.

409. Spiritual Direction Training. Seminarians will participate in a week-long program in the spring semester training them how to conduct spiritual direction with the faithful. The program integrates spirituality, theology, pastoral counseling, and prayer into a training experience that prepares seminarians to determine how to offer spiritual direction and when to recommend professional help to one who is seeking more than spiritual direction.

410. Weekend Diaconal Ministry. Fourth year deacons are invited to participate in parish ministry on the weekends with the permission of their vocation director and with the permission of the parish pastor. These pastoral experiences will continue to prepare the deacon for priestly ministry. Care should be taken however that the seminarian attend to all of his formation requirements that include successfully completing the requirements of the degree and all other seminary expectations.

Instruments

411. Formation Conferences each week given by the Rector-President and formation faculty integrate all four pillars of priestly formation into the presentations. Conferences directly relate to cultivating a diocesan priestly spirituality. Since pastoral formation is concerned with the view to ministry, conferences challenge the seminarian to determine the ecclesial dimensions of how ministry is exercised in the Church. Additionally, homilies given by the priest celebrants always highlight the formative elements of discernment and preparation for pastoral ministry in light of diocesan priestly spirituality.

412. Formation Advising/Spiritual Direction: The seminarian explores with his formation advisor and Spiritual Director his understanding of ministry and the necessary formation needed to carry out the work of the Church. Skills and qualifications are discussed even though discernment and formation are at initiatory stages.

413. Apostolic Works Meetings: The Director of Pastoral Formation and Field Education meets with the seminarians to evaluate their progress in their individual apostolates and to lead discussions which challenge the seminarians to offer pastoral reflection on the concept of ministry and how those being ministered in the apostolic works are served by the Church.

414. Global Workshop: Notre Dame Seminary has diverse cultures represented by the seminarians and faculty. The diversity of culture is also present in the dioceses and religious communities served by the seminary. Recognizing the need to give seminarians a more adequate preparation for priestly ministry among groups of different people within the Church, the seminary sponsors the Global Church Workshop. Each year during a four-year cycle, one day will be given to a cultural immersion in one ethnic or other group. The focus will be on

theological, liturgical and spiritual understandings prevalent in the ethnic community and the current pastoral needs. The seminary community will be required to participate in the prayers, devotions, liturgical style, meals and customs of the ethnic group.

415. Yearly Evaluations: The yearly evaluation is an opportunity for the faculty and seminarian to evaluate the progress of the seminarian in their pastoral formation including insights regarding skills, qualifications, maturity, proper ecclesial focus, and interpersonal dynamics involved in ministry.

H. The Integration of the Four Pillars: Operational Goals and Objectives

416. The criteria, instruments, and components of each priestly formation pillar are described above in each section outlined according to the governing documents on priestly formation. Considering the unique emphasis on priestly formation by Notre Dame Seminary, namely, *Forming Disciples of the Lord – Missionary Priests for the New Evangelization*, the following goals and objectives reflect the efforts of how Notre Dame Seminary prepares future priests.

417. There are three overall goals applicable to all seminarians at Notre Dame Seminary. Each of these goals are accompanied by objectives.

Goal 1:

418. Seminarians will complete a four pillar formation program that reflects an appropriate *integration* between human, spiritual, intellectual and pastoral formation toward the end of configuring the seminarian to Jesus Christ for priestly ministry in the Catholic Church (PPF 16-7, 22-26, 74ff, 139, 164).

Objective 1:

419. Seminarians will complete a program of *human formation*, as “the foundation for the other three” (PPF 72), which will be conducted in a way that reflects its interdependence with both *intellectual* formation (since character formation involves conformity to truth) and *spiritual* formation (because of the primacy of Grace in our transformation in Christ), and its orientation toward *pastoral* ministry.

Objective 2:

420. Seminarians will complete a program of *spiritual formation* (which is the completion of *human* formation PPF 106) that reflects its interdependence with *intellectual* formation and its orientation toward *pastoral* ministry.

Objective 3:

421. Seminarians will complete a program of *intellectual formation*, understood as *fides quaerens intellectum*, which will be conducted in a

way that reflects its interdependence with *human* and *spiritual* formation and its orientation toward *pastoral* ministry, and in a way that recognizes this pastoral ministry as taking place in a particular cultural context (PPF 136-139, 63-64).

Objective 4:

422. Seminarians will complete a program of *pastoral formation*, which is “the culmination of the entire formation process” (PPF 236), and which will be conducted in a way that builds upon its foundations in *human*, *intellectual* and *spiritual* formation.

Goal 2:

423. Seminarians will complete a formation program that builds, as appropriate, upon a broad liberal arts – and especially philosophical – foundation as the basis for *ongoing learning* (PPF 227, 233) and *effective communication* of what has been learned, with due attention to the need to communicate effectively in the *contemporary cultural context* (PPF 12, 49, 140, 147-157, 161-163).

Objective 1:

424. Seminarians will complete an intellectual formation pillar that includes knowledge of the culture in which seminarians will minister (PPF 12, 49, 75).

Objective 2:

425. Seminarians will complete an intellectual formation that helps them to think and live in communion with the Church and the Catholic intellectual tradition (PPF 181, 188, 198, 201, 219, 222), and in thoughtful dialogue with the broader contemporary society (PPF 75-76, 139, 210, 228-229).

Objective 3:

426. In preparation for future ministry of the word, seminarians will complete an intellectual and pastoral formation that includes opportunities for seminarians to communicate what they have learned (PPF 137-139, 163, 215, 255, 230, 234).

Goal 3:

427. Seminarians will complete a four pillar formation program that is regularly reviewed regarding ways in which it can more adequately achieve its goals, while recognizing that the ultimate goal of configuring the seminarian to Jesus Christ is not fully achievable during seminary, and that the PPF articulates goals in the four pillars that are somewhat open ended (i.e., in light of the Christological exemplar and the long path to holiness).

Objective 1:

428. The pre-theology formation program will be reviewed annually in light of the PPF, with a view toward any appropriate adjustments.

Objective 2:

429. The theology formation program will be reviewed annually in light of the PPF, with a view toward any appropriate adjustments.

430. These goals and objectives presuppose the principal of “gradualism” (PPF 280), the differing circumstances of formation, that a given characteristic will be manifest only in certain contexts, and that the degree of a given desired characteristic is expected increases as the candidate moves toward priestly ordination.

I. Human Formation Pillar

431. The human pillar of priestly formation at Notre Dame Seminary has particular goals and objectives common to all seminarians. There are six particular goals the formation program seeks to achieve in the formation of all seminarians, both pre-theologians and theologians.

Goal 1: Personal and Pastoral Prudence

432. Seminarians will demonstrate in their formation program the virtues of personal and pastoral prudence (PPF 76, 92, 280) in the form of sound judgment (PPF 76, 82, 86, 280), responsibility (PPF 76, 101, 156, 239, 266, 280), stewardship (PPF 76), discernment (PPF 76), common sense (PPF 85), reasonable stewardship of resources (PPF 280), and practical wisdom (PPF 136, 163).

Objective 1:

433. Seminarians will demonstrate, in their in-house formation, virtues such as prudence, discernment and responsibility.

Objective 2:

434. Seminarians will demonstrate, in their apostolic and pastoral formation assignments, virtues such as prudence, discernment, responsibility.

Goal 2: Justice

435. Seminarians will demonstrate, in their formation program, the virtue of justice in its various forms (PPF 76, 280): respect for others (PPF 76), integrity (PPF 76, 260, 262, 280), truthfulness (PPF 76, 100, 280), keeping one’s word (PPF 76), and respect for, cooperation with, and obedience to superiors (PPF 76, 100-102, 280).

Objective 1:

436. Seminarians will demonstrate a basic understanding of the virtue of justice (in its various forms) through the completion of their academic requirements and through participation in formation conferences.

Objective 2:

437. Seminarians will demonstrate justice in interpersonal relationships by reflecting it in their words and deeds.

Objective 3:

438. Seminarians will demonstrate a commitment to fostering justice through participation in appropriate apostolic works.

Goal 3: Fortitude/Courage

439. Seminarians will demonstrate, in their formation program, the virtue of fortitude or courage (PPF 76, 86) in its various forms, especially through taking initiatives (PPF 80, 86, 238, 239), and in exercising perseverance and patience in the face of difficulties.

Objective 1:

440. Seminarians will demonstrate a basic understanding of the virtue of fortitude through the completion of their academic requirements and through participation in formation conferences.

Objective 2:

441. Seminarians will demonstrate the development of a devotion to Christ crucified through spiritual reading, participation in various devotions, and through the development of their prayer life.

Objective 3:

442. Seminarians will demonstrate, through their participation in the formation program, the ability to take initiative and to persevere in the midst of difficulties.

Goal 4: Temperance/Moderation

443. Seminarians will demonstrate, in their formation program, the virtue of temperance (i.e., moderation according to right reason) in its various forms (PPF 76): that is moderation regarding various goods including, food, drink, sexual pleasure (of course, when preparing for celibacy, rational moderation means complete abstinence), possessions, entertainment, honors, etc.

Objective 1:

444. Seminarians will demonstrate a basic understanding of the virtue of temperance through the completion of their academic requirements and through participation in formation conferences.

Objective 2:

445. Seminarians will demonstrate a commitment to habitual self-denial and asceticism (PPF 76, 98-99, 110), not only for the sake of virtue and thus freedom from disordered desires (i.e., self-discipline, self-mastery or the achievement of affective maturity), but also for the love of Christ.

Objective 3:

446. Seminarians will receive a sound education in the meaning and purpose of human sexuality, including the need to achieve self possession in order to be able to make a gift of their selves in loving service (PPF 78-79, 90-92, 280).

Objective 4:

447. Seminarians will cultivate the virtues, habits or skills required to live chaste celibacy, including the following: appropriate self-disclosure, a capacity for self-reflection, the practice of holding all person in the mystery of God, the development of friendship, the ability to set appropriate relational boundaries, a wholehearted acceptance of the Church's sexual teaching in its entirety, a clear male sexual identity, and the determination to master all sexual temptations (PPF 93-94, 280).

Objective 5:

448. Seminarians will receive education in, and demonstrate a firm commitment to, a life of celibate chastity (PPF 95).

Objective 6:

449. Seminarians will receive education in caring for and having vigilance over their health and bodies (PPF 76).

Objective 7:

450. Seminarians will develop an understanding of, and love for, the virtue of humility, as a reflection of the humility of Christ (PPF 76, 280).

Objective 8:

451. Seminarians will demonstrate a commitment to simplicity of life and thus moderation regarding their possessions, dress and lifestyle (PPF 97-99, 110).

Goal 5: Friendship/Communion

452. Seminarians will demonstrate, in their formation program, the virtue of friendship and the ability to foster interpersonal communion (PPF 76).

Objective 1:

453. Seminarians will receive a basic understanding of the virtue of friendship (and thus charity) through the completion of their academic requirements and through participation in formation conferences.

Objective 2:

454. Seminarians will develop the traits required to cultivate friendship and interpersonal relations (PPF 280), including good manners (PPF 76), courtesy (PPF 280), affability, cheerfulness, the ability to make conversation, and to cooperate in the life of the community.

Goal 6: Cultural Awareness:

455. Seminarians will develop a basic understanding of the culture in which they minister, and the importance of being attentive to the interaction between faith and culture (PPF 12, 38, 49, 76, 77, 79, 110, 153, 155).

Objective:

456. Seminarians will receive education in the Catholic tradition, and in the history of the Church in the United States, along with formation conferences on bridging faith and culture.

J. Human Formation Proper to the School of Theology

457. The priestly formation program at Notre Dame Seminary also seeks to achieve four human formation goals tailored theologians who are at the advanced stages of formation and discernment.

Goal 1: Personal Development

458. Seminarians will manifest levels of personal development and integrity appropriate for men about to serve God and the people of God as priests. (PPF5-83-86)

Objective 1:

459. Seminarians will give clear indications that they have taken personal responsibility for their formation, with appropriate self-knowledge and self-awareness, and a manifest ability to receive guidance and help from formation faculty (PPF 86, 87).

Objective 2:

460. Seminarians will be in a state of physical and emotional health such that they can balance the pressing demands of priestly life and continue to grow in the full array of virtues essential for effective priestly ministry (PPF 85, 86, 88, 92, 280a dash 1, 4, 5).

Objective 3:

461. Seminarians will demonstrate a level of affective maturity that manifests that they are sufficiently free from the effects of past hurts and

from controlling appetites, and that they can deal effectively with negative and positive emotional expression. (PPF 83, 92, 93, 280a dash 3, 6).

Objective 4:

462. Seminarians will live in a way that reveals a healthy and balanced sense of priestly identity: strong in the authority and grace of their calling but not prone to entitlement, clericalism, or ambition (PPF 84, 86, 89, 102, 239 last bullet).

Goal 2: Relational Qualities

463. Seminarians will manifest the relational qualities of a “man of communion,” as required by the social realities of diocesan priestly ministry (PPF 83).

Objective 1:

464. In relating to others the seminarian will show himself a person of genuine warmth, compassion, humility, and good manners, such that most people do not hesitate to approach him (PPF 83, 84, 85, 280a dashes 1, 2).

Objective 2:

465. Seminarians will have demonstrated that they understand the different types and appropriate boundaries of friendship and have formed and maintained healthy friendships, including some close friendships (PPF 89, 92, 280a dash 6, 11).

Objective 3:

466. In their fraternal relationships with others, seminarians will be sufficiently self-possessed to offer appropriate fraternal correction when necessary, and receive it well from others (PPF 89, 280a dashes 2, 8).

Objective 4:

467. In their opportunities for leadership, seminarians will show that they understand the difficult dynamic of servant leadership, the paternal qualities proper to a priest, and the ability to relate well with women both at the seminary and in field education assignments. (PPF 84, 85, 94, 280a dash 7).

Goal 3: Man of Freedom

468. Seminarians will live in a way that demonstrates that they are free of the pressure often experienced in contemporary culture to have and to do more than is healthy or appropriate for men who are intentionally free so as to be at the service of the Gospel (PPF 97, 98, 99).

Objective 1:

469. Seminarians will indicate that they have reflected sufficiently on the value and the serious challenge of living more simply in this day and age, free from the pursuits or possessions limit their freedom and ability to serve (PPF 97, 98, 280a dash 9).

Objective 2:

470. Seminarians will live a simpler life truly ordered to their primary goals of charity, availability for attentiveness to others, and spiritual fatherhood (PPF 92, 99, 280a dashes 3, 5).

Goal 4: Healthy Chaste Living

471. Seminarians will show that they possess a highly developed understanding of chaste celibacy and that they are able to live well both with the difficulties and the opportunities that such a commitment entails (PPF 90-96, 280a dash 6).

Objective 1:

472. Seminarians will manifest a realistic understanding of the full array of behaviors and ways of relating that compromise a chaste celibate commitment (PPF 90, 91).

Objective 2:

473. Seminarians will be able to articulate how the chaste celibate commitment of a priest is related to the chaste commitments of other members of the Church, both single and married, and how those different forms of chastity can be understood in a complimentary relationship (PPF 90).

Objective 3:

474. Seminarians will show that they have made important practical discoveries on how to live well with loneliness, what sort of situations of social interaction must be avoided, and what steps they can take for finding support from others committed to chaste celibacy (PPF 92).

Objective 4:

475. Seminarians will be able to demonstrate that they have begun to experience how the priest, as a chaste celibate, participates in a form of life which is truly spousal, paternal, and generative (PPF 93, 94).

Goal 5: Priestly Obedience

476. Seminarians demonstrate in word and deed a proper commitment to priestly obedience (PPF 100-102, 280a dash 10).

Objective 1:

477. Seminarians can articulate a realistic understanding of what specific demands are involved in obedience to his bishop and obedient service even to people who do not appreciate it (PPF 100).

Objective 2:

478. Seminarians will have reflected in depth and be able to articulate the relationship between and among obedience, freedom, and integrity (PPF 101, 102).

Objective 3:

479. Seminarians' course work, engagement in formation, seminary activities, and pastoral service will manifest a life of one committed to obedience—a profound form of *imitatio Christi* (PPF 89, 102, 237, 280a dash 10).

K. Human Formation Goals Proper to Pre-Theologians

480. The priestly formation program at Notre Dame Seminary also seeks to achieve four human formation goals tailored for pre-theologians who are at the beginning stages of their formation and discernment.

Goal 1: Responsibility For One's Own Formation

481. Seminarians will demonstrate that they have taken responsibility for their formation, with accurate self-awareness, and a disciplined plan of living (PPF 85, 87, 275).

Objective 1:

482. Seminarians will show from their formation plans and the focus of their sessions with formation advisers that they have taken responsibility to do the work of formation with humility and openness (PPF 80 bullets 4, 5, 6).

Objective 2:

483. Seminarians will take deliberate steps toward reaching a high level of accurate self-knowledge regarding their physical, mental, and emotional health, with a readiness to seek appropriate help in any area of need that comes to light (PPF 80 bullet 7, 86, 88, 93 280a dash 3, 4, 6).

Objective 3:

484. Seminarians will work out a personal weekly *horarium* that shows how their use of time and energy is effectively directed toward their formation goals and areas physical, mental, and emotional health most in need of growth (PPF 89, 280a dash 5).

Goal 2: Life of Virtue

485. Seminarians will demonstrate a style of life that conforms to the values of the evangelical counsels of simplicity, celibacy, and obedience (PPF 90-102).

Objective 1:

486. Seminarians will show an ability to set aside the clutter and “high-energy” of an “entertainment lifestyle” and reach a level where they have found time for thought and contemplation that makes life richer by its being freed from the drive to have and do more (PPF 97-99).

Objective 2:

487. Seminarians will show that they understand that they can develop healthy ways of avoiding behaviors or substances that can compromise their ability to live well with their commitment to chaste celibacy (PPF 90-95).

Objective 3:

488. Seminarians will manifest that they can live well with authority, especially diocesan, formational, and educational, with a level of integrity enhanced by a well-formed conscience (PPF 100-102, and 280a dash 10).

Goal 3: Man of Communion

489. Both individually and in groups, seminarians will relate to people, in ways that manifest their ability to be bridges rather than obstacles to God and the Church (PPF 76, bullets 4, 6, and 9, 92, 260, 261, and 280a dash 11).

Objective 1:

490. Seminarians will manifest the ability to form friendships which are close yet with healthy boundaries, helpful but not controlling, and able to receive help without being needy (PPF 280a dash 2).

Objective 2:

491. All seminarians will show the ability to deal effectively with silence and solitude. From this essential foundation, some will need to show an increased ability to relate to more people, while others will need to learn to relate more deeply with a few (PPF 280a dash 11).

Objective 3:

492. Within the limits afforded by life within an all-male community, collegians will show by their interactions with women on the faculty, staff, or apostolic formation placements of the seminary, that they can relate well both professionally and pastorally with women (PPF 280a dash 7).

Objective 4:

493. Seminarians will show that they can see the potential goods and the potential harms of the culture in which we live, so that they can find

ways to guide and improve it without forcing it into unnecessary confrontation (PPF 99).

Goal 4: Spiritual Fatherhood

494. Seminarians will manifest a high level of understanding of what it means to be a spiritual father and pastoral leader (PPF5-280a dash 7).

Objective 1:

495. Seminarians will by thorough and candid reflection on their own lives and the insights of others show a deep appreciation for the mystery of fatherhood and what it is likely to demand of them as they continue to grow into the role of spiritual fathers (PPF 80 bullet 2).

Objective 2:

496. Seminarians will begin to manifest behaviors and actions one should expect of a good father (PPF 76).

Objective 3:

497. Seminarians will continually increase their understanding of the dynamics of leadership, by observation, discussion, but most importantly by responding effectively to leadership opportunities within the community or apostolic placements as they arise. (PPF 280d dashes 4-6).

Objective 4:

498. Seminarians will begin to manifest behaviors and actions one should expect of a pastoral leader (PPF 280a dash 7 and 280d dashes 4-6).

L. Spiritual Formation Pillar

499. The spiritual pillar of priestly formation Notre Dame Seminary has particular goals and objectives common to all seminarians, both pre-theologians and theologians. There are five particular goals the formation program seeks to achieve in the formation of all seminarians.

Goal 1: Rich Spiritual Life

500. Seminarians will receive formation in a multifaceted, rich heritage of Catholic spirituality including various aspects: Trinitarian, Christological, pneumatological, ecclesial, communal, priestly, Eucharistic, liturgical, Biblical, devotional, apostolic, ascetical, obediencial, contemplative, marked by simplicity of life, effective solidarity with those who are poor, time for solitude with God, and ongoing spiritual formation (PPF 280).

Goal 2: Disciplined Horarium

501. Seminarians will develop the habit of participation in the daily liturgical life of the Church (PPF 116-117).

Objective 1:

502. Seminarians will demonstrate habitual participation in liturgy by attending all required community celebrations (PPF 116).

Objective 2:

503. Seminarians will celebrate liturgies that are supervised by the Director of Liturgy, who will ensure that they are carried out according to the approved books and mind of the Church (PPF 118).

Objective 3:

504. Seminarians will demonstrate a deepening incorporation of the Liturgy of the Hours into their lives, beginning with Morning and Evening Prayer, and including the entire cycle of Hours as a regular practice at least one year prior to diaconate ordination (PPF 119).

Goal 3: Man of Reconciliation

505. Seminarians will develop the habit of regular participation in the Sacrament of Penance (PPF 120).

Objective 1:

506. Seminarians will have the opportunity to participate in regularly scheduled celebrations of the Sacrament of Penance (PPF 120).

Objective 2:

507. Seminarians will have the opportunity to participate in communal celebrations of the Sacrament of Penance during Advent and Lent (PPF 120).

Goal 4: Strong Spiritual Life

508. Seminarians will participate in an organized and coherent program of spiritual formation (PPF 122).

Objective 1:

509. Seminarians will participate regularly in spiritual formation conferences, days and evenings of reflection, workshops, and retreats (PPF 122).

Objective 2:

510. Seminarians will develop the practice of daily personal prayer, including traditional elements such as meditation, contemplation, *lectio divina*, and the daily examen (PPF 123).

Objective 3:

511. Seminarians will become familiar with the rich treasury of Catholic devotions and will develop a personal devotion to the Blessed

Sacrament, the Blessed Virgin Mary, and the saints, and they will develop the habit of praying the rosary regularly (PPF 124-125).

Goal 5: Regular Spiritual Direction

512. Seminarians will participate in a comprehensive and effective program of spiritual direction (PPF 120-121, 127).

Objective 1:

513. Seminarians will meet at least monthly with their Spiritual Director (PPF 127) (more frequently, when possible), with sufficient duration to allow discussion of the seminarian's vocational discernment, of his preparation for ministries, orders, and celibacy (PPF 133).

Objective 2:

514. Seminarians will be encouraged by their Spiritual Directors to share freely significant aspects of their interior life, including -- but not limited to -- their personal history, cultivation of virtues, prayer experiences, and temptations (PPF 128). They will also be guided in spiritual direction about sharing human formation issues which clearly need to be discussed outside the internal forum so they can be better addressed (PPF 131).

Objective 3:

515. Seminarians will be encouraged and assisted by their Spiritual Directors toward the ongoing, practical integration of the four pillars of their formation (PPF 129-30).

Objective 4:

516. Seminarians will gain a clear understanding of the inviolability of the internal forum by their participation in spiritual direction which respects the forum of conscience as understood in the context of Catholic moral theology (PPF 134).

M. Spiritual Formation Goals Proper to Theologians

517. The spiritual pillar of priestly formation at Notre Dame Seminary has particular goals and objectives common to all seminarians. There are four particular goals the formation program seeks to achieve in the formation of these seminarians.

Goal 1:

518. Theologians will manifest an understanding and experience of the life of prayer and the work of spiritual direction toward a deeper knowledge and experience of meditation and contemplative dimensions of prayer and clear signs that their life of prayer affects all aspects of priestly formation and priestly life (PPF 121, 123-125, 127-135).

Goal 2:

519. Theologians will manifest understanding of and consistent participation in the Liturgy of the Hours and the Sacraments of Eucharist and Penance from understanding the historical development, practice, and meaning of these components of Catholic life to deeper awareness of their communal dimension to clear signs that worship, thanksgiving, and forgiveness affect the other aspects of their practical life (PPF 116-120).

Goal 3:

520. Theologians will manifest levels of understanding and actualization of priestly identity and the mystery of the priesthood in their life from a basic understanding of priesthood to a deep appreciation of priestly identity in relation to other future priests and non-priest members of the seminary community to the ability to know and experience the benefits of clerical fraternity while avoiding the harms of *clericalism* (PPF 237-239).

Goal 4:

521. Theologians will develop the skills of faith-sharing in a group setting by participating actively and appropriately in regular *lectio divina* or faith sharing gatherings, including Formation Conferences so organized (PPF 108).

N. Spiritual Formation Goals Proper to Pre-Theologians

522. The spiritual formation pillar of priestly formation at Notre Dame Seminary has particular goals and objectives common to all seminarians. There are three particular goals the formation program seeks to achieve in the formation of these seminarians.

Goal 1:

523. Pre-Theologians will consciously and with integrity adapt to an ecclesial expression of spirituality as opposed to an individualized one which they may have had before they entered formation (PPF 108, 109, 116-119).

Objective 1:

524. Pre-Theologians will become aware of the differences between their prior structures of spiritual life and those required by the seminary community (PPF 109, 110).

Objective 2:

525. Pre-Theologians will make progress in active and appropriate participation in Eucharist, Morning and Evening Prayer, and Compline to a level that befits a man about to enter the first year of the School of Theology (PPF 280b dashes 4, 5, 6).

Goal 2:

526. Pre-Theologians will experience several methods of prayer or spiritual experience that are quite new to them (PPF 121, 125 280b dash 8).

Objective 1:

527. Pre-Theologians will be able to reflect accurately and realistically on their personal experience of prayer and spirituality (PPF 128, 129).

Objective 2:

528. After making progress in objective 1 (directly above), Pre-Theologians will experience several new devotions or forms of spiritual experience they have not encountered before (PPF 110 bullet 8, 125, 280b dash 8).

Goal 3:

529. Pre-Theologians will begin to develop the skills of faith-sharing in a group setting by participating actively and appropriately in regular *Lectio Divina* or faith sharing gatherings, including Formation Conferences (PPF 108).

O. Intellectual Formation Goals Specific to Theologians

530. The priestly formation program at Notre Dame Seminary seeks to achieve intellectual objectives tailored for theologians who are at the advanced stages of formation and discernment.

Objective 1:

531. As a foundation for lifelong education, theologians will acquire a sound understanding of the basic elements of the subjects specified by the Program of Priestly Formation including Scripture, patristics, dogmatics, sacraments, morals, spirituality, Church history, canon law, practica, pastoral theology, etc. (PPF 197-218).

Objective 2:

532. Theologians will acquire an understanding of various methods of interpreting Scripture including the historical critical method and synchronic methods (PPF 200).

Objective 3:

533. Theologians will demonstrate a respect for traditional and Magisterially defined Catholic doctrine, while also reflecting an understanding of the difference between revealed truths and their mode of expression (PPF 201-203, 220-222, 225).

Objective 4:

534. Theologians will demonstrate knowledge of and respect for disputed teachings in moral theology including those concerning respect for life, chastity and absolute moral norms (PPF 204-208, 218).

Objective 5:

535. Theologians will demonstrate reverence by celebrating the sacraments in accordance with the mind of the Church (PPF 214).

Objective 6:

536. Theologians will demonstrate a basic understanding of the thought of St. Thomas Aquinas in various areas, and an understanding of how his work can be seen as a theological “model and guide” for their studies (PPF 219).

Objective 7:

537. Theologians will demonstrate the ability to communicate (explain and defend) what they have learned (PPF 215, 280) and to dialogue with the broader society (PPF 216).

Objective 8:

538. Theologians will cultivate a love for truth (PPF 280) and demonstrate a commitment to make study a lifelong endeavor (PPF 227) for effective ministry in a modern and multicultural society (PPF 228).

P. Intellectual Goals Proper to Pre-Theologians

539. The intellectual formation pillar of priestly formation at Notre Dame Seminary has particular objectives for pre-theologians.

Goal:

540. Pre-Theologians will acquire an intellectual formation conforming to the *Program for Priestly Formation* norms (PPF 185-90, 280).

Objective 1:

541. Pre-Theologians will acquire an intellectual foundation for subsequent priestly formation such that they begin to understand the “intimate bond” between philosophy and theology, the relationship between faith and reason, the relation of philosophy to all four pillars of priestly formation (PPF 164), to the history of philosophy and to the evangelization of culture (PPF 153-155).

Objective 2:

542. Pre-Theologians will acquire a basic understanding of the philosophical thought of St. Thomas Aquinas, and understand how the Church sees this thought as a reflection of “the perennially valid

philosophical heritage” while also “taking into account philosophical investigations over the course of time” (PPF 157, 180-1, 186, 188).

Objective 3:

543. Pre-Theologians will acquire a basic understanding of the history of philosophy, logic, epistemology, philosophy of nature, metaphysics, natural theology, anthropology and ethics (PPF 186).

Objective 4:

544. Pre-Theologians will complete a minimum of 12 semester hours in undergraduate theology, and thereby acquire a solid foundation in Catholic doctrine and Scripture (PPF 187).

Objective 5:

550. Pre-Theologians will acquire a sufficient knowledge of Latin to make limited use of sources, and will be encouraged to study Spanish (PPF 189).

Q. Pastoral Formation Goals Proper to Theologians

551. The priestly formation program at Notre Dame Seminary seeks to achieve pastoral formation objectives tailored for theologians who are at the advanced stages of formation and discernment.

Goal 1:

552. Through the completion of graded courses of study (e.g., Homiletics, Sacramental *Practica*, and Special Electives), theologians will develop basic pastoral skills in preaching, administering the sacraments, and other specialized ministries (e.g., Hispanic Ministry, Bible Study).

Goal 2:

553. Through their supervised pastoral assignments, theologians will demonstrate the levels of pastoral skills appropriate for ordination, and especially for parish ministry (PPF 246).

Objective 1:

554. Theologians will develop and demonstrate their communication skills to effectively fulfill the teaching and preaching ministry of priesthood at the service of the universal call to holiness and the new evangelization (PPF 280).

Objective 2:

555. Theologians will develop and demonstrate the ability to effectively minister to the needs of a today’s diverse congregations, and strive to make Christ present as true spiritual fathers.

Objective 3:

556. Theologians will demonstrate sufficient level of awareness of the realities of parish life (and the potential variety) that render it quite different from life within the seminary and the role of the priest in the parish, such that they can enter effectively into priestly ministry when ordained.

Goal 3:

557. Theologians will demonstrate the personal qualities and spiritual values that mark them as men who identify with Christ, which are listed in the Common Goals section above (PPF 280).

R. Pastoral Formation Goals Proper to Pre-Theologians

558. The priestly formation program at Notre Dame Seminary seeks to achieve two pastoral formation goals tailored for pre-theologians who are at the beginning stages of their formation and discernment.

Goal 1:

559. Granting the principle of “gradualism,” and the differing circumstances of particular pastoral assignments, seminarians will manifest fundamental characteristics of one who identifies with Christ in the following ways (PPF 280):

- as a loving shepherd
- as one who brings life to others
- as a proclaimer of the Word of the Kingdom, i.e. as missionary and evangelizer in the fullest sense
- as supporter of others responding to the universal call of holiness
- as a man who hungers and thirsts for justice
- as one especially concerned for the poor and the marginalized
- as a man of communion rather than division
- as one who can work well with others – even the very different or difficult.

Goal 2:

560. Seminarians will demonstrate attention to and success in achieving a level of personal reflection on their pastoral work appropriate to their level of formation.

Goal 3:

561. Pre-Theologians, by engaging in pastoral service to others, will acclimate to the community and pastoral situations in which they begin to demonstrate basic pastoral skills and an ability to reflect on ministry theologically (PPF 255, 248).

Objective 1:

562. First-year Pre-Theologians will manifest willingness to serve others in imitation of Christ by serving the seminary community into which they have entered, in their house jobs, and in opportunities that arise for service within the community in its social, liturgical, or educational events within the seminary and with its near neighbors.

Objective 2:

563. Second-year Pre-Theologians will engage in service to the poor and socially marginalized, and they will demonstrate the ability to carry out such service effectively (PPF 252, 255).

Objective 3:

564. Through discussions with their formation advisors and directors, seminarians of both years will demonstrate an ability to perceive and articulate how such ministry is connected to their intellectual and spiritual lives.

THE WORK OF PRIESTLY FORMATION

A. Discernment and Formation

565. The priestly formation program for theologians presumes an already developed sense of discernment on the part of the seminarian. He has already completed a college or pre-theology formation program; therefore, he enters the school of theology with a purpose and outlook towards ordained ministry.

566. The priestly formation program for pre-theologians presumes a level of pre-discernment on the part of the seminarian. The seminarian is to have considered, before his entrance into the seminary, basic elements regarding his standing or status in the Church, what it means to practice faith, how to form a good prayer life, and possesses some grasp of basic Church teachings. The application and interview process will surely establish how much discernment has taken place before the seminarian begins his formation.

567. The faculty of the seminary also presumes that the seminarian takes full and personal accountability for the work of discernment and formation. The instruments the seminary provides are available to assist the seminarian in confirming his vocation in the Church. Therefore the responsibility to meet the standards of the priestly formation program rests with each seminarian.

568. In the wisdom of the Church, the formation of candidates takes place in the context of community. Moreover, the discernment process is rooted in the work of formation. Thus a seminary is not a retreat house or a house of meditation. Priestly formation, by its design, is a process and activity of work, responsibility, and engagement. In fact, the seminary is a Christian community structured and organized on

the principle that each member contributes to building of the Kingdom of God within that community.

569. The relationship a seminarian has to the Church is through the seminary community. His past involvement in parish life or in other ecclesial communities has supported and brought the seminarian to a new relationship with Christ and the Church. Indeed, while priestly formation requires the seminarian to maintain his bonds and ties with his home parish, his status within the Church is as a seminarian.

570. “To live in the seminary, which is a school of the Gospel, means to follow Christ as the Apostles did. You are led by Christ into the service of God the Father and of all people, under the guidance of the Holy Spirit. Thus you become more like Christ the Good Shepherd in order better to serve the Church and the world as a priest” (PDV 42).

571. Like any faith community, the seminary is organic and dynamic. Each seminarian is to fully participate in the life of the community fulfilling responsibilities and completing assignments which impact on how the seminary functions. The faculty provides the leadership, instruction, and supervision for the seminary but each seminarian contributes to building up the community by the fact of his membership in that community.

572. “The history of every priestly vocation, as indeed of every Christian vocation, is the history of an inexpressible dialogue between God and human beings, between love of God who calls and the freedom of individuals who respond lovingly to him” (PDV 36).

573. The mediation of one’s discernment of a priestly vocation occurs through, with, and in the Church. The individual discernment of a candidate for seminary formation is brought to the Church for confirmation, affirmation, and very importantly, for formation.

574. Thus, discernment of a priestly vocation involves a dialogue with the Church. The diocesan bishop has ultimate responsibility in discerning with the seminarian if God is calling that individual to ministry as a priest. The diocesan bishop has entrusted the work of discernment and formation to the seminary where the seeds of this vocation can grow and blossom. It is critically important, therefore, that each seminarian understands the importance of entering into the formation program with honesty and trust. He must use all the instruments the Church places at his disposal for ongoing discernment and formation.

575. Notre Dame Seminary exists to assist the seminarian in determining if God is calling him to the diocesan priesthood. This discernment, as it has been stated herein, occurs within a formation process. Discernment and formation go hand-in-hand, for such complementarity achieves a well-balanced and practical approach. This approach meets the standards of the Church and the People of God who expect competent and well-qualified priests. The seminarian quickly learns the reality of what it means to be a servant of the Lord.

576. A seminarian approaching seminary formation with trust and honesty will result in a successful discernment process. The priestly formation program seeks to avoid at every stage in the discernment process a “submarine formation” approach by which a student submerges into patterns or behaviors which externally meet the standards of priestly formation but only to emerge after ordination with ideologies, behavioral attitudes, or with agendas inconsistent with the expectations of ordained ministry. The seminarian is expected to be genuine, authentic and transparent in his approach to priestly formation and with those charged in the administration of the program.

577. Two primary components of the priestly formation program are formation advising and spiritual direction. The dialogical nature of discernment and formation requires the mediation of the Church in determining the overall progress of one’s discernment and in addressing the particular elements that affect one’s formation. The incarnational paradigm of Christ truly present in and with the Church is indeed mirrored in the life of a seminary that school of the Gospel in which the Lord forms his men to be priests.

B. Formation Advising

578. Notre Dame Seminary assists seminarians in their priestly formation principally by providing each seminarian with a formation advisor. The formation advisor is a faculty member assigned by the Rector-President to assist the seminarian in addressing issues which may arise from the seminarian’s perspective as well as issues presented by the seminary faculty personnel.

579. Every attempt will be made to assist the seminarian in formulating responsible approaches to these issues and charting productive advancement. By means of growth plans that are to be completed at the beginning of each academic semester, the seminarian, his Formation Advisor, and his Spiritual Director, will agree upon the issues and the approaches to accomplish the set goals. The formation advisor will also establish the means to assess the growth that has taken place and determine all that is still to be accomplished.

580. Throughout the year, the seminarian receives feedback on his pursuit of these goals from his formation advisor. The formation advisor serves to focus all of the diverse elements that contribute to the process of personal formation for the seminarian.

581. Because of the significance of this process and the importance of consistency, it is expected that each seminarian meet with his formation advisor every two to three weeks. It is the responsibility of the seminarian to schedule these regular meetings with the formation advisor. The length of the meeting will depend upon the seminarian and the advisor, but a scheduled time for this meeting will provide both the seminarian and the advisor with an opportunity to address important issues.

582. The context of the relationship between the seminarian and the formation advisor must be one of mutual respect and trust. The formation advisor’s role falls outside the internal forum, precisely in that forum where a priest is expected to lead his life and

exercise his ministry. Because the priest is expected to be a public person, the seminarian's activity, reputation, and conduct are all part of the process of formation and therefore the arena in which he and his formation advisor must work. Information conveyed by the seminarian to the formation advisor will be shared with other faculty members or others associated with the formation program.

583. This implies there may be some information disclosed by the seminarian that would be to his benefit if it were shared with others who might assist in the process of growth. There may be other times when the faculty should be aware that a seminarian is dealing with a particular incident or issue in his life particularly if this affects his performance in other areas of academic or communal life.

584. The seminarian may request the assignment of a new formation advisor if there appears to be a conflict. Final discretion in the assignment of a formation advisor rests with the Vice Rector and Rector-President.

C. Counseling Services

585. As a resource to seminarians, the seminary employs a counselor. Counseling services enable the seminarian to address issues regarding human formation. Solid human formation is a prerequisite to effective spiritual and intellectual formation, and priestly ministry.

586. Seminarians are encouraged to consult a counselor if there are personal or family issues, matters related to inter-personal relationship skills, affective maturity, and sexual maturity.

587. The counselor also offers occasional workshops and conferences on appropriate formation topics.

588. The administration considers the counselor's conversations with seminarians as internal forum when seminarians have sought out the counselor on their own accord.

589. On occasion, the Rector-President may direct a seminarian to meet with the counselor or other counseling services concerning a specific issue. In these circumstances, the Rector-President has the right to inquire if the seminarian has met with the counselor and if he has adequately dealt with the issue at hand. The counselor will not discuss any issue in depth with the Rector-President or any other formation faculty member unless the seminarian has previously signed a release of confidential information.

590. It is the seminarian's responsibility to schedule the meeting with the counselor and to be faithful to the meetings. If he knows that he will be unable to keep an appointment or, for some reason, misses a meeting, the seminarian should contact the counselor as soon as possible to explain his absence and reschedule the meeting.

591. The counselor is a member of the priestly formation board and a member of the faculty council. Neither of these bodies discuss individual seminarians rather deal with the program of priestly formation.

D. Spiritual Direction

592. The Rector-President appoints a Director of Spiritual Formation to coordinate the various efforts related to spiritual direction and spiritual formation.

593. The Director of Spiritual Formation serves in the internal forum assisting with spiritual direction and celebrating the sacrament of penance.

594. The Director of Spiritual Formation is responsible for offering recommendations to the Rector-President of priests who can serve as adjunct Spiritual Directors at the seminary. The diocesan bishop of priest candidates will approve all Spiritual Directors with the recommendation of the Rector-President.

595. The Director of Spiritual Formation meets with the Spiritual Directors periodically to review the standards of spiritual formation and to assure all appointments between seminarians and directors are maintained.

596. The Director of Spiritual Formation will confirm the assignment of a Spiritual Director to each seminarian.

597. Each seminarian is expected to spend quality time with his Spiritual Director. A seminarian meets with his Spiritual Director twice a month for the first two months of a new direction; and thereafter once every three weeks, if possible, but never less than four times a semester. Seminarians are responsible for contacting their directors and arranging for spiritual direction meetings.

598. Within his first month at Notre Dame Seminary, a seminarian may meet with a number of the approved Spiritual Directors before he makes his final choice with the Director of Spiritual Formation.

599. In the early fall, the seminarian and the Spiritual Director are to sign and complete the spiritual direction agreement form and submit it to the Director of Spiritual Formation. The Spiritual Director files a form at the end of each semester regarding the faithfulness of each seminarians to spiritual direction.

600. The Spiritual Director and the seminarian relate to one another within what is termed the “internal forum.” This forum clearly demands absolute confidentiality. Thus, a seminarian’s individual Spiritual Director will never be asked for an evaluation, much less any information regarding what a seminarian may confide.

601. The content of spiritual direction is mutually agreed upon by the seminarian and Spiritual Director. It is assumed this content will be directed toward the spiritual and formational issues at the heart of a seminary program. The formation for regular meetings

should include the seminarian's own agenda that discusses matters related to spiritual development, spiritual reading, faithfulness to prayer, his personal journey, progress with the four pillars of formation, relationships with members of the community and personal friends, vocation discernment, priestly lifestyle, celibacy and obedience, and preparation for the annual evaluation.

602. The Spiritual Director may also serve as a confessor to the seminarian since this relationship is in the internal forum.

603. A seminarian may only have one Spiritual Director at a given time during his formation experience in the seminary. Outside relationships with other priests or people are obviously important support systems for a seminarian however those relationships must never jeopardize or be in conflict with the ideals of the priestly formation program.

604. The Rector-President and Vice Rector of the seminary may never serve as a Spiritual Director or confessor to a seminarian. If such matters occurred with a seminarian prior to his entrance into the seminary program, the faculty member must recuse himself from both the application process and formation aspects regarding this seminarian.

605. Seminarians who wish to change Spiritual Directors must discuss this with his current Spiritual Director as well as with the Spiritual Director of the community. Any seminarian asking for a new director after second theology must grant permission for his outgoing director and incoming directors to speak. These conversations remain in the internal forum.

606. Likewise, a Spiritual Director may announce the need to terminate his relationship with the seminarian because of irreconcilable aspects of the arrangement however he may not disclose any information that is associated with the internal forum.

E. The Relationship Between Internal and External Fora

The Internal Forum

607. Concerning the internal forum, there is a distinction between matter spoken within the sacrament of penance and matter spoken between Spiritual Director and seminarian outside of the seal.

608. Matter spoken between priest and penitent is considered absolutely inviolable (C. 983.1). Priests are bound never to reveal such matter, directly or indirectly. In addition, priests are bound never to act upon the matter he hears within Confession (C. 984.2). Penalties up to excommunication can be imposed upon a priest who violates the seal of the confessional (C. 1388.1). Penitents are not bound by this seal and may speak with others about the advice they have received in Confession however they should do so only prudently and constructively.

609. Spiritual Directors make it known to the directee that they are available to celebrate the sacrament of penance without any semblance of the presumption or demand that this takes place. Matters spoken between the Spiritual Director and the seminarian (outside of confession) are ordinarily considered part of the internal forum and therefore confidential (PPF 134).

610. While the confessor/Spiritual Director is bound to confidentiality concerning matter in the internal forum, the penitent/directee is not bound beyond the dictates of charity and justice.

The External Forum

611. In the external forum the seminarian is appropriately self-revelatory to his formators, especially his formation advisor. This is an expression of the accountability he owes to the Church for his progress toward the priesthood.

612. The knowledge about the seminarian gained in the formation program is privileged and personal, given in trust, used in charity and reserved in justice. It is confidential but not in the sense of the seal of the sacrament of penance or never-to-be-used knowledge. This confidentiality in the external forum means that the information regarding the seminarian is shared only with those who have been given the responsibility by the Church to assist him in being formed as a priest and ultimately to make a recommendation regarding his readiness for Holy Orders.

613. The external forum refers to matter discussed between a seminarian and formation personnel (other than his Spiritual Director). It may also refer to the external observations of formation personnel concerning the seminarian's human, spiritual, intellectual and pastoral development.

614. External forum matter that is discussed among formators is considered "confidential" in the sense that it is not disseminated beyond this group of personnel. The Spiritual Director, of course, exercises prudence in order to protect matter within the internal forum.

615. Information concerning the seminarian's progress in his human, spiritual, intellectual and pastoral growth should be freely communicated with external forum formators.

616. It must also be clear that in the context of his formational relationships, both internal and external, the seminarian learns to become a man of the Church, who learns how to handle issues appropriately within the Church.

617. Serious issues that arise which impact the seminarian from outside the seminary should be taken to the Rector-President by the formation advisor for action.

Communication of Internal Forum Matter to the External Forum

618. As the sacramental seal remains inviolable, a priest may never reveal matters learned through Confession to anyone, even if this involves criminal conduct.

619. However, a Spiritual Director must communicate internal forum matters (outside of the seal) to appropriate formation personnel in the following cases involving real or potential harm to self or others regarding criminal misconduct concerning minors.

620. If a Spiritual Director learns (outside of the seal) that a directee has been involved with sexual misconduct with minors, he is obligated to report such conduct to law enforcement officials. Such conduct includes sexual activity with a minor and the accessing of child pornography.

621. In addition, if a Director discovers (outside of the seal) that a directee has been or is currently being molested by a priest, deacon or Church employee/volunteer, he is obligated to report such conduct. The manner in which such a report is made must be in conformity with the laws of the State of Louisiana and the Decree Establishing Policies Dealing with Allegations of Sexual Abuse of Minors by Priests, Deacons or other Church Personnel unless protected by the Seal of Confession.

622. A Spiritual Director must communicate internal forum matters (outside of the seal) to appropriate formation personnel in the following cases involving real or potential harm to self or others regarding attempted suicide and homicide:

623. If a Spiritual Director learns (outside of the seal) that a directee has attempted suicide or is planning to commit suicide, then he should inform formation personnel and seek appropriate medical assistance.

624. Similarly, if a director learns (outside of the seal) that a directee has committed homicide or is actively planning a homicide, then he should speak to formation personnel and inform law enforcement officials.

625. A Spiritual Director must communicate internal forum matters (outside of the seal) to appropriate formation personnel in the following cases involving real or potential harm to self or others regarding use of illegal drugs.

626. If a Spiritual Director learns (outside of the seal) that a directee is currently using illegal drugs or has become addicted to prescription drugs, then he should inform formation personnel and seek appropriate medical assistance. If civil laws have been violated, then formation personnel should inform law enforcement officials.

Communication between Spiritual Directors and Formation Committees

627. In order to assist with the human, spiritual, intellectual and pastoral development of the seminarian, Spiritual Directors and formation personnel should be of one mind concerning the seminarian's goals and objectives for each year.

628. Spiritual Directors do not attend formation advisors meeting in order to avoid any appearance that internal forum is being violated. The Director of Spiritual Formation attends the monthly priestly formation board since individual seminarians are not discussed at these meetings; only the programs of formation are discussed at these meetings.

Communication between Formation Advisors and Spiritual Directors

629. If a formation advisor has a concern about a seminarian, then he should discuss the matter during a formation meeting with the seminarian rather than informing the Spiritual Director in a separate meeting or conversation.

630. A formation advisor may inform a Spiritual Director about certain matters simply to provide information but never to solicit information from the Spiritual Director. When such communication is anticipated, the seminarian should be notified that the Spiritual Director will be informed.

631. When a formation advisor needs to speak with a Spiritual Director, such communication must be in the form of observable, factual information rather than subjective analyses or therapeutic interventions. Formation personnel should not attempt to give Spiritual Directors advice concerning the spiritual life of their directees, whether in private or during a formation meeting. Formation personnel should never view Spiritual Directors as sources of information in the evaluative process.

Communication between Spiritual Directors and Formation Advisors

632. Under most circumstances, a Spiritual Director must not communicate his observations (internal or external forum matter) of a seminarian to other formation personnel, except the cases mentioned above.

633. The bond of trust between a Spiritual Director and seminarian would be seriously jeopardized if information (internal or external forum) habitually or even periodically flowed from Spiritual Director to formator.

634. There should never be a one-on-one discussion about a seminarian between his formators and his personal Spiritual Director. The Spiritual Director, however, is permitted to prudently make known a directee's habitual failure to attend spiritual direction meetings or spiritual conferences with other formation personnel. The Spiritual Director should inform the seminarian in advance that he will notify the formation advisor about failure to attend meetings.

635. The Spiritual Director may not comment at priestly formation meetings about information that might incidentally be raised about a seminarian, although individual seminarians should not be discussed at a priestly formation board meeting.

636. A Spiritual Director should not explain to formators the reasons for discontinuing the direction of a seminarian if such occasion occurs.

637. The Spiritual Director abstains from voting on the advancement of his directee to Holy Orders.

638. Spiritual Directors and other formators work together to assist each seminarian's human, spiritual, intellectual and pastoral development. In the work of evaluation, the goal of all formation personnel should be to enable each seminarian's growth in holiness in preparation for Holy Orders. In this collaborative process, the bond of confidentiality between Spiritual Directors and seminarians is preserved even as the work of external forum formators is respected.

F. Weekly Formation Conferences

639. Once a week a member of the faculty will offer a conference to the seminarians that address the particular aspects of priestly formation and provides a clear vision of pastoral ministry according to the expectations of the Church with information and guidance helpful to discernment.

640. The conferences address the areas of diocesan priestly spirituality, priestly celibacy, priestly obedience, and prayer. At the beginning of each year the Rector-President announces to the community the general themes that will be addressed in these conferences.

641. The conferences generally convene once a week for a period of sixty minutes. Each seminarian is expected to take notes and read any materials distributed during the conference.

642. The conferences will use as primary sources the various governing documents on priestly formation but in particular the *Program of Priestly Formation* and *Pastores Dabo Vobis*.

FORMATION -- EVALUATION

A. Formation Advising and Spiritual Direction

643. Formation advisors assist the seminarian in developing goals to be accomplished in the formation program that are beneficial to the overall discernment process.

644. Formation advising is the usual forum to discuss struggles and identify progress regarding the seminarian's formation and discernment. The formation advisor will share

with the seminarian both positive and negative perceptions shared by the faculty. The seminarian, in turn, is able to dialogue with the faculty through the formation advising forum.

645. Since formation advising is in the external forum, the formation advisor will share with other faculty members any and all concerns. Likewise, the formation advisor shares with the seminarian concerns the faculty may have regarding performance or issues related to formation.

646. Spiritual direction occurs within the internal forum as explained in the previous section however issues discussed in the internal forum ought to be eventually brought to the external forum as those issues relate to external forum formation.

647. The seminarian should approach his discernment and formation in a unified manner using the *fora* of formation advising and spiritual direction in a transparent way in which topics are being addressed concomitantly.

B. Formation Advisor Meetings

648. The Rector-President convenes and chairs all formation advisor meetings. The seminary schedule lists the formation advisor meetings which occur in preparation for evaluations.

649. The formators review all pertinent matters related to the external forum particularly those issues being discussed in formation advising. Other formators may share their perceptions of a seminarian's growth in order that the formation advisor may bring back to the seminarian affirmation and concerns.

650. Spiritual Directors do not participate in formation advisor meetings.

C. Formation Plan

651. The formation plan is distributed by the Rector-President at the beginning of each academic year. Please see the appendix for the template.

652. It serves as an essential structure that supports the dialogue between the seminarian and his formation advisor.

653. The plan provides the seminarian to identify personal goals and specific measurable objectives, directed toward growth in the four areas of priestly formation (human, spiritual, intellectual, pastoral). To each of these goals and accompanying objectives, the seminarian relates his specific strengths and gifts that he perceives he may use to achieve his goals and objectives.

How does the seminarian develop his Formation Plan?

654. Because the seminarian is ultimately responsible for his own formation, he should prayerfully consider his priorities. He works personally for his own formation in dialogue with others:

- Discerning with the Holy Spirit;
- Considering his relationship with the diocesan bishop/religious superior as well as with the director of vocations;
- Considering the relationships at the seminary with the Rector-President, Formation Advisor, Spiritual Director, Formation Faculty, peers, professors, staff;
- Considering the relationships with family, friends, pastor, other priests

655. Using the formation plan the seminarian sets realistic personal priorities and identifies the concrete means to achieve them. In this way the seminarian establishes a clear reference point for self-evaluation as he monitors his integral formation moving towards full human maturity and maturity of faith. With his formation advisor in the external forum and with his Spiritual Director in the internal forum, the seminarian revisits his formation plan throughout the year.

656. In drawing up his formation plan, the seminarian reviews his previous plan, as well as the end-of-year self-evaluation and formation advisor report. The seminarian takes into account comments from the formation faculty, along with assessments of his apostolic work assignment and summer pastoral placement.

657. In consultation with his Spiritual Director, the seminarian proposes appropriate goals and objectives for his level of formation to his formation advisor. The seminarian will consider his readiness to receive the ministries of lector and acolyte, be admitted to candidacy, and ordination to the diaconate and priesthood. His goals and objectives therefore ought to be practical, discernible, measureable and achievable.

658. The seminarian is not required to write up a document or write out the goals rather will develop his plan with his formation advisor and Spiritual Director in a way that is most helpful to the seminarian.

D. Self-Evaluation

659. Self-evaluations are valuable instruments for both the seminarian who reflects on his own growth and for the faculty who has the opportunity to hear from the seminarian where he is at in the discernment process.

660. Seminarians are to approach such evaluations with a candid examination of their concrete behaviors, demonstrate their professional and academic competence, discuss strengths and weaknesses, and identify areas of needed growth in spiritual and moral practice. It is the responsibility of the seminarian to demonstrate positive qualities that recommend his continuance in the program.

661. The completion of the self-evaluation tool should involve both the Spiritual Director and Formation Advisor.

662. The Rector-President will provide each seminarian the instrument they are to use in completing the self-evaluation. After consultation with the Formation Advisor and

Spiritual Director the self-evaluation is submitted to the Rector-President's Office for distribution to the vocation director.

E. Faculty Evaluation

663. "Each seminary must provide a procedure for the evaluation of the seminarians. As part of this procedure, each seminary should ensure that as many faculty as possible are engaged in this process; that the seminarians are apprised of their progress as early as possible in their formation, particularly if there are concerns; that the Formation Advisor/Mentor regularly communicates with the seminarian; that the seminarians have a procedure for responding to matters raised in the evaluation process; that confidentiality, as articulated by the seminary, is observed; and that all doubts are resolved in favor of the Church. The process of evaluation should be conducted in an atmosphere of mutual trust and confidence. It should promote the continued growth of the seminarian in the four dimensions of formation" (PPF 274).

664. Because formation and growth are gradual processes, the continuing evaluation of seminarians is necessary. Seminarians profit most from a system of periodic evaluation in which they receive clear and accurate information about their behavior and attitudes so they can change and correct what is inappropriate and develop those areas of weakness.

665. The evaluation of seminarians is the primary responsibility of the faculty under the direction of the Rector-President. The Rector-President will explain before each evaluation period the process used by the faculty in determining how the evaluation process unfolds.

666. At Notre Dame Seminary, the seminarians participate in the periodic review at the conclusion of the academic year or shortly before Christmas. The periodic review includes both the self-evaluation of the seminarian and observations made by the faculty.

667. The evaluation process should be approached by both seminarians and faculty members in a spirit of mutual trust and confidence. Since information is regularly exchanged between the formation advisor and seminarian, the evaluation is an opportunity for the faculty to offer its unified support and share common concerns.

F. Evaluation Conference

668. The Rector-President will convene a meeting of the formation advisors to discuss the self-evaluations already submitted and then prepare a general review of each seminarian. He will schedule appropriate times for the advisor-seminarian conference.

669. Prior to the conference the formation advisor will share with the seminarian the general thoughts of the faculty so that the seminarian can be prepared to offer insights regarding his formation and discernment.

670. During the advisor-seminarian conference each advisor shares their evaluation of the seminarian in the context of commendations, observations and recommendations.

The seminarian is given opportunity to briefly respond to this evaluation or make any comments he feels necessary.

671. The formation advisor compiles a written summary of the faculty evaluation for each seminarian. These written summaries are shared with the seminarian by his formation advisor. The evaluation becomes part of the seminarian's personnel file.

672. Any seminarian can meet with the Vice Rector or Rector-President to receive clarification about any concerns the faculty may have with a seminarian's progress in the priestly formation program.

G. Formation Faculty Vote

673. The formation faculty conducts an annual voting session on each seminarian, and they are obliged to work toward a consensus judgment about the seminarians they are asked to evaluate.

674. The faculty vote assists the seminarian's bishop or religious superior, who must make the final judgment on a seminarian's readiness to advance to the next level of formation, receive the ministries of lector and acolyte, be admitted to candidacy, and eventually to be called to Holy Orders.

675. Since there is a process of growth or a "gradualism" as candidates mature, the votes of the faculty are based on where seminarians ought to be at their particular stage of formation. Seminarians who consistently meet the benchmarks of a particular stage of formation are to be promoted to the next level. Sometimes seminarians develop difficulties or actually regress in the formation process, and this will naturally be reflected in future faculty votes.

676. The possible votes for advancement in formation, or promotion to Holy Orders are: "yes," "yes, with reservation," "no" or "abstain." When voting on candidates for diaconate and priesthood, one must vote either yes or no. Reasons for the no vote must be clear, objective, and substantive.

677. A "yes" vote means that a seminarian has fulfilled the basic expectations of his level of formation, and is ready to advance to the next stage of formation. There may well be areas where improvement is needed, but they do not pertain to a fundamental quality needed for ordination. In their written observations about a seminarian, such areas for growth are to be pointed out by the formation faculty.

678. There is also the option for the faculty to record a formal reservation with their "yes" votes. A formal reservation is an acknowledgment by one or more faculty members that there is a serious deficiency in the seminarian's formation that could call into question suitability for ordination. It is an affirmative vote in the sense that the faculty believes that a candidate has the basic qualities to advance to the next level of formation. However, the seminarian needs to address and overcome the stated deficiencies to receive a positive vote for advancement in the future.

679. Because the distinction between an area for improvement for growth and a reservation is not always clear, faculty are to raise their concerns in the discussion with seminarians and then in writing describe the nature of their reservation(s).

680. A “no” vote means that at this time a seminarian should not advance to the next level of formation because there are serious deficiencies in one or more areas of formation, and it is doubtful that these problems can be remedied within the seminary formation context. Keeping in mind the levels of formation, a “no” vote signifies that a seminarian has not achieved the most basic expectations and should not advance.

681. If there is a majority negative vote by the faculty, the Rector-President reports this to the Director of Vocations before the seminarian is informed. The Bishop and Director of Vocations may want to discuss with the Rector-President and faculty any further course of action, such as the recommendation of a pastoral year, counseling, or leaving the seminary all together. Faculty must state in writing the reasons for their negative vote.

682. “Abstain” means that a faculty member has a serious reason for not voting affirmatively or negatively; such as, a lack of knowledge of the seminarian, or the fact that he has been the seminarian’s Spiritual Director.

683. The vote is to be recorded by the Rector-President and documented in the seminarian’s formation report.

H. Formation Advisor’s Report

684. According to the timetable established by the Rector-President, each formation advisor composes a written end-of-year evaluation of each of his advisees. The advisor’s evaluation is prepared using the template provided by the Rector-President (see appendix).

685. In drawing up this evaluation, the advisor takes into account

- individual formation meetings with the advisee
- formation plan
- peer evaluations (informal)
- reports from the Directors of Formation (pastoral, human, intellectual)
- self-evaluation by the seminarian
- formation reviews by other formators
- feedback from professors and staff
- faculty interviews (when applicable)

686. The advisor incorporates into the conclusion of the evaluation the formation faculty vote and a summary of the comments of the faculty. Once the final draft of the evaluation is completed, the Formation Advisor meets with the advisee to discuss the contents of the evaluation. The seminarian signs the evaluation signifying that he has in fact read the evaluation, not that he necessarily agrees with it.

687. The Formation Advisor provides three original and signed copies of the advisee's evaluation to the Rector-President's office. One set of originals is kept on file in the Rector-President's office, the other two are sent to the seminarian's Bishop /religious superior and vocation director.

688. The advisor makes photocopies for his own file and for distribution to the Rector-President and the advisee in an envelope.

I. Formational Probation

689. In addition to the academic probation that is outlined earlier in this resource, the formation faculty reserves the right to declare a seminarian on formational probation.

690. Such probation arises when the conduct of a seminarian causes sufficient concern to the faculty that a declaration of this seriousness is warranted. This states that while the department or activity is not of itself sufficient to warrant dismissal from the priestly formation program, its continuance may result in such dismissal.

691. In all cases of formational probation, the seminarian will be given the specific reasons for this action and the specific changes that are required. The Vocation Director will also be notified.

692. Normally, seminarians are given one semester to correct the condition out of which formational probation has arisen. If after the course of one semester the condition has not been corrected, the seminarian is liable for dismissal from the priestly formation program.

J. Withdrawal from the Program

693. A seminarian who decides to withdraw from the priestly formation program is expected to have thoroughly discussed this decision with his Spiritual Director, Formation Advisor, and the Rector-President.

694. When a final decision has been reached, the seminarian is expected to state this fact in writing and offer appropriate reasons for the decision. This written notice of withdrawal is to be given personally to the Rector-President and will be placed in the seminarian's personnel file.

695. The process of discernment may also include a mutual decision between the seminarian and faculty concluding the seminarian is not called to the diocesan priesthood or at least is not prepared to continue in the formation program. The seminarian will still be asked to state in writing his decision to withdraw from the program.

696. The Rector-President will discuss with the seminarian the best way to communicate this decision to the rest of the seminary community. In such cases, the Rector-President has the final decision regarding the process of communication and how best the seminarian can collect his personal belongings so as not to disrupt the community.

K. Dismissal from the Program

697. The faculty may determine after thorough discussion the dismissal of a seminarian from the priestly formation program.

698. The decision for dismissal will be conveyed to the seminarian by the Rector-President with at least one additional faculty member present. At that meeting the seminarian will be given the specific reasons why this action is taking place.

699. The seminarian will also be given a written statement of the decision, a copy of which will also be placed in the seminarian's personnel file.

700. The Vocation Director will be notified immediately when a seminarian is being terminated from the program.

L. Advancement in the Program

701. At the conclusion of each academic year, in the self-evaluation process, the seminarian will be asked to describe his discernment and indicate to the faculty his willingness to continue in the formation program. The formation advisor will already have prepared the seminarian to respond accordingly.

702. The formation faculty will offer a vote recommending if the seminarian should advance to the next year of formation. The vote is to be recorded. The vote is a recommendation since the Rector-President makes the final determination.

703. If the faculty determines the seminarian should be dismissed, the above procedures will be followed. Otherwise, the formation advisor will confirm the faculty's decision to advance the seminarian to the next stage of the formation program when reviewing the report of the evaluation with the seminarian.

M. Seminarian Appeals Process

704. If the seminarian disagrees with a matter of fact or judgment within the written evaluation or any other aspect of the evaluation process he will first seek resolution with his Formation Advisor.

705. If a resolution is not possible between the formation advisor and the seminarian, the seminarian may then appeal to the Rector-President. The Rector-President will handle all appeals of this nature and who makes the final decision on the matter.

706. The final evaluation of the formation advisor will then be revised to incorporate the fact and description of the appeal, and the Rector-President's decision.

N. Records and Files

707. All application materials related to the priestly formation program at Notre Dame Seminary is the property of the seminary.

708. If a seminarian is dismissed from the program the Rector-President has discretion in determining what materials, if any, can be returned to the seminarian. No information, however, can be released to any party outside the seminary without the consent of the Rector-President.

709. All psychological documents and transcripts of seminarians cannot be released without the permission of the seminarian or former seminarian and the Rector-President.

710. All official personnel files are maintained in the Office of the Rector-President. Only the Rector-President along with support staff, have access to personnel files.

Access to Files

711. For those applying for acceptance to Notre Dame Seminary, access to one's file may be obtained by appointment with the Rector-President.

712. For those currently enrolled as a seminarian access to one's file may be obtained by appointment with the Rector-President.

713. For those discontinued as seminarians at Notre Dame Seminary, access to one's file may be obtained by appointment with the Rector-President.

714. In all cases, a seminarian or former seminarian may not remove anything from their file or photocopy any of the materials. The seminarian or former seminarian has the right to attach to any document contained in one's file any explanation or clarification deemed necessary or desirable. Excluded from review are documents (particularly recommendations submitted) given by the faculty with the specific understanding they remain confidential.

O. Protection of Information Policy

715. Notre Dame Seminary has the responsibility for supervising access to and/or release of official data/information about seminarians. Certain items of information about individual seminarians are fundamental to the education process and must be recorded. This recorded information concerning seminarians must be used only for clearly defined purposes, must be safeguarded and controlled to avoid violations of personal privacy, and must be appropriately disposed of when justification for its collection and retention no longer exists.

716. In this regard, Notre Dame Seminary is committed to protecting to the maximum extent possible the right of privacy of all the individuals about whom it holds information, records, and files. Access to and release of such records is restricted to the seminarian concerned, to others with the seminarians' written consent, to officials within the school, to a court of competent jurisdiction, and otherwise pursuant to law.

717. Notre Dame Seminary supports the *Student Right to Know Act* and *Campus Security Act*, and amendments thereof.

P. Privacy of Information

718. Notre Dame Seminary complies fully with the provisions of the *Family Education Rights and Privacy Act (FERPA)* of 1974 as amended. The act protects the confidentiality of academic files and establishes the right of seminarians to review their educational records. Confidential documents received as part of the admissions process as well as materials related to the seminarian's formation during attendance at Notre Dame Seminary are not available for review by the seminarian nor may they be released to a third party without the permission of the seminarian. All academic records and related documents remain the property of Notre Dame Seminary.

Q. Directory Information

719. Notre Dame Seminary, in accordance with the *FERPA Act*, has designated the following information about seminarians as public (directory) information:

- Name
- Address (local and home)
- E-mail address
- Program of study, class level
- Enrollment status (e.g., acceptance, full-time, part-time, withdrawn)
- Major program of study
- Dates of attendance
- Degree(s) and awards received
- Previous educational agencies or institutions attended
- Diocese of sponsorship or religious community
- Deceased status
- Record hold(s)

720. Directory information may be disclosed by Notre Dame Seminary for any purpose at its discretion without the consent of the seminarian. The seminary restricts such disclosures to those with legitimate ecclesiastical, educational, or legal interest. Directory information is not released to outside parties for commercial use. A seminarian, however, has the right to refuse to permit the designation of any or all of the above information as directory information by filing a written notice to this effect with the Registrar's office at the time of registration.

R. Non Discrimination Policy

721. Notre Dame Seminary welcomes qualified students of any race, color, nationality, and ethnic origin to all the rights, privileges, responsibilities, programs, and activities of the seminary, and is an equal opportunity employer.

S. Transcripts

722. In accordance with the *Family Educational Rights and Privacy Act* of 1974, transcripts are issued only at the written and signed request of the seminarian. A transcript request form can be acquired from the Registrar's page on the website or from the Registrar's Office. All requests for transcripts are made to the Registrar and should include the following information:

- full current name and any previous names used;
- dates of attendance at Notre Dame Seminary;
- date of birth;
- social security number;
- complete address and telephone number;
- the number of copies needed;
- detailed mailing instructions (name and address of the person or institution to receive the transcript) including any special handling;
- full signature;
- a fee of \$5.00 per transcript.

723. No transcript will be issued until all outstanding financial obligations have been reconciled.

INSTITUTION OF MINISTRIES, ADMISSION TO CANDIDACY, ORDINATION TO THE DIACONATE AND PRIESTHOOD

724. Institution into the ministry of lector and acolyte marks a significant step in one's progress toward Holy Orders. Accordingly, before a seminarian can petition to be instituted in either ministry he must discern with his spiritual director and formation advisor his readiness to advance into these ministries.

725. At Notre Dame Seminary, seminarians ordinarily receive the ministry of lector in their first year of theology; ministry of acolyte in the fall of their second year of theology; and are admitted to candidacy in fall of third theology.

726. At the discretion of a diocesan bishop/religious superior, a seminarian may receive candidacy prior to the ministries. Typically, in these cases, the diocesan bishop admits the seminarian to candidacy back in the diocese.

727. The conferral of ministries is celebrated at Notre Dame Seminary. The Rector-President arranges for a bishop to celebrate the conferral of the ministries. Admission to Candidacy is celebrated at St. Louis King of France Cathedral, New Orleans, by the Archbishop of New Orleans.

728. Seminarians who are preparing for the conferral of ministries and admission to candidacy petition their diocesan bishop/religious superior according to the prescriptions of canon law (CIC 1052.1, PPF 286).

729. The Rector-President will provide the candidates with the information necessary to petition their diocesan bishop/religious superior and explain the process.

730. The Rector-President will meet with each seminarian to assess the seminarian's readiness to advance. The Rector-President is to ascertain the seminarian's canonical standing to determine any impediments and irregularities.

731. The formation faculty will conduct a review of each seminarian to ascertain the seminarian's readiness to advance into these ministries and candidacy. The Rector-President will report to the faculty the results of the canonical interview. A vote will be taken and recorded.

732. The seminary community will be alerted about the seminarian's petition for ministries and candidacy asking that if anyone has doubt, they are to inform the Rector-President. A notice will be posted regarding this process.

733. Once the seminarian's petition has been received, the formation faculty vote taken, and all requisite information gathered, the Rector-President will present all information to the diocesan bishop/religious superior who makes the final decision.

734. If the diocesan bishop/religious superior confirms the recommendation for his seminarian to receive the ministry or candidacy, the requisite dimissorial letter is sent to the Rector-President giving permission for another bishop to confer the ministry or admit the seminarian to candidacy.

735. The Director of Liturgy will schedule a rehearsal required by seminarians to attend who will receive ministries and candidacy.

736. For newly instituted lectors and acolytes, training sessions will be provided by the Director of Liturgy of how to fulfill the liturgical functions of these ministries.

Ordination As Deacon And Priest

737. Having been instituted in the ministries of lector and acolyte, and having been admitted to candidacy the seminarian begins final preparation for Holy Orders. With ordination to the diaconate the seminarian enters the clerical state and is incardinated into a particular Church or religious institute.

738. As a deacon he promises obedience to the bishops and takes on the obligation to celebrate the Liturgy of the Hours. The deacon also assumes publicly the obligation to live the celibate life.

739. In order for the formation faculty to give an informed recommendation to the seminarian's bishop/religious superior, governing documents require that the seminarian complete at least one year of formation at Notre Dame Seminary before petitioning for ordination.

740. According to current practice, ordination to the diaconate normally occurs in the second semester on third theology or prior to fourth theology. Canon law requires an interval of at least six months between institution in the ministry of acolyte and ordination to the diaconate as well as between ordination to the diaconate and to the priesthood (CIC 1035.2, PPF 285).

Petitioning for Holy Orders

741. The fruits of his study and prayer regarding one's vocation to the diaconate and priesthood are an integral part of the seminarian's conversation with his Spiritual Director, formation advisor, director of vocations, and diocesan bishop/religious superior.

742. The seminarian will have cultivated a deep prayer life that allows him to discern if the Lord is calling him to Holy Orders. The Church, for her part, must verify the vocational call. Since no one has a canonical right to be ordained, the seminarian and those responsible for priestly formation stand in humility before God assuring that all decisions and actions reflect the work of the Holy Spirit.

743. The Rector-President will provide the candidates with the information necessary to petition their diocesan bishop/religious superior and explain the process.

744. The Rector-President will meet with each candidate for diaconate and priesthood to assess his readiness for ordination. The Rector-President is to ascertain the candidate's canonical standing to determine any impediments and irregularities (PPF 283, 285).

745. The Rector-President is to verify that the candidate accepts the teachings of the Church, prays the complete Liturgy of the Hours, attends daily Mass, receives the sacrament of penance regularly, and is committed to a life of celibacy (CIC 1050.1, PPF 283, 285).

746. The formation faculty will conduct a review of each candidate to ascertain the candidate's readiness for ordination. The Rector-President will report to the faculty the results of the canonical interview. A vote will be taken and recorded.

747. The seminary community will be alerted about the candidate's petition for ordination asking that if anyone has doubt. If so, they are to inform the Rector-President. A notice will be posted regarding this process.

748. When there is no doubt about the candidate's readiness for ordination to the diaconate or priesthood, he takes the Oath of Fidelity and Profession of Faith (CIC 833.6). The Rector-President will schedule a public ceremony for this to occur.

749. Once the seminarian's petition has been received, the formation faculty vote taken, and all requisite information gathered, the Rector-President will present all information to the diocesan bishop/religious superior who issues the Call to Orders (CIC 1050.1).

750. Candidates for ordination to the diaconate and priesthood are to make the canonical retreat prior to ordination (CIC 1039).

751. The Director of Liturgy will provide candidates with resources to assist in planning of liturgies associated with ordination.

Ordination

752. The Rector-President or a representative from Notre Dame Seminary will attempt to attend the ordination liturgy.

753. Following the ordination, the ordaining bishop provides the usual canonical certificate confirming the ordination. A copy is provided to Notre Dame Seminary.

Conclusion

754. This handbook is reviewed regularly and adapted to reflect the organic nature of community life.

APPENDIX

**NOTRE DAME SEMINARY
GRADUATE SCHOOL OF THEOLOGY
YEARLY FORMATION PLAN – PRE-THEOLOGIANs**

Seminarian Name: _____	Class: _____
Date of Birth: _____	Diocese: _____
Formation Advisor: _____	Vocation Director: _____
Spiritual Director: _____	Bishop: _____
Degree Sought: _____	Pastoral Assignment: _____
Cumulative GPA: _____	Community Responsibility: _____

- I. Assessment of Your Current Situation in Life
 - a. Motivation for Entering Priestly Formation Program
 - b. Status of Parents and Siblings; Impact on your Status as a Seminarian
 - c. Brief Review of the Summer
 - d. Relationship with Home Parish
 - e. Health Status (report all conditions, medications, physical limitations)

- II. Describe the Status of Your Discernment
 - a. Identify Areas of Strength
 - b. Identify Areas of Concern/Challenge
 - c. Describe Where You Would Like to be in Your Discernment by Year's End

- III. Human Formation: Goals and Objectives
 - a. Human qualities of truthfulness, respect for others, justice, humility, integrity, affability, generosity, kindness, courtesy, integrity, and prudence
 - b. The capacity to relate to others in a positive manner and the ability to get along with others and work with them in the community
 - c. Self-knowledge, self-discipline, self-mastery, emotional self-control
 - d. Good physical and mental health
 - e. Balanced lifestyle, prudence in making good judgments
 - f. Affective maturity and healthy psychosexual development; clarity of male sexual identity; ability to establish and maintain wholesome friendships; capacity to maintain appropriate boundaries in relationships
 - g. Skills for leadership; collaboration with women and men
 - h. Capacity to receive and integrate constructive criticism
 - i. Simplicity of life; stewardship of resources; responsibility with finances
 - j. Temperance with material goods; use of alcohol
 - k. Use of recreation time; time management
 - l. Mature respect for and cooperation with authority
 - m. Engagement with the community; description of friendships

IV. Spiritual Formation: Goals and Objectives

There should be accountability in the external forum for seminarians' participation in spiritual exercises of the seminary and their growth as men of faith. Within the parameters of the external forum, habits of prayer and personal piety are also areas of accountability (PPF 280b).

- a. Commitment to a life of prayer and the ability to assist others in their spiritual growth
- b. Abiding love for the sacramental life of the Church, especially the Eucharist and Penance; specific discipline of devotion to the Eucharist
- c. A loving knowledge of the Word of God and prayerful familiarity with that Word
- d. Appreciation of and commitment to the Liturgy of the Hours
- e. Fidelity to the liturgical and spiritual program of the seminary, including daily celebration of the Eucharist
- f. Fidelity to regular spiritual direction and regular celebration of the Sacrament of Penance and a habit of spiritual reading
- g. A positive embrace of a lifelong commitment to chaste celibacy, obedience, and simplicity of life
- h. A love for Jesus Christ and the Church, for the Blessed Virgin Mary, and the saints
- i. A spirit of self-giving charity toward others
- j. Cultivation of diocesan priestly spirituality with appropriate ecclesial expression
- k. Developing the identity of spiritual fatherhood

V. Intellectual Formation: Goals and Objectives

- a. Love for truth as discovered by faith and reason
- b. Fidelity to the Word of God and to the Magisterium
- c. Knowledge of Catholic doctrine and adherence to it
- d. Interest and diligence in seminary studies
- e. Successful completion of seminary academic requirements
- f. Ability to exercise the ministry of the Word: to proclaim, explain and defend the faith
- g. Use of scholarly resources for personal development outside of the classroom
- h. Familiarity with the Catechism of the Catholic Church, the Magisterium of the Second Vatican Council, and the Magisterium of Holy Father
- i. Knowledge of the *sign of the times*; current events, diocesan newspaper, familiarity with the diocesan bishop's teaching
- j. Intellectual skills to be a renaissance man
- k. Cultivating academic skills for the study of theology

- VI. Pastoral Formation: Goals and Objectives
 - a. A missionary spirit, understanding and zeal for the new evangelization, understanding of culture and society
 - b. A spirit of pastoral charity, a quest for justice, and an openness to serve all people
 - c. A special love for and commitment to the sick and suffering, the poor and marginalized, prisoners, immigrants, and refugees
 - d. Ecumenical and inter-religious commitment
 - e. Appropriation for pastoral and administrative skills and competencies for ministry
 - f. Ability to carry out pastoral work collaboratively; appreciation for the different charisms and vocations in the Church
 - g. Ability to minister in a multicultural setting with people of different ethnic, racial, and religious backgrounds
 - h. Energy and zeal for pastoral ministry; completion of tasks and responsibilities

- VII. Specific Goals and Objectives Related to the Formation of a Chaste Priestly Celibacy

- VIII. Specific Goals and Objectives Related to the Formation of Priestly Obedience

**NOTRE DAME SEMINARY
GRADUATE SCHOOL OF THEOLOGY
YEARLY FORMATION PLAN – THEOLOGIAN I - III**

Seminarian Name: _____	Class: _____
Date of Birth: _____	Diocese: _____
Formation Advisor: _____	Vocation Director: _____
Spiritual Director: _____	Bishop: _____
Degree Sought: _____	Pastoral Assignment: _____
Cumulative GPA: _____	Community Responsibility: _____

- I. Assessment of Your Current Situation in Life
 - a. Status of Parents and Siblings; Impact on your Status as a Seminarian
 - b. Brief Review of the Summer/Recent Assignment if Applicable
 - c. Relationship with Home Parish
 - d. Health Status (report all conditions, medications, physical limitations)

- II. Describe the Status of Your Discernment
 - a. Identify Areas of Strength
 - b. Identify Areas of Concern/Challenge
 - c. Describe Where You Would Like to be in Your Discernment by Year's End

- III. Human Formation: Goals and Objectives
 - a. Human qualities of truthfulness, respect for others, justice, humility, integrity, affability, generosity, kindness, courtesy, integrity, and prudence
 - b. The capacity to relate to others in a positive manner and the ability to get along with others and work with them in the community
 - c. Self-knowledge, self-discipline, self-mastery, emotional self-control
 - d. Good physical and mental health
 - e. Balanced lifestyle, prudence in making good judgments
 - f. Affective maturity and healthy psychosexual development; clarity of male sexual identity; ability to establish and maintain wholesome friendships; capacity to maintain appropriate boundaries in relationships
 - g. Skills for leadership; collaboration with women and men
 - h. Capacity to receive and integrate constructive criticism
 - i. Simplicity of life; stewardship of resources; responsibility with finances
 - j. Temperance with material goods; use of alcohol
 - k. Use of recreation time; time management
 - l. Mature respect for and cooperation with authority
 - m. Engagement with the community; description of friendships

IV. Spiritual Formation: Goals and Objectives

There should be accountability in the external forum for seminarians' participation in spiritual exercises of the seminary and their growth as men of faith. Within the parameters of the external forum, habits of prayer and personal piety are also areas of accountability (PPF 280b).

- a. Commitment to a life of prayer and the ability to assist others in their spiritual growth
- b. Abiding love for the sacramental life of the Church, especially the Eucharist and Penance; specific discipline of devotion to the Eucharist
- c. A loving knowledge of the Word of God and prayerful familiarity with that Word
- d. Appreciation of and commitment to the Liturgy of the Hours
- e. Fidelity to the liturgical and spiritual program of the seminary, including daily celebration of the Eucharist
- f. Fidelity to regular spiritual direction and regular celebration of the Sacrament of Penance and a habit of spiritual reading
- g. A positive embrace of a lifelong commitment to chaste celibacy, obedience, and simplicity of life
- h. A love for Jesus Christ and the Church, for the Blessed Virgin Mary, and the saints
- i. A spirit of self-giving charity toward others
- j. Cultivation of diocesan priestly spirituality with appropriate ecclesial expression
- k. Developing the identity of spiritual fatherhood

V. Intellectual Formation: Goals and Objectives

- a. Love for truth as discovered by faith and reason
- b. Fidelity to the Word of God and to the Magisterium
- c. Knowledge of Catholic doctrine and adherence to it
- d. Interest and diligence in seminary studies
- e. Successful completion of seminary academic requirements
- f. Ability to exercise the ministry of the Word: to proclaim, explain and defend the faith
- g. Use of scholarly resources for personal development outside of the classroom
- h. Familiarity with the Catechism of the Catholic Church, the Magisterium of the Second Vatican Council, and the Magisterium of Holy Father
- i. Knowledge of the *sign of the times*; current events, diocesan newspaper, familiarity with the diocesan bishop's teaching
- j. Intellectual skills to be a renaissance man
- k. Cultivating academic skills for the study of theology

- VI. Pastoral Formation: Goals and Objectives
 - a. A missionary spirit, understanding and zeal for the new evangelization, understanding of culture and society
 - b. A spirit of pastoral charity, a quest for justice, and an openness to serve all people
 - c. A special love for and commitment to the sick and suffering, the poor and marginalized, prisoners, immigrants, and refugees
 - d. Ecumenical and inter-religious commitment
 - e. Appropriation for pastoral and administrative skills and competencies for ministry
 - f. Ability to carry out pastoral work collaboratively; appreciation for the different charisms and vocations in the Church
 - g. Ability to minister in a multicultural setting with people of different ethnic, racial, and religious backgrounds
 - h. Energy and zeal for pastoral ministry; completion of tasks and responsibilities

- VII. Specific Goals and Objectives Related to the Formation of a Chaste Priestly Celibacy

- VIII. Specific Goals and Objectives Related to the Formation of Priestly Obedience

- IX. Considering Your Formational Status, Describe Your Readiness/Hesitation with Your Reception of the Ministry of Lector, Ministry of Acolyte, Admission to Candidacy, Ordination to the Diaconate, Ordination to the Priesthood

**NOTRE DAME SEMINARY
GRADUATE SCHOOL OF THEOLOGY
YEARLY SELF-EVALUATION – PRE-THEOLOGIANS**

Seminarian Name: _____
Date of Birth: _____
Formation Advisor: _____
Spiritual Director: _____
Degree Sought: _____
Cumulative GPA: _____

Class: _____
Diocese: _____
Vocation Director: _____
Bishop: _____
Pastoral Assignment: _____
House Responsibility: _____

I. Formational Status (one paragraph)

- a. Length of time at Notre Dame Seminary
- b. General statement about your formation: successful, challenging, unsuccessful
- c. Statement about your best area of growth
- d. Statement about the area where most growth is needed

II. Self Evaluation in the Area of Human Formation (one page)

- a. To what extent have you assumed personal responsibility for achieving, by God's grace, growth the area of the human virtues and the manners befitting one preparing for priestly ministry, *i.e.*, are you zealously committed to your formation, struggling with it, making slow/rapid progress?
- b. Describe the primary virtues you have tried to cultivate in the past year; what virtues will you address next year?
- c. Give a summary assessment of your ability to moderate appetites for goods such as food, drink, and entertainment (internet, television).
- d. Describe your capacity to relate to others in a positive manner.
- e. Describe how your own personal gifts and talents have been used for community life; describe how you have rooted yourself in the seminary community.
- f. Give an assessment of your physical and mental health noting any prescribed medications you are taking.
- g. What growth would you like to see in yourself that will commit you more to ongoing conversion as a seminarian?

III. Self Evaluation in the Area of Spiritual Formation (one page)

There should be accountability in the external forum for seminarians' participation in spiritual exercises of the seminary and their growth as men of faith. Within the parameters of the external forum, habits of prayer and personal piety are also areas of accountability (PPF 280b).

- a. Describe the areas of most significant growth concerning the disciplines of your prayer life.
- b. Describe the disciplines you are pursuing to assist in your devotion to the Holy Eucharist.
- c. Describe your knowledge of the Sacred Scriptures and how they contribute to your spiritual life.
- d. Describe your level of appreciation and fidelity to praying the Liturgy of the Hours.
- e. Give an assessment of your observance to the liturgical *horarium*.
- f. Give an assessment of your commitment to regular spiritual direction and regular celebration of the Sacrament of Penance.
- g. Describe your development of popular piety, *i.e.* the Blessed Mother, saints.
- h. What dimensions in your spiritual life will you address next year?

IV. Self Evaluation in the Area of Intellectual Formation (one page)

- a. Describe areas of growth in your intellectual formation.
- b. Describe how your study of philosophy and the humanities are forming your intellectual life.
- c. Give an assessment of your knowledge of the Catholic Faith, what areas of development are still needed; describe the areas of greatest interest to you.
- d. Give an assessment of your time management skills and study habits.
- e. Give an assessment of how you are meeting the academic requirements of the program and for individual courses; what courses do you struggle with and which ones do you excel?
- f. In addition to required reading and study, describe other resources you enjoy for personal development.
- g. Assess your knowledge of the *sign of the times*; how do you remain knowledgeable of current events, diocesan events, your familiarity with the diocesan bishop's ministry, *etc.*?

- V. Self Evaluation in the Area of Pastoral Formation (one page)
- a. What continues to be your motivation for pastoral, priestly ministry?
 - b. How does your relationship with Jesus Christ impact your view of pastoral ministry?
 - c. Describe your understanding and appreciation for the new evangelization.
 - d. Describe any pastoral situation this past year that has contributed to your pastoral formation.
 - e. Describe your limitations recognizing our fallen nature in regards to deficient pastoral skills; what skills do you seek that need development?
 - f. Identify skills you possess desirable for priestly ministry.
 - g. Describe your familiarity with the sick and suffering, the poor and marginalized, prisoners, immigrants, and refugees.
 - h. Describe your familiarity with ecumenical and inter-religious activity.
 - i. Describe your ability to carry out pastoral work collaboratively considering the different charisms and vocations in the Church, people of different ethnic, racial, and religious backgrounds.
- VI. Self Evaluation in the Area of a Chaste Priestly Celibacy (one page)
- a. Describe how you are developing a stronger understanding of the Church's theology and vision of priestly celibacy.
 - b. Give an assessment of your growth in affective maturity considering the clarity of your male sexuality identity, cultivation of spousal, generative love, and the cultivation of spiritual fatherhood rooted in the charism of celibacy.
 - c. Describe the areas and dimensions of celibacy you are addressing in the external forum of your formation.
 - d. Give an assessment of your ability to establish and maintain wholesome friendships and the ability to maintain appropriate boundaries in relationships.
 - e. At this stage of your formation, describe your sense of being able to commit to life-long celibacy and what aspect of celibacy you will continue to address this year and next year.
- VII. Self Evaluation in the Area of Priestly Obedience (one page)
- a. Give an assessment of your capacity to cooperate with those in authority, and to receive direction and constructive criticism.
 - b. Give an assessment of your capacity to exercise authority, and practice fraternal correction and charity.
 - c. Describe any area of Church teaching, the Magisterium, and the Sacred Scripture that you are struggling with in your intellectual formation.
 - d. Give an assessment of how you have been able to meet community obligations.
 - e. At this stage of your formation, describe any area of priestly obedience that needs further development or understanding that you will address next year.

VIII. Conclusion

- a. In light of all the requirements of the priestly formation program, describe the greatest challenge for you this past year as well as the greatest area of successful formation.
- b. Describe how you will embrace the requirements of ongoing priestly formation during the summer months.
- c. Please provide an overall statement about your discernment of a priestly vocation and state your intentions regarding future participation in the priestly formation program.

Seminarian

Date

Formation Advisor

Date

Spiritual Director

Date

**NOTRE DAME SEMINARY
GRADUATE SCHOOL OF THEOLOGY
YEARLY SELF-EVALUATION – THEOLOGIAN I - III**

Seminarian Name: _____
Date of Birth: _____
Formation Advisor: _____
Spiritual Director: _____
Degree Sought: _____
Cumulative GPA: _____

Class: _____
Diocese: _____
Vocation Director: _____
Bishop: _____
Pastoral Assignment: _____
House Responsibility: _____

I. Formational Status (one paragraph)

- a. Length of time Notre Dame Seminary and in seminary formation
- b. General statement about your formation: successful, challenging, unsuccessful
- c. Statement about your best area of growth
- d. Statement about the area where most growth is needed

II. Self Evaluation in the Area of Human Formation (one page)

- a. To what extent have you assumed personal responsibility for achieving, by God's grace, growth the area of the human virtues and the manners befitting one preparing for priestly ministry, *i.e.*, are you zealously committed to your formation, struggling with it, making slow/rapid progress?
- b. Describe the primary virtues you have tried to cultivate in the past year; what virtues will you address next year?
- c. Give a summary assessment of your ability to moderate appetites for goods such as food, drink, and entertainment (internet, television).
- d. Describe your capacity to relate to others in a positive manner.
- e. Describe how your own personal gifts and talents have been used for community life; describe how you have rooted yourself in the seminary community.
- f. Give an assessment of your physical and mental health noting any prescribed medications you are taking.
- g. Address any other matter from the formation plan indicative of your human formation.

III. Self Evaluation in the Area of Spiritual Formation (one page)

There should be accountability in the external forum for seminarians' participation in spiritual exercises of the seminary and their growth as men of faith. Within the parameters of the external forum, habits of prayer and personal piety are also areas of accountability (PPF 280b).

- a. Describe the areas of most significant growth concerning the disciplines of your prayer life.
- b. Describe the disciplines you are pursuing to assist in your devotion to the Holy Eucharist.
- c. Describe your knowledge of the Sacred Scriptures and how they contribute to your spiritual life.

- d. Describe your level of appreciation and fidelity to praying the Liturgy of the Hours.
- e. Give an assessment of your observance to the liturgical *horarium*.
- f. Give an assessment of your commitment to regular spiritual direction and regular celebration of the Sacrament of Penance.
- g. Describe your development of popular piety, *i.e.* the Blessed Mother, saints.
- h. What dimensions in your spiritual life would you like to address before ordination to the diaconate?
- i. Address any other matter from the formation plan indicative of your spiritual formation.

IV. Self Evaluation in the Area of Intellectual Formation (one page)

- a. Describe areas of growth in your intellectual formation.
- b. Describe how your study of theology forms your intellectual life.
- c. Give an assessment of how you are appropriating the disciplines of study into your intellectual formation, *i.e.* canon law, liturgy, biblical studies, etc.
- d. Give an assessment of your time management skills and study habits.
- e. Give an assessment of how you are meeting the academic requirements of the program and for individual courses; what courses do you struggle with and which ones do you excel?
- f. In addition to required reading and study, describe other resources you enjoy for personal development.
- g. Assess your knowledge of the *sign of the times*; how do you remain knowledgeable of current events, diocesan events, your familiarity with the diocesan bishop's ministry, *etc.*?
- h. Address any other matter from the formation plan indicative of your intellectual formation.

VIII. Self Evaluation in the Area of Pastoral Formation (one page)

- a. What continues to be your motivation for pastoral, priestly ministry?
- b. How does your relationship with Jesus Christ impact your view of pastoral ministry?
- c. Describe your understanding and appreciation for the new evangelization.
- d. Describe any pastoral situation this past year that has contributed to your pastoral formation.

- e. Describe your limitations recognizing our fallen nature in regards to deficient pastoral skills; what skills do you seek that need development?
- f. Identify skills you possess desirable for priestly ministry.
- g. Describe your familiarity with the sick and suffering, the poor and marginalized, prisoners, immigrants, and refugees.
- h. Describe your familiarity with ecumenical and inter-religious activity.
- i. Describe your ability to carry out pastoral work collaboratively considering the different charisms and vocations in the Church, people of different ethnic, racial, and religious backgrounds.
- j. Address any other matter from the formation plan indicative of your pastoral formation

IX. Self Evaluation in the Area of a Chaste Priestly Celibacy (one page)

- a. Describe how you are developing a stronger understanding of the Church's theology and vision of priestly celibacy.
- b. Give an assessment of your growth in affective maturity considering the clarity of your male sexuality identity, cultivation of spousal, generative love, and the cultivation of spiritual fatherhood rooted in the charism of celibacy.
- c. Describe the areas and dimensions of celibacy you are addressing in the external forum of your formation.
- d. Give an assessment of your ability to establish and maintain wholesome friendships and the ability to maintain appropriate boundaries in relationships.
- e. At this stage of your formation, describe your sense of being able to commit to life-long celibacy and what aspect of celibacy you will continue to address this year and even into next year.

X. Self Evaluation in the Area of Priestly Obedience (one page)

- a. Give an assessment of your capacity to cooperate with those in authority, and to receive direction and constructive criticism.
- b. Give an assessment of your capacity to exercise authority, and practice fraternal correction and charity.
- c. Describe any area of Church teaching, the Magisterium, and the Sacred Scripture that you are struggling with in your intellectual formation.
- d. Give an assessment of how you have been able to meet community obligations.
- e. At this stage of your formation, describe any area of priestly obedience that needs further development or understanding that you will continue to address this year and even into next year.

VIII. Conclusion

- a. In light of all the requirements of the priestly formation program, describe the greatest challenge for you this past year as well as the greatest area of successful formation.
- b. Describe how you will embrace priestly formation and discernment during the summer months.
- c. Please provide an overall statement about your discernment of a priestly vocation and state your intentions regarding future participation in the priestly formation program.

Seminarian

Date

Formation Advisor

Date

Spiritual Director

Date

FACULTY EVALUATION INSTRUMENT

Seminarian Name: _____

Diocese: _____

Class Level: _____

In completing the evaluation, please offer specific examples when appropriate in order that feedback given to the seminarian will be constructive and unambiguous.

- I. Formational Status
 - a. State how long have you known the seminarian
 - b. Describe your knowledge of the seminarian, *i.e.* from class, other interaction
 - c. Statement about his best area of growth
 - d. Statement about the area where most growth is needed

- II. Human Formation Observations
 - a. Evidence of emotional maturity
 - b. Capacity to relate to others in a positive manner; ability to get along with others
 - c. Capacity to work under authority; capacity for leadership
 - d. Capacity to accept constructive criticism
 - e. Cultivation of the natural virtues: honesty, hard work, prudence, constancy, good judgment, charity, spirit of sacrifice, humility, self-discipline
 - f. Presentation of self: hygiene, dress, manners, clean shaven, comportment in class
 - g. Professional qualities: pro-active, time management, confidence, public speaking

- III. Spiritual Formation Observations
 - a. Evidence of interior life in public presentation of self
 - b. Evidence of the supernatural virtues: spirit of faith, man of prayer, apostolic zeal; ability to share and talk about his faith appropriately
 - c. Concerns about tendencies inconsistent with diocesan spirituality/consecrated life
 - d. Observations about how the seminarian is growing as a man of communion
 - e. Evidence of integration of the formation pillars that promote the spiritual life

- IV. Intellectual Formation Observations
 - a. Engagement in coursework; consistent application of self; quality of work
 - b. Completion of assignment on time; study habits; time management
 - c. Evidence of intellectual development outside of the classroom; overall interest in learning
 - d. Adherence to Church teaching; orthodoxy
 - e. Integration of intellectual formation with overall priestly formation
 - f. Willingness to learn, be challenged by new ideas in a spirit of intellectuality humility
 - g. A sense of how intellectual formation is meeting the new evangelization

- V. Pastoral Formation Observations
 - a. Gives evidence and motivation for pastoral, priestly ministry
 - b. Desire to evangelize; save souls
 - c. Leadership development; articulation of acquired leaderships skills; organizational skills; working with others
 - d. Able to think outside of himself
 - e. Collaboration with women: respectful, appropriate and mature
 - f. Speaking and teaching development
 - g. Ability to preach the Word of God faithfully and competently
 - h. Gives evidence to social justice; marginalized; poor and suffering; immigrants and refugees; ecumenical and interreligious activity
 - i. Integration of other pillars of formation directed to pastoral ministry

- VI. Observations of a Healthy Chaste Priestly Celibacy
 - a. Evidence of his understanding of the Church's theology and vision of priestly celibacy
 - b. Growth in affective maturity: clarity of male sexual identity; evidence of spiritual fatherhood
 - c. Assessment of his ability to maintain wholesome friendships and relationships
 - d. Propriety of behavior and language

- VII. Observations of Priestly Obedience
 - a. Capacity to relate to those in authority; receives direction and constructive criticism
 - b. Readiness to accept decisions of superiors
 - c. Meeting expectations and deadlines; observant to community rules and life
 - d. Able to express disagreement and dissatisfaction in a constructive manner
 - e. Avoids cynicism and sarcasm when dealing with conflict

- VIII. Commendations for the Seminarian

- IX. Recommendations for the Seminarian

- X. Express Level of Support about Advancing the Seminarian to Next Year/Ordination

**NOTRE DAME SEMINARY
GRADUATE SCHOOL OF THEOLOGY
YEARLY FACULTY EVALUATION
PRE-THEOLOGIANS AND THEOLOGIANS I - II**

Seminarian Name: _____ Class: _____
Date of Birth: _____ Diocese: _____
Formation Advisor: _____ Vocation Director: _____
Spiritual Director: _____ Bishop: _____
Degree Sought: _____ Pastoral Assignment: _____
Cumulative GPA: _____ House Responsibility: _____

- I. Formational Status (one paragraph)
- a. Length of time at Notre Dame Seminary
 - b. General statement about his formation: successful, challenging, unsuccessful
 - c. Statement about his best area of growth
 - d. Statement about the area where the most growth is needed
- II. Evaluation in the Area of Human Formation (one page)
- a. Demonstrated progress and sufficient resolution of human growth issues; physical health; medications
 - b. Any negative precedents in the family as to mental health, alcoholism, drug addiction
 - c. Ability to moderate appetites for goods such as food, drink, and entertainment (internet, television).
 - d. Evidence of emotional maturity; stress and time management
 - e. Capacity to relate to others in a positive manner; ability to get along with others
 - f. Cultivation of the natural virtues: honesty, spirit of hard work, prudence, constancy, firmness of convictions, spirit of sacrifice and of service; prudence, good judgment
- III. Evaluation in the Area of Spiritual Formation (one page)
- There should be accountability in the external forum for seminarians' participation in spiritual exercises of the seminary and their growth as men of faith. Within the parameters of the external forum, habits of prayer and personal piety are also areas of accountability (PPF 280b).*
- a. Evidence of an interior life of prayer and reflection
 - b. Evidence of the supernatural virtues: spirit of faith, love for Jesus Christ and the Church, practice and spirit of prayer; apostolic zeal; self-denial and mortification
 - c. Evidence of disciplines to grow in devotion to the Holy Eucharist
 - d. Evidence of being able to pray the Liturgy of the Hours

- e. Observance to the liturgical *horarium*
- f. Reported relationship to the spiritual director and regular celebration of the Sacrament of Penance
- g. Evidence of popular piety, *i.e.* rosary, spiritual reading, Divine Mercy, *etc.*
- h. Concerns of any tendencies inconsistent with diocesan priestly spirituality
- i. Evident liturgical development; his sense and understanding; areas of needed growth

IV. Evaluation in the Area of Intellectual Formation (one page)

- a. Evidence of classroom interest, to apply himself consistently and produce assignments on time and of quality
- b. Assessment of time management skills and study habits
- c. Assessment of how he is meeting the academic requirements of the program and for individual courses; what courses do he struggle with and which ones does he excel in?
- d. Evidence of intellectual development outside of the classroom
- e. Evidence of his knowledge of Catholic doctrine; orthodoxy and adherence to Church teaching; firm convictions against popular ideologies, *i.e.* ordination of women, opinions regarding celibacy, morality, human sexuality, *etc.*
- f. Overall theological development in light of impending ordination

V. Evaluation in the Area of Pastoral Formation (one page)

- a. What continues to be his motivation for pastoral, priestly ministry?
- b. Evidence for the Church's mission of evangelization; desire to save souls
- c. His familiarity with the sick and suffering, the poor and marginalized, prisoners, immigrants, and refugees; sense of social justice
- d. Familiarity with ecumenical and inter-religious activity
- e. Recognition of different charisms and vocations in the Church, people of different ethnic, racial, and religious backgrounds
- f. Evidence of leadership development, organizational skills, working with others
- g. Evidence of speaking and teaching development; public presentation of self

VI. Evaluation in the Area of a Chaste Priestly Celibacy (one page)

- a. Evidence of how he has a stronger understanding of the Church's theology and vision of priestly celibacy
- b. Assessment of his growth in affective maturity considering the clarity of male sexuality identity, cultivation of spousal, generative love, and the cultivation of spiritual fatherhood rooted in the charism of celibacy
- c. Areas and dimensions of celibacy being addressed in formation

- d. Assessment of his ability to establish and maintain wholesome friendships and the ability to maintain appropriate boundaries in relationships; balanced behavior toward women; propriety of behavior
 - e. Stated ability and commitment to live life-long celibacy
- VII. Evaluation in the Areas of Priestly Obedience (one page)
- a. Give an assessment of his capacity to cooperate with those in authority, and to receive direction and constructive criticism
 - b. Readiness to accept decisions of superiors; confidence in the hierarchy of the Church; observant of rules; fulfilling community expectations
 - c. Assessment of his capacity to exercise authority, and practice fraternal correction and charity
- VIII. Presence of Defects
- a. Duplicity, selfishness, avarice, ambition, arrogance, lack of honesty
 - b. Lack of regard for celibate chastity
 - c. Difficult character, laziness, lack of responsibility, stubbornness
 - d. Socio-economic resentment; racist
 - e. Comfort seeking, concern for material advancement
 - f. Personal untidiness, excessively active, aggressiveness, hypocrisy
 - g. Pride, effeminate manner, individualism abnormal affective tendencies
 - h. Alcohol and drug abuse, addictions of any kind
- IX. Faculty Insights
- a. Commendations
 - b. Recommendations
 - c. Readiness to Advance

Seminarian

Date

Formation Advisor

Date

**NOTRE DAME SEMINARY
GRADUATE SCHOOL OF THEOLOGY
YEARLY FACULTY EVALUATION
THEOLOGIANS III**

Seminarian Name: _____ Class: _____
Date of Birth: _____ Diocese: _____
Formation Advisor: _____ Vocation Director: _____
Spiritual Director: _____ Bishop: _____
Degree Sought: _____ Pastoral Assignment: _____
Cumulative GPA: _____ House Responsibility: _____

- I. Formational Status (one paragraph)
- a. Length of time at Notre Dame Seminary
 - b. General statement about his formation: successful, challenging, unsuccessful
 - c. Statement about his best area of growth
 - d. Statement about the area where the most growth is needed
- II. Evaluation in the Area of Human Formation (one page)
- a. Demonstrated progress and sufficient resolution of human growth issues; physical health; medications
 - b. Any negative precedents in the family as to mental health, alcoholism, drug addiction
 - c. Ability to moderate appetites for goods such as food, drink, and entertainment (internet, television).
 - d. Evidence of emotional maturity; stress and time management
 - e. Capacity to relate to others in a positive manner; ability to get along with others
 - f. Cultivation of the natural virtues: honesty, spirit of hard work, prudence, constancy, firmness of convictions, spirit of sacrifice and of service; prudence, good judgment
 - g. Any human formation defect that would prevent ordination to the diaconate
- III. Evaluation in the Area of Spiritual Formation (one page)
- There should be accountability in the external forum for seminarians' participation in spiritual exercises of the seminary and their growth as men of faith. Within the parameters of the external forum, habits of prayer and personal piety are also areas of accountability (PPF 280b).*
- a. Evidence of an interior life of prayer and reflection
 - b. Evidence of the supernatural virtues: spirit of faith, love for Jesus Christ and the Church, practice and spirit of prayer; apostolic zeal; self-denial and mortification
 - c. Evidence of disciplines to grow in devotion to the Holy Eucharist

- d. Ability to pray the entire Liturgy of the Hours after diaconate ordination
 - e. Observance to the liturgical *horarium*
 - f. Reported relationship to the spiritual director and regular celebration of the Sacrament of Penance
 - g. Evidence of popular piety, *i.e.* rosary, spiritual reading, Divine Mercy, *etc.*
 - h. Concerns of any tendencies inconsistent with diocesan priestly spirituality
 - i. Evident liturgical development; his sense and understanding; areas of needed growth
 - j. Any practices or defects of spiritual formation that would prevent diaconate ordination
- IV. Evaluation in the Area of Intellectual Formation (one page)
- a. Evidence of classroom interest, to apply himself consistently and produce assignments on time and of quality
 - b. Assessment of time management skills and study habits
 - c. Assessment of how he is meeting the academic requirements of the program and for individual courses; what courses do he struggle with and which ones does he excel in?
 - d. Evidence of intellectual development outside of the classroom
 - e. Evidence of his knowledge of Catholic doctrine; orthodoxy and adherence to Church teaching; firm convictions against popular ideologies, *i.e.* ordination of women, opinions regarding celibacy, morality, human sexuality, *etc.*
 - f. Overall theological development in light of impending ordination
- V. Evaluation in the Area of Pastoral Formation (one page)
- a. What continues to be his motivation for pastoral, priestly ministry?
 - b. Evidence for the Church's mission of evangelization; desire to save souls
 - c. His familiarity with the sick and suffering, the poor and marginalized, prisoners, immigrants, and refugees; sense of social justice
 - d. Familiarity with ecumenical and inter-religious activity
 - e. Recognition of different charisms and vocations in the Church, people of different ethnic, racial, and religious backgrounds
 - f. Evidence of leadership development, organizational skills, working with others
 - g. Evidence of speaking and teaching development; public presentation of self
 - h. Ability to preach the Word of God faithfully and competently as a deacon
- VI. Evaluation in the Area of a Chaste Priestly Celibacy (one page)
- a. Evidence of how he has a stronger understanding of the Church's theology and vision of priestly celibacy
 - b. Assessment of his growth in affective maturity considering the clarity of male sexuality identity, cultivation of spousal, generative love, and the cultivation of spiritual fatherhood rooted in the charism of celibacy

- c. Areas and dimensions of celibacy being addressed in formation
 - d. Assessment of his ability to establish and maintain wholesome friendships and the ability to maintain appropriate boundaries in relationships; balanced behavior toward women; propriety of behavior
 - e. Stated ability and commitment to live life-long celibacy with impending ordination
- VII. Evaluation in the Areas of Priestly Obedience (one page)
- a. Give an assessment of his capacity to cooperate with those in authority, and to receive direction and constructive criticism
 - b. Readiness to accept decisions of superiors; confidence in the hierarchy of the Church; observant of rules; fulfilling community expectations
 - c. Assessment of his capacity to exercise authority, and practice fraternal correction and charity
- VIII. Presence of Defects
- a. Duplicity, selfishness, avarice, ambition, arrogance, lack of honesty
 - b. Lack of regard for celibate chastity
 - c. Difficult character, laziness, lack of responsibility, stubbornness
 - d. Socio-economic resentment; racist
 - e. Comfort seeking, concern for material advancement
 - f. Personal untidiness, excessively active, aggressiveness, hypocrisy
 - g. Pride, effeminate manner, individualism abnormal affective tendencies
 - h. Alcohol and drug abuse, addictions of any kind
- IX. Faculty Insights
- a. Commendations
 - b. Recommendations
 - c. Readiness to be Ordained to the Diaconate

Seminararian

Date

Formation Advisor

Date

**NOTRE DAME SEMINARY
GRADUATE SCHOOL OF THEOLOGY
YEARLY FACULTY EVALUATION
THEOLOGIANS IV**

Seminarian Name: _____ Class: _____
Date of Birth: _____ Diocese: _____
Formation Advisor: _____ Vocation Director: _____
Spiritual Director: _____ Bishop: _____
Degree Sought: _____ Pastoral Assignment: _____
Cumulative GPA: _____ House Responsibility: _____

- I. Formational Status (one paragraph)
- a. Length of time at Notre Dame Seminary
 - b. General statement about his formation: successful, challenging, unsuccessful
 - c. Statement about his best area of growth
 - d. Statement about the area where the most growth is needed
- II. Evaluation in the Area of Human Formation (one page)
- a. Demonstrated progress and sufficient resolution of human growth issues; physical health; medications
 - b. Any negative precedents in the family as to mental health, alcoholism, drug addiction
 - c. Ability to moderate appetites for goods such as food, drink, and entertainment (internet, television).
 - d. Evidence of emotional maturity; stress and time management
 - e. Capacity to relate to others in a positive manner; ability to get along with others
 - f. Cultivation of the natural virtues: honesty, spirit of hard work, prudence, constancy, firmness of convictions, spirit of sacrifice and of service; prudence, good judgment
 - g. Any human formation defect that would prevent ordination to the priesthood
- III. Evaluation in the Area of Spiritual Formation (one page)
- There should be accountability in the external forum for seminarians' participation in spiritual exercises of the seminary and their growth as men of faith. Within the parameters of the external forum, habits of prayer and personal piety are also areas of accountability (PPF 280b).*
- a. Evidence of an interior life of prayer and reflection
 - b. Evidence of the supernatural virtues: spirit of faith, love for Jesus Christ and the Church, practice and spirit of prayer; apostolic zeal; self-denial and mortification
 - c. Evidence of disciplines to grow in devotion to the Holy Eucharist

- d. Ability to pray the entire Liturgy of the Hours after priesthood ordination
 - e. Observance to the liturgical *horarium*
 - f. Reported relationship to the spiritual director and regular celebration of the Sacrament of Penance
 - g. Evidence of popular piety, *i.e.* rosary, spiritual reading, Divine Mercy, *etc.*
 - h. Concerns of any tendencies inconsistent with diocesan priestly spirituality
 - i. Evident liturgical development; his sense and understanding; areas of needed growth
 - j. Any practices or defects of spiritual formation that would prevent priesthood ordination
- IV. Evaluation in the Area of Intellectual Formation (one page)
- a. Evidence of classroom interest, to apply himself consistently and produce assignments on time and of quality
 - b. Assessment of time management skills and study habits
 - c. Assessment of how he is meeting the academic requirements of the program and for individual courses; what courses do he struggle with and which ones does he excel in?
 - d. Evidence of intellectual development outside of the classroom
 - e. Evidence of his knowledge of Catholic doctrine; orthodoxy and adherence to Church teaching; firm convictions against popular ideologies, *i.e.* ordination of women, opinions regarding celibacy, morality, human sexuality, *etc.*
 - f. Overall theological development in light of impending priesthood ordination
- V. Evaluation in the Area of Pastoral Formation (one page)
- g. What continues to be his motivation for pastoral, priestly ministry?
 - h. Evidence for the Church's mission of evangelization; desire to save souls
 - i. His familiarity with the sick and suffering, the poor and marginalized, prisoners, immigrants, and refugees; sense of social justice
 - j. Familiarity with ecumenical and inter-religious activity
 - k. Recognition of different charisms and vocations in the Church, people of different ethnic, racial, and religious backgrounds
 - l. Evidence of leadership development, organizational skills, working with others
 - m. Evidence of speaking and teaching development; public presentation of self
 - n. Ability to preach the Word of God faithfully and competently as a priest
- VI. Evaluation in the Area of a Chaste Priestly Celibacy (one page)
- a. Evidence of how he has a stronger understanding of the Church's theology and vision of priestly celibacy
 - b. Assessment of his growth in affective maturity considering the clarity of male sexuality identity, cultivation of spousal, generative love, and the cultivation of spiritual fatherhood rooted in the charism of celibacy

- c. Areas and dimensions of celibacy being addressed in formation
 - d. Assessment of his ability to establish and maintain wholesome friendships and the ability to maintain appropriate boundaries in relationships; balanced behavior toward women; propriety of behavior
 - e. Stated ability and commitment to live life-long celibacy with impending priesthood ordination
- VII. Evaluation in the Areas of Priestly Obedience (one page)
- a. Give an assessment of his capacity to cooperate with those in authority, and to receive direction and constructive criticism
 - b. Readiness to accept decisions of superiors; confidence in the hierarchy of the Church; observant of rules; fulfilling community expectations
 - c. Assessment of his capacity to exercise authority, and practice fraternal correction and charity
 - d. Readiness to work with a pastor, parish staff, and volunteers; readiness for rectory living
- VIII. Presence of Defects
- a. Duplicity, selfishness, avarice, ambition, arrogance, lack of honesty
 - b. Lack of regard for celibate chastity
 - c. Difficult character, laziness, lack of responsibility, stubbornness
 - d. Socio-economic resentment; racist
 - e. Comfort seeking, concern for material advancement
 - f. Personal untidiness, excessively active, aggressiveness, hypocrisy
 - g. Pride, effeminate manner, individualism abnormal affective tendencies
 - h. Alcohol and drug abuse, addictions of any kind
- IX. Faculty Insights
- a. Commendations
 - b. Recommendations
 - c. Readiness to be Ordained to the Priesthood

Seminarian

Date

Formation Advisor

Date