



SAINT MARY SEMINARY
AND GRADUATE SCHOOL OF THEOLOGY

Percorso Capstone Portfolio Handbook

2022-2023



Table of Contents

The character and goal of seminary and graduate theological formation is missionary and evangelistic in all its forms and requires personal and communal accompaniment as its means. In response to this, *Saint Mary Seminary and Graduate School of Theology* developed an integrated online portfolio for the formative and summative assessment of students preparing for leadership in ministry.

I. The Seminary Formation Portfolio	2
II. Getting Started with Percorso	3
III. Goal Setting with Percorso	4
IV. Submitting Evidence on Percorso.....	6
Theological Reflections	6
Course Papers and Presentations	6
V. Writing Theological Reflections	7
VI. Percorso Preaching (Seminarians and Deacons)	13
VII. Percorso Teaching (Seminarians).....	19
VIII. Formation Advisor and Supervisor Accounts	21
Setting Notification Preferences	21
Giving Feedback on Theological Reflections.....	21
IX. Receiving “Social Feedback”	23
X. Mid-Year and Final Evaluations (Advisors).....	25
Rating Criteria.....	26
Questions Related to Program Outcomes	26
Evaluation Outcome Matrix.....	27
XI. Capstone Portfolio	32
Capstone Report Contents.....	32
M.DIV. Capstone Portfolio Preparation	32
M.DIV. Capstone Portfolio Evidence.....	33
M.DIV. Capstone Portfolio Presentation	35
Master of Arts in Theology Capstone Portfolio.....	36
Master of Arts in Diaconal Ministry Capstone Portfolio.....	36
Doctor of Ministry Capstone Portfolio	37

I. The Seminary Formation Portfolio

“Integral formation is successful when it is supported by a trusting atmosphere of personal and communal accompaniment. “The purpose of personal accompaniment is to carry out vocational discernment and to form the missionary disciple.” So too the role of the community is crucial in accompaniment” (PPF #91).

Before sending out his first disciples Jesus called them together and asked them, “Who do you say that I am?” (Luke 9:20). The disciple’s answers shaped and formed their understanding of Jesus’ mission, and their own identity as missionary disciples. In a similar way today, Jesus continues to form disciples in His identity and prepares them to be sent out on mission. Those in ministry formation are on “an integral journey in which the four dimensions of human, spiritual, intellectual, and pastoral formation are woven together...[and] aimed at conforming the heart to the heart of Christ” (*Program of Priestly Formation*, 6th edition, #11-12).

At *Saint Mary Seminary and Graduate School of Theology* the integral formation path for student accompaniment is a formation portfolio called, *Percorso*, which allows the application of theology with a view toward developing the habit of reflecting on human experience from the perspective of faith. Personal and communal accompaniment of students using *Percorso* results in greater integration of the four dimensions (human, spiritual, intellectual, and pastoral) and allows the student to be the protagonist of their own formation (PPF #96).

Percorso integrates evidence from classroom learning, preaching, and teaching videos, theological reflections, and supervisor evaluations, with the benchmarks of the *Program of Priestly Formation*, the *National Directory for the Formation, Ministry, and Life of Permanent Deacons*, and the Seminary’s institutional and program outcomes.

This innovative portfolio is similar to a dynamic online file cabinet with the capacity to hold file drawers for every student in the formation program. Each file drawer represents an individual student, and within the drawer are folders with the student's learning outcomes for each year of formation. Each file drawer is password protected with access granted only to designated students and faculty. Students can access their online file drawer through a profile page which contains personal information based on their progression through the program.

Each year students, faculty, and collaborators in ministry submit evidence of a student’s achievement towards personal goals and institutional outcomes, for example:

- Evidence of formational integration through pastoral theological reflections.
- Quantitative and qualitative formational assessment of course-based evidence.
- Summative evaluations by faculty, supervisors, peers, and laity.

As a student progresses in their studies, individual and communal accompaniment occurs through peer feedback, faculty evaluations, and supervisor assessments. This culminates in a capstone portfolio presentation or symposium in which the student demonstrates successful completion of the degree program. Finally, data from the capstone presentation highlights areas of accomplishment, needed ongoing formation, and provides the student an online resume to assist in their transition into full-time ministry.

II. Getting Started with Percorso

ACCESSING *PERCORSO* FOR THE FIRST TIME:

1. You will receive an email from *Percorso* asking you to click the link to login.
2. On the *Percorso* webpage (www.percorso.app), login using the username and temporary password you received from *Saint Mary Seminary* in a separate email.
3. If you have any issues with your login, please email: support@percorsos.app

CHANGING YOUR PASSWORD:

1. Once you have logged into Percorso for the first time you can change your password by selecting “My Account” from the left menu.
2. You will see a menu to “manage your account details.”
3. Select the box for “Change Password.”
4. Follow the prompts to input your new password.

CHANGING YOUR EMAIL, NAME, OR FREQUENCY OF EMAIL NOTIFICATIONS:

1. Select “My Account” from the left menu.
2. You will see a menu to “manage your account details.”
3. Select the box for “Account Information.”
4. Follow the prompts to change your personal information.

III. Goal Setting with Percorso

“Pastoral formation not only connects with the other three dimensions of priestly formation but, in itself, provides a goal that integrates the other dimensions” PPF #372

When you login to *Percorso* at the beginning of a formation year, or at the beginning of your degree program (i.e., *Master of Arts (Theology)* or *Doctor of Ministry*), you will be prompted to set your program goals from a pre-established list adapted from the *Program of Priestly Formation*, the *National Directory for the Formation, Ministry, and Life of Permanent Deacons*, and the *Saint Mary Seminary* institutional and program degree outcomes.

1. With your formation/faculty advisor, spiritual director, or supervisor, identify at least four areas of formational growth that you plan to explore (e.g., select one box from each dimensions of formation).

Pastoral Formation

- Ability to earn and exercise authority
- Ability to empower leadership from others
- Acceptance of strengths and limitations of church structures
- Acceptance of the authority of others
- Coping with the tension of my own image and the image others have of me
- Dealing appropriately with critical people
- Ability to adapt to each pastoral situation as needed

Intellectual Formation

- Ability to communicate the Gospel and religious truth
- Ability to use academic learning in practical situations
- Openness to others who are theologically different from me

Spiritual Formation

- Ability to face ambiguities in life
- Ability to face disappointments of ministry
- Ability to reflect theologically on God’s activity in my life
- Awareness of my need for spiritual discipline and prayer
- Maintaining a spiritual life this year
- Trusting in the Spirit to guide my formation

Human Formation

- Ability to collaborate with others in a harmonious way
- Ability to develop relationships of trust
- Ability to make good decisions
- Dealing with my feelings (anger, frustration, affection, etc.)
- Developing self-confidence
- Healthy interaction and acceptance of others
- Identifying and responding to conflict
- Making and keeping a schedule
- Taking responsibility for my own growth and evaluation

2. After selecting your focus areas, *Percorso* will automatically prompt you to select five (5) “Program Goals” which are related to the “Focus Areas” you just identified.
3. You will then select three (3) goals related to the top five Signature Themes from the StrengthsFinder assessment (see <https://store.gallup.com/c/en-us/cliftonstrengths> for more information about taking the assessment and learning your Signature Themes).
4. Finally, you have the option of either selecting some pre-established “Individual Goals” or write your own individual goals by selecting the “Add Goals” function at the bottom of the page.

Once you have selected your yearly formation goals you can view them on your individual *Percorso* dashboard. Each student is required to demonstrate evidence of their growth in the goals through theological reflections, course-based evidence, and yearly evaluations.

IV. Submitting Evidence on Percorso

THEOLOGICAL REFLECTIONS

1. Login to *Percorso* at www.percorso.app
2. On your “My Dashboard,” select the appropriate box for your theological reflection.
3. It is recommended that you compose your Theological Reflection in a separate program or application and then copy and paste the text into the appropriate section in *Percorso*.
4. Select the box for any “Measured Goals” which may relate to your Theological Reflection. For example, if one of your measured goals is “Email Follow-up,” and this specific reflection demonstrates this skill, then place a check in the box.
5. Connect any corresponding “Narrative Goals” by clicking the desired goal and dragging and dropping it individually from the left menu into the section directly beneath your written reflection. Selected goals should relate to the topic and content of your reflection.
6. Select “save” if you want to continue working on your reflection at a later time, or “submit” to finalize your reflection and make it available for your advisor or supervisor to view.

COURSE PAPERS AND PRESENTATIONS

1. Login to *Percorso* at www.percorso.app
2. On your “My Dashboard,” select the appropriate box for the course evidence you are submitting. (Note that the assignments you submit should have already been graded by the professor. Evidence should be submitted in proximity to the end of the grading period in which the assignment was completed).
3. Upload the paper or presentation using the appropriate tab on the evidence page.
4. Write a self-assessment of your work relating this assignment to your own formational, spiritual, intellectual, and pastoral growth (this is a critical step for your ongoing evaluation of your growth in the four dimensions of formation).
5. Select “save” if you want to continue working on your reflection at a later time, or “submit” to finalize your reflection and make it available for your advisor or supervisor to view.
6. Your course instructor will write a brief comment affirming your challenging your self-assessment and either accept your evidence for your portfolio or return your assignment and ask you to make additions or changes to your evidence or self-assessment.

V. Writing Theological Reflections

“Supervision, theological reflection, and evaluation are necessary components of an effective pastoral program. Although theological reflection can help the development of pastoral skills, its primary purpose is to interpret pastoral experience or activity in light of Sacred Scripture, Church teaching, personal faith, and pastoral practices. Reflection of this kind should become a lifelong habit in priestly ministry.” - PPF #391

The purpose of Theological Reflection is to identify and analyze a significant event and process the even from a theological perspective in order to bring about character development and spiritual integration. Theological Reflections are sometimes referred to as case studies, since it looks at your involvement in a social interaction and the processing of the data based on your biblical and theological knowledge. The Theological Reflection should be designed not just to tell a story but to provide a learning environment for the reader to discuss and grow along with you.

The TR contains three main parts:

1. Description (the background and the event)
2. Reflection (the theological perspective)
3. Integration (the application and action plan)

Some important points to remember when preparing for the TR are:

- Pick a situation that you do not yet understand, so that there is still room to learn
- Keep yourself the central character of the story; please just include others as necessary
- Describe only one event and give only the necessary background information to help keep it simple
- Try to be concise in your background information but give enough so the reader understands the situation
- Don't focus on blaming but instead look for ways to explore and learn
- Try to communicate an accurate plot without being defensive

PREPARATION

Determining the topic for a theological reflection can be the most challenging part of the assignment. In a theological reflection, you are the text that you are studying! This requires engaging your thoughts, motives, and interactions as you reflect from a theological view.

Another common obstacle in the topic selection process is that students want to present the best reflection they can. While this philosophy is not wrong, it can lead you to wrong thinking. This topic should represent a significant happening in your assignment, but it does not need to be something overly interesting, complex or personal. It should represent an area where there has been significant growth or learning.

DESCRIPTION

Some students find it helpful to write out a detailed description of the event and background to process the event well. Then they take the time to edit what is necessary. As you do this, try to keep the facts of the story at the forefront and not allow the paper to simply reflect your own interpretation of the event. (i.e. What are the basic facts? Is it a communication issue? Organizational? Liturgical? Moral? Theological? Spiritual?)

REFLECTION

The purpose of the Reflection stage is to expand your thinking to the point where you have a different perspective on the situation. A reflection should include:

- Thoughts on a spiritual practice you have that is clearly connected to the event
- An element of your character that relates well to the event
- The relevancy of a specific concept from an academic class (theology, Bible, ministry) that enhances the focus of the event.

INTEGRATION

The purpose of the Integration stage is to design a single response to the situation or case. Make it a goal to identify and develop at least one area that you know you need growth based on what you've learned during the reflection. Make sure that you also identify who will hold you accountable to this and how.

Remember that you should end up with an action statement, not just good ideas. This should include something you learned about yourself and how you relate to others, changes for the future, and a specific way to implement these things into your everyday life in a practical and meaningful way.

Always end your time of Theological Reflection with prayer.

What Is Theological Reflection?
A Guide from the Rev. Dr. Richard Dickey, 6/2006

The progression in the writing of a reflection would be something like this:

- center
 - select and recall
 - describe in writing
 - revisit and notice
 - ponder and make connections
 - record new perceptions, feelings and responses

Sample “Foundational” Theological Reflection

Today was my first full day at Bishop Cosgrove Center. It is in downtown Cleveland, and because of traffic it took me almost forty minutes to get there. *I felt* tired and unenthusiastic when my partner and I arrived. The contrast in environment really *disturbed me*. While the homeless, destitute, and very poor came to the shelter, across the street men and woman in dress suits were coming and going into office buildings. So often it seems the well-to-do are busy about many things and do not even see their brothers and sisters who are less fortunate. As people came into the shelter, *I felt sorry* for them and at the same time *angry* that something permanent can't be done for them.

The words of Jesus: “The poor you will have with you always” kept coming to me. I also realized I am not poor; I have education and can get a job. In this new setting, however, ***I recognized I am poor*** in a different way: poor in that I can't speak Spanish well, poor in that so much was new, poor in that I am not sure what I am supposed to do here. I want to think more about what it means to be “poor in spirit.” I kept asking myself, “What can I learn here?” “What does God want to teach me?” “How can this experience help me to become a compassionate, pastoral person?”

I know one thing: ***I need to pray for the people I serve so that Christ will be ministering through me.*** I need to forget myself and focus on each person I meet. I admire how unselfish and dedicated the people at this agency are.

Note what is included:

1. Setting...first day at placement; downtown Cleveland.
2. Feeling: not enthused, tired, disturbed, insecure at new place (distinguish what you feel and what you think).
3. Scripture/Theology: Words of Jesus regarding the poor.
4. How does this affect my relationship with God? Prayer, Vocation, My response.
5. Future Experience: What effect does this reflection have on my future ministerial style?

Faith Connections

Scripture: *What scriptures come to mind regarding this pastoral experiences?*

Tradition: *Are there any references from our faith that might apply?*

Doctrine: *Are there any teachings of the Church applicable?*

Morality: *Is there anything from the moral tradition of the Church that would be instructive?*

Liturgy: *Is there anything in this experience that would connect to the prayer of the Church?*

Sample “Advanced” Theological Reflection

I would like to reflect on the broad concept of *touch*—how it relates pastorally and theologically to ministry. I began working with the folks at my assignment several weeks ago. Thus far, it has been an overwhelmingly positive experience, perhaps the best field education placement I have had as a seminarian. And this fact is due, in large part, to the kindness (a word that feels wholly inadequate to describe them) of my supervisor [a religious Sister]. My first day, I was toured around the facility. When I say she introduced me to everybody, I really mean *everybody!* It was wonderful! I have hardly felt more welcomed or more affirmed in my life. As we moved from floor to floor, my supervisor would explain which sort of folks live there and what kind or level of treatment they each receive. I met nurses, doctors, social workers and several patients. We toured the administrative offices; I met and shook hands with the executive team. I toured the kitchen and custodial facilities; I was introduced to and was hugged by all sorts of wonderful people who do some very gritty work. I heard their stories, got a glimpse into their hearts and lives and got a glimpse of why they each chose to work in *this* place rather than any other.

At a certain point in our tour, I noticed something, namely how “touchy” my supervisor was with me and with everyone else we encountered. For example, if we started laughing, she would reach out and grab my arm, or if she was introducing someone to me, she would stand next to them with a side hug and “interview” them standing at his or her side. She was just a very physical person. It is hard to describe the specifics of all the ways in which she touched and interacted with others and myself, but it became very noticeable. And here’s the thing...it was wonderful! There was never a moment when I felt like she was crossing a boundary, nor was it ever “weird.” It was loving and affirming and good, through and through.

At one point, she brought me up to a floor where most of the folks were very ill and frail; many of them were nearing the end of their earthly journeys. We stopped by one room to visit a woman who was actively dying. Her name was [Susan]. Her husband was in the room with her; his name was [Jim]. Sister greeted him by name and started chatting away. After a moment of conversation, she introduced me to Jim and then Jim and I began to talk as Sister slipped out of the conversation to move over to Susan’s bedside. Susan wasn’t conscious and her eyes were gently shut. From the quick glance at the picture frame sitting on the dresser, I could see that, before her battle with cancer, Susan was a very beautiful woman with a full bright face and blonde hair. But now, racked by pain, gaunt and at the end stages of a very long battle, Susan very much *looked like* someone who is dying. Jim had his back turned away from his wife’s bed, and as he and I carried on our conversation, I could see, just over Jim’s shoulder, Sister behind him ministering to his dying wife. Despite the ugliness and brutality of Susan’s battle with cancer, Sister approached her side with what I can only describe as a profound reverence and grace. As she got down on one knee to move in even closer, it looked as if she were genuflecting before something profoundly holy, as if she knew the veil between heaven and earth were stretched thin over the suffering face of Susan, that this was holy ground. What struck my heart so deeply was the way in which Sister, without hesitation, stretched out her hand and began to stroke Susan’s forehead, brushing what was left of her hair backwards, smoothing it down, and she kissed her forehead. Then Sister leaned into whisper something into Susan’s ear: *Susan, God loves you, Jesus loves you so much! His arms are ready and waiting for you! Your husband loves you! What a beautiful life you two have shared! What beautiful children you’ve raised! Jesus loves you!* I was simply in awe...speechless, breathless, awe. It was the most *Christian*

action I think I have ever witnessed in person. Instead of loving and ministering to Susan from a “respectable,” or clinically “appropriate” distance, Sister loved her *in the flesh*, with her body, with her own hands aged by prayer, and with her own lips that have repeated the name of Jesus countless times. It was utterly Incarnational and truly unforgettable.

In the third part of the *Summa*, St. Thomas Aquinas reflected on the reasons for the Incarnation, the reasons why the Second Person of the Trinity would take on human flesh. His first three responses corresponded to a theology of “fittingness” that was common amongst other Medieval theologians of his day. But it is his fourth reason that captured my heart when I first read it, and it just so happens to be the reason that scandalized many of his intellectual contemporaries. He said that God became man *a mano ductio*, that is, “to take us by the hand.” To my ears, the saint’s words here drip with tenderness. These are the words of a mystic, a man deeply captivated by love and in love with Love itself. St. Thomas knew Jesus’ touch and his saving presence. According to Thomas, God became man in Jesus Christ because He wanted to hold our hand, He wanted to *touch* humanity; He wanted an unparalleled closeness. Jesus Christ, the Word made flesh, is the consummate expression of the Father’s eternal ache to be radically and unimaginably close to His children. This ache for touch is something akin the ache felt by the young mom-to-be, who anxiously waits to hold and touch, kiss and caress her baby growing in her womb—I just want to touch her, squeeze her, hold her, and kiss her. It’s like the ache of the father who, while his youngest son is deployed overseas, agonizingly waits to hug him, embrace him, to kiss him and to tell him face to face how proud he is of him without the medium of a Skype screen. Love aches to be near the beloved; it aches to touch and caress, to hold, hug, kiss, and stroke foreheads. Jesus who is the sacrament of the Father, continues to take humanity by the hand in and through the physical sacraments of His Church; and further, He does so concretely through the members of his Mystical Body, the Church....through people like Sister. Jesus’ hand, the hand of God seen for the first time in a Bethlehem manger, kissed repeatedly by Mary and Joseph, calloused through years of apprenticeship in the woodshop, aged through discipline...Jesus’ hand that waved goodbye to his mother as he set out to begin his public ministry...Jesus’ hand that grabbed hold of Peter’s mother-in-law to heal her...Jesus’ hand that touched and consoled the woman caught in the act of adultery, that stilled the storm and waves, that raised Lazarus, that was pierced by a Roman spike...that hand of mercy caressed the forehead of a dying woman named Susan, and I got to witness. The Incarnation of the Son of God is less an event of the past, but a daily proposal for each Christian—will we permit the Word to become incarnate in us again today so that the aching heart of the Father can continue to take humanity by the hand through us?

Perhaps this is what is so special about the Catholic Church, what sets our work apart from the work done by social service agencies. It is their capacity to *touch* those they serve with the hand of Christ. Not only that, but it is also their insistence that human closeness, relationships, and love are ultimately of the highest importance. What I have seen this year in the various ministries I have encountered, crystalized in a special way in Sister, is a profound willingness on the part of Catholic Charities ministers to wade into the uncomfortable, murky, often messy, and sick waters of human poverty, human brokenness, and human dysfunction, and once there, to *touch* it all and to be touched by it. It’s messy, but it’s beautiful! It is Christ’s Incarnation in Cleveland.

Theological Reflection Grading Rubric

This rubric is based on a 25-point scale.

Means of Assessment	Evaluation Criteria			
	Advanced Critically analyzes at a high level	Proficient Meets criteria and communicates it well	Foundational Meets some criteria with minimal analysis	Developing Meets few criteria and undeveloped analysis
Description (5 points)	Gives the meaning of the context with appropriate background; describes with sensory details; doesn't establish a point of view or judge	Gives background to the story and goes into meaningful detail; doesn't establish a point of view or judge	Gives some background information for the story and provides helpful details; gives some evidence of an established perspective	Gives a brief history with a some details of the event; gives more of a personal perspective than an objective, engaged report
Human Affective Response (5 points)	Identifies his own human response to the situation; aware of and articulate as to why the incident is significant from a human and pastoral perspective; gives evidence of empathy and appropriate boundaries	Identifies his own human response to the situation and can articulate why the incident may be significant from a human and pastoral perspective; gives evidence of empathy	Identifies some feeling that is triggered by the incident; shows a little empathy or too much enmeshment in the situation, but articulates needed grow in this balance established perspective	Overly-identifies with the situation emotionally and struggles with remaining objective (weak emotional boundaries) OR does not give evidence of affective or empathetic response (unavailable or unwilling to self-reveal)
Theological Connection (5 points)	Connects the situation with the truth of Scripture in a meaningful and theologically correct way.	Finds good connections with scripture or a theological principal.	Finds some connection with scripture and theology.	Rarely or does not make a connection with scripture or a theological principle.
Formation Integration (10 points)	Addresses and analyzes their perceptions of the situation in the case. Explains lessons learned from the reflection	Addresses their perceptions of the situation in the case. Offers a lesson learned.	Addresses their perceptions of the situation in the case.	Makes a weak connection to the situation in the case, or none at all.

VI. Percorso Preaching (Seminarians and Deacons)

“Pastoral formation needs to emphasize the proclamation of God’s Word, which indeed is the first task of the priest. This proclamation is aimed at the spiritual nourishment of the people and the conversion of sinners and is rooted in the seminarian’s or preacher’s ability to listen deeply to the lived experiences and realities of the faithful. This listening is followed by the preacher’s ability to interpret those lived experiences in the light of Sacred Scripture and the Church’s Tradition” (PPF, 370a)

The art of preaching integrates the four dimensions of formation and prepares the seminarian or deacon to bring the Word of God into dialog with contemporary life (PPF, #291g).

Saint Mary Seminary uses the online formation portfolio *Percorso* to provide seminarians and deacons with best-practice models of Scripture-life preaching, facilitate qualitative feedback from instructors, peers, and parishioners which assists with formational growth, and provides quantitative evaluation using a standardized rubric.

Depending on their year of formation, seminarians and deacons will post several video recordings of their preaching which will be reviewed prior to coaching workshops scheduled throughout the formation year. The preaching videos will be recorded from Sunday Eucharistic Liturgies (unless specified differently by the instructor) and then uploaded to *Percorso* through a personal YouTube account.

Prior to Preaching (Seminarians)

One week prior to the scheduled date for preaching, seminarians should meet with the presider of the liturgy at which he will preach. At this meeting the supervisor and seminarian should discuss both the homily which will be given by the presider, and the preaching which will be offered by the seminarian. Preaching by seminarians should occur following the Prayer after Communion. The seminarian should provide a text of his preaching to the presider at least two days before the meeting so the presider has an opportunity to review it before the discussion.

Preaching should be based upon the principles which have been explored in the Liturgical Preaching courses. It is essential that the homily and the seminarian’s preaching pull in the same direction. The homily is to point to a connection between the readings of the day and the assembly’s experience of God in Christ. The seminarian’s preaching occurring at the conclusion of the liturgy, recalls the focus of the homily and particularly prepares the assembly to go forth and live the gospel considering the liturgy which they have just celebrated.

The preaching should have a tensive vehicle (a story or image which helps the assembly enter the preaching), a connection to the scriptures of the day, and most importantly one clear focus which addresses the life of the community in its experience of God – “skin.”

During Preaching (Seminarians)

When seminarians preach during a Sunday Eucharistic Liturgy, the presider's homily should be limited to 7-10 minutes and the seminarians preaching to 5-6 minutes. The seminarian should be vested in an alb.

Before Mass the presider should explain to the assembly the special nature of the seminarian's preaching after Communion, identifying it as a part of the liturgy, which the parish has been asked to provide for the formation of its diocesan priests. The assembly should be encouraged to remain during the preaching and to provide feedback to the seminarian afterwards.

After Preaching (Seminarians and Deacons)

After the liturgy, the seminarian or deacon should meet with his Lay Formation Board/Homily Board. The purpose of the gathering is threefold: for the preacher to get feedback, for the hearer to articulate a response to the Word of God, and for the Church to be strengthened by the faith-sharing of its members. The preacher leads the group in discussing three questions:

1. What did you experience in hearing God's Word today?
2. What difference do you anticipate God's Word making in your week?
3. Are there ways in which I might have improved in communicating the message?

The seminarian or deacon keeps discussion focused on these questions, assuring that no one dominates the discussion. After about thirty minutes the deacon should encourage everyone to post their comments on the "Give Feedback" page using *Percorso*.

Give Feedback Page

Seminarians and deacons are required to solicit feedback on their preaching from their Homily Board or Lay Formation Board through the online "Give Feedback" page. Each student is assigned a personal web link to their feedback page.

Seminarians and deacons should make this link available to members of their Board (and to parishioners and parish staff members). Even if the Board member or parishioner is not present for the preaching, they can watch the video on this site and offer feedback.

On the "Give Feedback" site, the reviewer should use the dropdown menu to select the type of feedback they are providing (i.e., preaching). They complete the background information (reviews are not anonymous) and answer the questions.

After providing some narrative comments, the reviewer should select "submit." A confirmation page will appear which shows the review was received successfully.

All Social Feedback will appear at the bottom of the corresponding "Liturgical Preaching" assignment page for each seminarian or deacon.

Preparation for Coaching Sessions (Seminarians and Deacons)

Each student will prepare a given number video recordings for presentation to the class at the scheduled coaching sessions. The recorded preaching must have been given since the previous coaching session. It will therefore be essential for each participant to meet with his parish supervisor to establish a preaching schedule which allows for at least one homily to be given between each coaching session. If the parish schedule does not permit this possibility, adaptations can be made in consultation with the instructor to respond to individual situations.

Seminarians and deacons will upload their preaching video to Percorso so they are available for others to review. The preaching should be easily audible and posted at least three days before the coaching session. This will allow sufficient time for the coaching group to hear and tag the key criteria of the preaching.

Posting a Video

To post a preaching video, seminarians and deacons should first upload the video to a personal YouTube account and copy the public link (make sure the video is saved as “public” or an error message will be displayed when trying to view the video in Percorso).

Viewing a Video

After a preaching video has been uploaded to Percorso for viewing, seminarians and deacons should open the appropriate “Liturgical Preaching” assignment on their Percorso dashboard, and complete the “Details” section:

- **Date Given**
- **Location** - parish, school, funeral home, etc.
- **Audience Size** – make an estimate
- **Title of Preaching** - i.e., The 15th Sunday of Ordinary Time
- **Short Description** - a once-sentence summary of the message
- **Message Text** - an outline or the full text of the preaching
- **YouTube Link** - paste the link of your video
- **Save** – if you want to keep adding to the details at a later date
- **Submit** - when all the information has been posted, “submit” the video for review by the instructors and peers

After a video has been submitted to Percorso, instructors will receive an email notification that the video is “Under Review.” Instructors can then login to Percorso and select the student they wish to review from their Dashboard.

To watch a preaching video, open the desired “Liturgical Preaching” assignment, scroll down the page until you see the video, and then select the play button (triangle in the bottom left corner of the video screen).

Adjust the sound level as needed using the sliding bar in the bottom video menu.

Tagging a Video

Seminarians, deacons, and instructors should “tag” evidence of the seven preaching rubric criteria as they review the video. **Seminarians and deacons are responsible for tagging all seven preaching criteria in their own video:**

1. One Clear Relevant Message - *Was there one, clear, relevant message?*
2. Tensive Illustration - *Was there an illustration of the message (i.e., story, example)*
3. Connection to Real Life - *Was there a practical connection between the message and real life (“skin”)?*
4. Evidence of Hope - *Was there evidence of hope in the preaching?*
5. Scripture-Eucharistic Table - *Was there a responsible use of the scriptures that led to the Eucharistic Table?*
6. Smooth and Logical Transitions - *Were there smooth transitions and logical movements from one thought to another?*
7. Effective Delivery - *Was the delivery effective (i.e. voice, pace, gesture, tone)?*

For example, seminarian, deacon, or instructor may tag one transition he felt was smooth and logical (or the opposite) and give one example of a point of effective (or ineffective) delivery.

To tag a video, select the “Add Tag +” button under the bottom right corner of the video screen to stop the video and create a “time stamp.” A box will open with the following options:

- **Select Tag Type** - select one of the seven criteria that relates to the student’s preaching at this moment in the video. Seminarians and deacons are responsible for tagging all seven preaching criteria in their own video
- **Comment** - evaluative comment can be written here
- **Private (Instructors Only)** - select this box to hide tags from students
- **Save /Cancel** - after the tag has been saved, its content will appear in the box under the video.

After posting and tagging their own preaching video, seminarians and deacons should tag and review the assigned preaching videos of their coaching group peers using the first four criteria:

1. the one clear and relevant message
2. the tensive illustration of the message
3. the practical connection between the message and real life (“skin”)
4. the evidence of hope in the preaching

Although it has been the practice of some instructors in the past, the preaching faculty has decided that the full videos will not be replayed during the coaching session. This will allow more time to view and use the tags to evaluate the preaching.

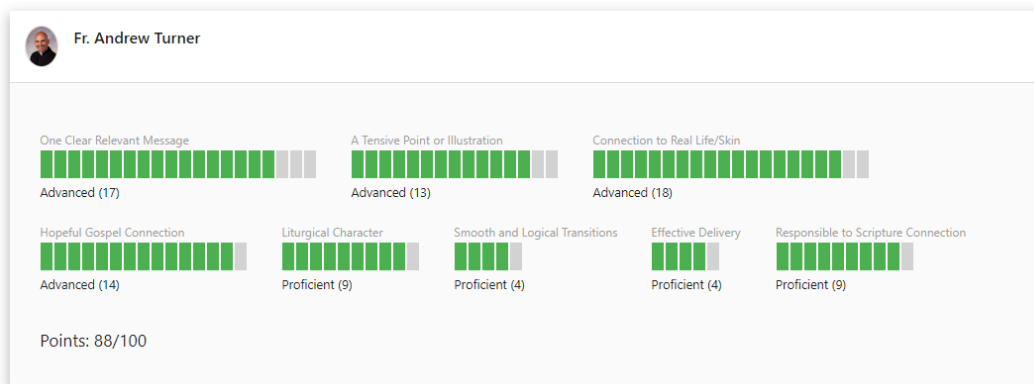
Type	Start	Comment	Private
Style	00:30	Alexander Spenik (Student) Great job on the opening Alex!	<input type="checkbox"/>
General	00:37	Mark Murphy (SuperUser) Lorem ipsum dolor sit amet, consectetur adipiscing elit, sed do eiusmod tempor incididunt ut labore et dolore magna aliqua. Ut enim ad minim veniam, quis nostrud exercitation ullamco laboris nisi ut aliquip ex ea commodo consequat. Duis aute irure dolor i	<input type="checkbox"/>
General	02:20	Mark Murphy (SuperUser) I don't want the student's peers to see this comment yet so I marked it private.	<input checked="" type="checkbox"/>

Assignment Ratings (Seminarians, Deacons, and Instructors)

After reviewing and tagging the video, seminarians, deacons, and instructors should assign a numerical grade based on the seven preaching rubric criteria. To do this, slide the cursor across the grey squares until you reach the points you want to give. A total of 100 points are available for each preaching assignment.

Instructors can “hide” their ratings from the students until after the coaching workshop. To do this, check the box titled “Hide Ratings” at the top right corner of the box next to the words, “Assignment Ratings.”

After tagging and providing a numerical rating for the preaching, seminarians, deacons, and instructors should provide a brief narrative comment on the preaching. This may include affirmations or suggestions and challenges for future preaching.

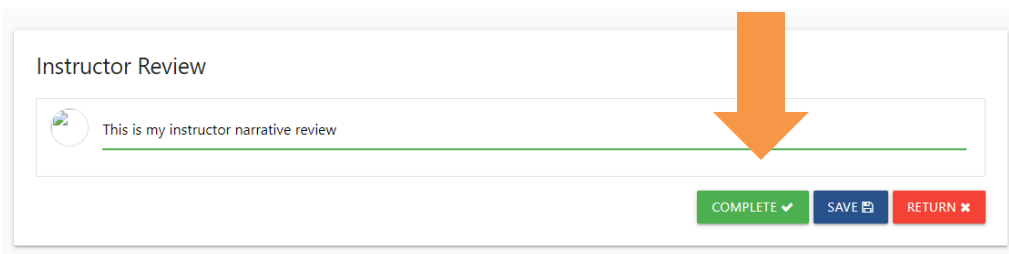


Instructors Only

After tagging and providing a numerical rating for the preaching, instructors should provide a brief narrative comment on the preaching. This may include affirmations or suggestions and challenges for future preaching.

After the review has been written, instructors have three options:

1. **Complete** – If all the students in the coaching group have completed their tags, ratings, and review, this completes the assignment and saves it to the student’s portfolio. **ONLY SELECT THIS OPTION AFTER THE COACHING SESSION**



Instructor Review

This is my instructor narrative review

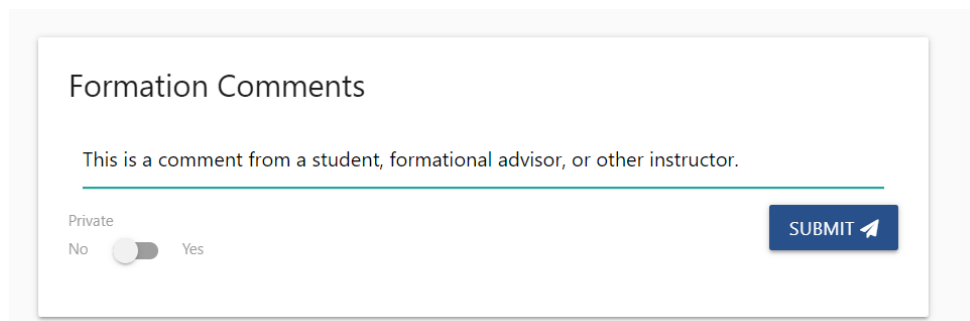
COMPLETE ✓ SAVE RETURN ✕

2. **Save** – this allows students and instructors to save their comments and continue to edit and add tags to the preaching video.
3. **Return** – if the instructor determines that the assignment is lacking in some way, (i.e., the student did not provide proper details, or wrong video was posted) this allows the student to resubmit the assignment.

Formation Comments

After reviewing and tagging the video, students may provide a brief narrative comment on the preaching. This could include affirmations or suggestions and challenges for future preaching.

It is also possible for Formation Advisors, Spiritual Directors, and other faculty to offer their comments about the preaching. These can be marked as, “Private” which allows only faculty and instructors to see the comment.



Formation Comments

This is a comment from a student, formational advisor, or other instructor.

Private
No Yes

SUBMIT ↗

VII. Percorso Teaching (Seminarists)

“Pastoral formation must help seminarists develop an awareness and appreciation of the necessity of the education and formation of our young people. Catholic schools, parochial religious education, and youth ministry are all important means of evangelization and catechesis” (PPF, 370f).

The *Program of Priestly Formation* states, “[the seminarist] initiates a lifelong mission and ministry of bringing God’s Word to the world through preaching and teaching. This requires that the seminarist couple the deepest convictions of faith with the development of his communication skills, so that God’s Word may be effectively expressed” (PPF, 370a).

Saint Mary Seminary uses the online formation portfolio, *Percorso*, to provide seminarists with best-practice models of catechesis, facilitate qualitative feedback from classroom instructors, peers, and students which assists in their formational growth, and provides quantitative evaluation using a standardized rubric.

Seminarists will post three video recordings of their teaching which will be reviewed prior to coaching workshops scheduled throughout the Spring semester. The videos will be recorded and then uploaded to *Percorso* through a personal YouTube account

Prior to Teaching

At least two days before the scheduled date for the seminarist’s teaching, he is to meet with one of the Seminary instructors to review his lesson plan. The seminarist should provide the text of the lesson plan to the instructor at least one day before the meeting so that the instructor has an opportunity to review and reflect on it prior to the date of the scheduled meeting.

Teaching should be based upon the principles which have been explored in the *Evangelization and Catechesis* course. It is essential that the lesson plan reflects the ecclesial method and is age-appropriate for the students. The ecclesial method involves a: proclamation, explanation, application, summary, and celebration.

Teaching

The seminarist’s lesson plan should be limited to the given class time with room for flexibility and adjustment based on student questions.

On the first day of class the teacher should explain to the students the special nature of the seminarist’s teaching role, identifying him as a learner, and the school and classroom as the place he has been asked to teach. Teachers should be encouraged to offer feedback to the seminarist after their lesson.

After Teaching

The seminarian should meet with the classroom teacher immediately after the class to receive verbal feedback on the lesson. Supervising teachers are asked to complete an online evaluation after each lesson they observe (go to: [www.percorso.app/givefeedback/\[seminarian name\]](http://www.percorso.app/givefeedback/[seminarian name]) and select “Teaching Feedback” from the dropdown menu). Teachers should answer the evaluation questions and then select “Submit.”

Evaluative questions are:

1. Seminarian’s sense of comfort teaching this age group
2. Seminarian’s preparation for this teaching
3. Seminarian’s ability to ask age-appropriate questions
4. Seminarian’s classroom management ability
5. Seminarian’s ability to guide the students in prayer
6. Seminarian’s ability to respond to student questions
7. Seminarian’s ability to engage the students
8. Seminarian’s quality of his lesson plan
9. List the teaching techniques used in this particular lesson:
10. Comments about the lesson

Preparation for Coaching Sessions

In preparation for each Coaching Session, the seminarian should upload the video of his teaching to *Percorso*. This should be done at least three days prior to the coaching session. He should then “tag” an example of all five criteria listed below:

1. Evidence of guiding the class in prayer
2. Use of the *Catechism of the Catholic Church*
3. Age-appropriate language, image, or example
4. Lesson preparation
5. An effective teaching technique or material

After posting and tagging their own video, the seminarian should tag and review the assigned videos of the other members of their coaching group using the following three criteria:

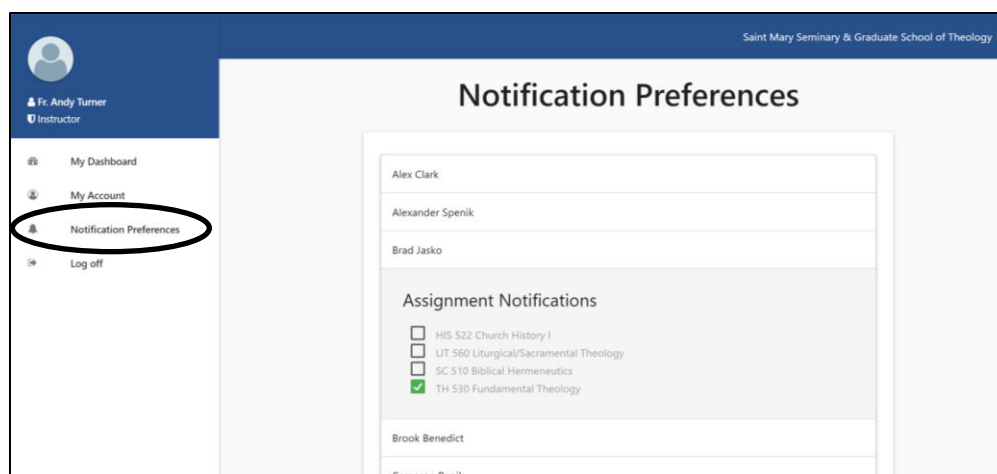
1. Where is an example of an age-appropriate question?
2. Where do you see good engagement with the students?
3. Where is there evidence of responding to a student’s question well?

VIII. Formation Advisor and Supervisor Accounts

SETTING NOTIFICATION PREFERENCES

To receive email notifications when students have submitted evidence (and to avoid receiving unnecessary emails), please follow the following steps:


1. Log in to Percorso (www.percoro.app)
2. Select “Notification Preferences” from the left menu
3. Select the student’s name and un-check any assignments in which you **DO NOT** want to receive notifications (see example below).



GIVING FEEDBACK ON THEOLOGICAL REFLECTIONS

1. When a student submits a Theological Reflection on Percorso the advisor and supervisor will receive an email notification (see above for setting notifications).
2. Review the Reflection and the goals which the student selected for the Reflection
3. If the student did not connect any goals to the Reflection, select “Reject” and ask the student to resubmit the Reflection with goals attached.
4. If the student’s Reflection is complete, offer quantitative feedback according to the evaluation scale below and then compose a brief qualitative narrative offering feedback and insights on the student’s Reflection.
5. Select “Save” to return to your comments at a later date, or “Complete” to approve and finalize the Reflection for the student’s portfolio.

Five-Star Evaluation Scale (RIPE):



Mark Murphy
Risk Taken
★★★★☆
Stretching

Insight Depth
★★★★★
Inspiring

Pastoral Engagement
★★★★☆
Connected

Effort Given
★★★★☆
Energized

2 minutes ago

John, I really loved this insightful reflection. I thought this was a great lesson for you to learn in particular, "I realized I will not be able to fix every problem or situation, but sometimes just being there and listening is what is needed." Job well done!

- ★ Risk Taken None, Low, Tentative, Stretching, Bold
- ★ Insight Depth None, Shallow, Interesting, Motivating, Inspiring
- ★ Pastoral Engagement Disengaged, Loose, Attentive, Connected, Fully Engaged
- ★ Effort Given None, Limited, Moderate, Energized, Maximum

IX. Receiving “Social Feedback”

“The laity, particularly women, offer insightful recommendations, opinions, and points of view to the rector and community of formators. In addition, families and other communities within the Church are an integral part of the initial stages of formation.” PPF #113

Evaluation and assessment are essential for the pastoral formation. During formation students will benefit from honest evaluation of their skills for ministry by supervisors, parish staff members, peers, and women and men who are the recipients of the ministry.

Students are asked to solicit evaluations from as many people as possible. General feedback, as well as specific evaluations for preaching and teaching, are available online at the student’s “give feedback” website: www.percorso.app/givefeedback/SeminarianName

Evaluators are asked to go to the specific site, select the appropriate evaluation from the drop-down menu, answer the questions, and then select the “Submit” button. A confirmation message will designate that the evaluation was submitted.

General Feedback:

1. Where did you observe the student?
2. What was the date and time?
3. What is the focus is this feedback (i.e., spiritual, personal, etc.)

Preaching Feedback:

1. How will your week be changed by the message you heard?
2. What was the most effective aspect of this preaching for you?
3. What would have made this preaching more effective?

Teaching Feedback

1. Seminarian’s sense of comfort teaching this age group
2. Seminarian’s preparation for this teaching
3. Seminarian’s ability to ask age-appropriate questions
4. Seminarian’s classroom management ability
5. Seminarian’s ability to guide the students in prayer
6. Seminarian’s ability to respond to student questions
7. Seminarian’s ability to engage the students
8. Seminarian’s quality of his lesson plan
9. List the teaching techniques used in this particular lesson:
10. Comments about the lesson

Sample Parish Bulletin Post:

One of the elements of my formation for priesthood is feedback, especially from YOU! Using the link below you can provide comments and advice about my preaching, teaching, and ministry. I welcome positive or challenging feedback based on your observations. When you include your email, I can respond to you and provide further information if needed. Thank you!

www.percorso.app/givefeedback/SeminarianName

X. Mid-Year and Final Evaluations (Advisors)

Assessment and evaluation in Field Education is based on the Institutional Outcomes and Objectives for the attainment of the degrees found in the *Saint Mary Seminary and Graduate School of Theology Course Catalog*.

Saint Mary Seminary established five institutional outcomes: Christian Discipleship, Formation, Theological Thinking, Communication, and Collaboration that over-arch all degree programs and are linked to specific programmatic goals. These outcomes also reflect the four areas of formation reflected in the *Program of Priestly Formation*, 6th ed.: Human, Spiritual, Intellectual, and Pastoral.

The purpose of assessment is to provide consistent and measurable evidence of accomplishments in ministry that relate to each institutional outcome. Each evaluation will utilize a *Likert-Scale* rating system and a space to provide evidence of the designated rating. Evidence should include events, programs, or experiences which correspond to the outcome being evaluated.

1. Specific outcomes are determined after the student selects goals in conversation with their advisor, spiritual director, or supervisor. Each goal is linked to one or more of the program goals (Institutional Outcomes) which are also linked to the four dimensions of formation.
2. Throughout the year seminarians are responsible for providing evidence that they are growing in their formation goals by uploading academic papers, theological reflections, homily videos, etc. to Percorso. Each time they upload evidence, a designed faculty member, or their supervisor, reviews the evidence and the goals connected to it, provides quantitative and qualitative feedback, and approves the evidence (or asks for revision and resubmission).
3. Mid-year and at the end of the year, the formation advisor or supervisor is provided an assessment grid that relates directly to the goals that the seminarian selected for that year (Percorso generates this automatically). The formation advisor/supervisor reviews the evidence and faculty feedback and makes an evaluation (Level 1-4, from unacceptable to above proficiency). That ranking becomes a part of the formation data used in the seminarian's yearly faculty evaluation.
4. For each year of formation, the formation advisor can see which institutional outcomes the seminarian has been working on, which ones they have not, and what "level of proficiency" they have shown. For areas that need continued growth in proficiency, the seminarian and formation advisor can access recommended formation resources (i.e. books, videos, websites, etc.).

RATING CRITERIA

The following indicators will be used for rating:

1 = Unacceptable - *little experience in this area and a low level of proficiency, knowledge, or skills.*

2 = Approaching Proficiency - *moderate and inconsistent proficiency with a few documentable examples of knowledge, skill, and application in this area.*

3 = Proficiency - *adequate proficiency with several documentable examples of knowledge and skill in this area. Aware of resources in the field on this topic, and capable of demonstrating some competence in this area.*

4 = Above Proficiency –*highest levels of proficiency. Can show evidence of a detailed knowledge and ability. Capable of educating and evangelizing others in this area.*

QUESTIONS RELATED TO PROGRAM OUTCOMES

Human Formation: *Integrates various components of the Field Education program to achieve an authentic renewal of one’s mind and heart for personal, professional and ecclesial growth.*

1. Adheres to professional and ethical norms of conduct for ministry
2. Shows evidence of self-knowledge, self-discipline, and emotional self-control
3. Demonstrates qualities of truthfulness
4. Demonstrates qualities of courtesy and affability
5. Handles stress and conflict appropriately
6. Demonstrates leadership potential
7. Receives and integrates constructive criticism
8. Shows a commitment to evaluation and self-assessment

Christian Discipleship (Spiritual): *Transforming one’s person into an image of Jesus in response to the Word of God and one’s ecclesial tradition and role within it, to appropriate a Christian world view that influences actions and interactions*

1. Exhibits commitment to a daily life of prayer
2. Expresses a love for the Holy Eucharist in words and actions
3. Expresses a love for the Church in words and actions
4. Exhibits positive embrace of life-long commitment to celibacy
5. Exhibits a spirit of self-giving openness and availability towards others
6. Exhibits energy and zeal for ministry

Theological Thinking (Intellectual): *Analyzes and critically responds to the various expressions of Christian faith traditions and praxis and uses the insights other fields of study contribute to the understanding of those expressions*

1. Shows interest in academic growth and study
2. Demonstrates a fidelity to the Word and the Church’s Magisterium
3. Demonstrates a commitment to theological reflection
4. Demonstrates the ability to articulate theological ideas at an appropriate level.

Communication and Collaboration (Pastoral): *Uses oral, written, and interpersonal communication skills to meet the needs of various audiences and enhance the quality of ministry and style of leadership in the service of community building and in the achievement of common goals.*

1. Demonstrates the ability to speak clearly and meaningfully
2. Demonstrates appropriate level of preaching skills based on the year in formation
3. Uses humor with care and concern
4. Maintains a schedule and manages time well
5. Welcomes suggestions and looks for critique
6. Models appropriate boundaries
7. Demonstrates comfort ministering with women, children, youth, and people from different ethnic, racial, and religious backgrounds
10. Demonstrates an appropriate level of professionalism
11. Shows the ability to self-initiate and prepare and submit materials on time

EVALUATION OUTCOME MATRIX

1. Formation (Human)				
Seminary Formation Outcomes	LEVEL 1 (Unacceptable)	LEVEL 2 (Approaching Proficiency)	LEVEL 3 (Proficiency)	LEVEL 4 (Above Proficiency)
1A) Adheres to professional and ethical norms of conduct for ministry	Engages in unhealthy and self-destructive behavior	Strengthens the virtue of chastity through modesty in speech and manners; Consistently dresses neatly and appropriately; Consistently uses polite and respectful speech; Maintains healthy personal boundaries.	He is able to foster and maintain fraternal relationships; Adheres to VIRTUS guidelines when engaging children; Consistently arrives on time for appointments;	Shows the ability to live well with authority and the ability to live well with others; Regularly contributes to class discussion team projects, and house jobs
1B) Shows evidence of self-knowledge, self-discipline, and emotional self-control	No evidence of self-knowledge (low EQ) and self-control; Alcohol abuse or use of illegal narcotics.; Public displays of anger (yelling, swearing, violence, etc.); Excessive obesity or disregard for personal health.; Sudden drastic changes in grades, physical activity, or demeanor; Consistently late or shoddy work on assignments; Overtly flirtatious or romantic behavior	Can identify the distinction between loneliness and solitude; Generally displays a contented demeanor; Shows up on time for appointments.	Appreciates solitude and contemplation; Regularly engages in physical exercise; Maintains a tidy work and living space	He demonstrates self-knowledge about his feelings and emotions but is not controlled by his emotions; Engages socially with diverse relationships
1C) Demonstrates qualities of truthfulness	Low transparency and reluctant sharing of personal information; Frequently tells white lies or embellishes reports about himself; Seems overly secretive; Seems polite and respectful in the presence of superiors, but has a very different reputation among fellow seminarians; Frequent unhealthy cliquish social groups.	Speaks truthfully in public situations	Can discuss with his formators his challenges with truthfulness	Demonstrates consistent authenticity and openness

<p>1D) Demonstrates qualities of courtesy and affability</p>	<p>Is threatened by the gifts and abilities of others; Often seems oblivious to the needs of others nearby; lost in his own world; Never volunteers for anything; Shuns social engagement; Displays "closed" body language.</p>	<p>Can make of gift of self to others; Regularly seen doing courteous or chivalrous acts (holding the door, offering to assist, etc.); Readily engages table conversation.</p>	<p>Receptivity versus grasping; Regularly displays a welcoming demeanor (smile, confident handshake, eye contact, open body language, etc.).</p>	<p>Can identify and celebrate the gifts of others; Eagerly pitches in when there is work to be done, and stays until the job is finished.</p>
<p>1E) Handles stress and conflict appropriately</p>	<p>Reacts to stress by withdrawal and/or unhealthy behaviors; Overeating or smoking as a way of coping with stress. Sharp or loud retorts to co-workers, gratuitously giving them directions on how to do their jobs. Showing up late. Making excuses for not engaging in the task at hand. Using sarcasm in giving critiques. Scapegoating.</p>	<p>Identifies stresses and conflict and focuses on changing the cause. Diplomatically handles potentially explosive situations</p>	<p>Can identify areas of commonality and difference in the midst of conflict; . Quick to discern the deeper issues at play (eg: the real issue giving rise to conflict may be that someone may not feel appreciated or may feel ignored).</p>	<p>Acts with humility and openness to other's opinions; In the face of criticism, he first looks to himself to see what gave the negative impression, and addresses it. Can use stress to energize himself. Willingness to seek counseling in appropriate cases. Can turn conflict into an opportunity to transform his surroundings.</p>
<p>1F) Demonstrates leadership potential</p>	<p>Competitive and self-sufficient; Fails to delegate tasks. Other people would rather not be on his team. He finds it difficult to follow the instructions of others. Has unreasonable expectations of others.</p>	<p>Self-reliant. Prefers to figure it out and fix it by himself. Tendency to compare himself favorably over and against others. Micromanager.</p>	<p>Can shepherd a group of people and identify their strengths and weaknesses; Others look forward to working with him. Knows his team well enough to be able to discern what he can expect by way of outcomes.</p>	<p>Can surrender and "lay down his life for the sheep"; No need to take credit for the team's good work. Will fill in when another team member falters. Criticizes in private and praises in public. Respects those with whom he works, and shows it. Empowers and trains well those who will work for him.</p>
<p>1G) Receives and integrates constructive criticism</p>	<p>Distrusts the opinions of others. Shies away from critique of any kind. Does not look at evaluations, grade results, comments on papers. His first inclination is to argue with the critique, finding ways to justify inaction. Easily makes excuses for substandard work. Fails to follow up on constructive criticism. Makes the same mistakes over and over again. Considers critique as a personal affront.</p>	<p>Can receive constructive criticism but struggles to make changes in behavior or attitude.</p>	<p>Can show gratitude for constructive criticism; Actively seeks critique. Makes corrections and follows up to see if it really is an improvement.</p>	<p>Can receive and integrate criticism in a healthy and productive way; Seeks critique from friends and foes alike. That is, he does not seek critique only from those who will praise him. He tries to make systemic changes to prevent backsliding into bad habits.</p>
<p>1H) Shows a commitment to evaluation and self-assessment</p>	<p>Resistant to evaluative comments and making changes. Self-evaluation reports tend to be pro-forma, cast in terms of generalities. Lack of self-knowledge and/or self-awareness. No real progress from year to year: same issues arise without any real progress. Lack of transparency. He hides evidence. He will not deal with an issue unless confronted. Makes excuses instead of plans to improve.</p>	<p>Can receive fraternal correction with peace. He sets goals for himself in areas that can be measured.</p>	<p>Can receive correction from authority with peace and patience. He has a system of accountability in place—whether reporting to another person or keeping a journal to track progress. Pays attention to unobtrusive measures (ie: he may think he's cutting down on smoking, but the ash tray may tell a different tale).</p>	<p>Seeks evaluation and regularly engages in self-assessment; Takes initiative in raising issues before his advisor does. Integrates into his daily routines strategies that work. He is open to listen to various strategies.</p>

2. Christian Discipleship (Spiritual)				
Seminary Formation Outcomes	LEVEL 1 (Unacceptable)	LEVEL 2 (Approaching Proficiency)	LEVEL 3 (Proficiency)	LEVEL 4 (Above Proficiency)
2A) Exhibits commitment to a daily life of prayer	Prayer is infrequent, a "box to be checked off."	Prayer is devotionally oriented; Consistent commitment to spiritual direction	Prays liturgical prayer faithfully; Frequent participation in non-required Eucharistic holy hours, either those provided by the seminary formation program (i.e., 6:00 a.m. on Mondays, Wednesdays, or Thursdays) or on his own	Refuses to compromise anything with his relationship with Christ; Able to connect spiritual, theological, and pastoral formation in conversations with peers and faculty members
2B) Expresses a love for the Holy Eucharist in words and actions	Celebrates the Eucharist only during required times.	Can express knowledge of the Church's teaching on the Eucharist; Volunteers to serve as a liturgical minister at the seminary, the Cathedral, his home parish, and/or his pastoral assignment even when not required	Dedicated to a daily holy hour and a contemplative life; Consciously connects Eucharistic celebration with mission by exhibiting a strong commitment to service to the seminary community, his family, his home parish, his pastoral assignment, and to the poor (e.g., actively participating in social justice activities, CRS activities, outreach programs, etc.)	Exhibits the habit of drawing close to Christ in every detail of his life; recognizes his ministry as contributing to the community's experience of prayer; Explicitly describes the significance of the Eucharist to his vocation, discernment, and spirituality in his postils or homilies; Has given a presentation, talk, or personal witness on the Eucharist to adults or youth. Is recognized for his full participation, attentiveness, and reverence at the celebration of the Eucharist
2C) Expresses a love for the Church in words and actions	Openly disagrees with essential aspects of Church teaching.	Can express a knowledge of Scriptures and Church Teaching; Respect for and a willingness to embrace obedience to ecclesial authority (e.g., the Bishop, formators, spiritual director, field education supervisor, pastor, etc.) as evidenced by his cooperation with all aspects of the seminary's formation program	Manifests a personal love for the Scriptures and Tradition of the Church; Dedication to a life of pastoral service as an icon of Christ, evidenced by a willingness to volunteer for community service projects; to assist other seminarians academically, pastorally, socially, etc.; to be available for assisting in his home parish or field education site beyond the usual expectations of the seminary; etc.	Loves the Church, and can express and live out a call to Christ's spousal love toward the Church, his Bride; Acts as a man of communion who builds relationships with people from the vast diversity of the Church within the seminary community, his home parish, his field education site, etc.
2D) Exhibits positive embrace of life-long commitment to celibacy	Struggles in chastity.	Celibacy is an external discipline that he is willing to accept to be a priest.	Can name ways that celibacy protects and enables him to be a gift to others.	Speaks joyfully of the prospect of remaining celibate for the sake of the kingdom.
2E) Exhibits a spirit of self-giving openness and availability towards others	Frustrated and guarded by intrusions to his time	Significant boundaries between "his time" and needs of others.	He manifests happiness in the accomplishments of others, especially peers.	Displays trust and openness rooted in realistic appreciation of the human condition and the power of God's grace.
2F) Exhibits energy and zeal for ministry	Expects something in return for his ministry.	Limits ministry to areas of comfort	Fosters an attitude of spiritual fatherhood.	Is energized by making a gift of himself to others.

3. Theological Thinking (Intellectual)				
Seminary Formation Outcomes	LEVEL 1 (Unacceptable)	LEVEL 2 (Approaching Proficiency)	LEVEL 3 (Proficiency)	LEVEL 4 (Above Proficiency)
3A) Shows interest in academic growth and study	Reluctant to grow intellectually; unable to participate in class discussion; assignments show no integration of reading material or class notes; inability to make connections from one class to another	Limits academic growth to requirements and expectations; struggles to articulate the content of a topic in teaching or preaching opportunities	Pursues academic interests and theological reading and study; engages in class discussion; completes assignments in a timely fashion	Demonstrates an attitude of a "life-long learner"; integrates information from readings and class lectures in written assignments, teaching opportunities, and class discussions; seeks out supplementary sources on course topic; can bring material from one field of study into the discussion of another (material from a scripture class is brought to a discussion in a course in systematic theology)
3B) Demonstrates a fidelity to the Word and the Church's Magisterium	Closed to the Word of God and the teachings of the Church; lack of awareness of Church teaching;	Can share the Word of God through public proclamation; lack of awareness of Church teaching; lack of awareness that what one teaches or preaches is off the mark of Church teaching	Can effectively teach the Word of God; written work demonstrates an understanding and commitment to God's Word and the teaching of the Church; teaching and preaching opportunities reflect scripture and Church teaching; clear awareness that message of teaching/preaching is part of what the Church teaches	Capable of spontaneity in sharing the Word of God and the teaching of the Church
3C) Demonstrates a commitment to theological reflection	Theological reflections stop at a surface-level; written and oral assignments are shallow and trite; there is no integration of pastoral experience in written and oral work;	Aware of the presence of Christ in apostolic service	Can reflect upon the presence of Christ in apostolic service; written and oral assignments reflect scripture and the tradition with insight;	Enlivened by theological reflection which enriches prayer life and further intellectual growth; written and oral assignments demonstrate intellectual and maturational growth over time; written and oral assignments express both a breadth and depth of insight; student integrates pastoral experience in written and oral work
3D) Demonstrates the ability to articulate theological ideas at an appropriate level.	Mixes emotional needs with theological opinions; the use of vocabulary is inappropriate; theological terms and concepts are mispronounced or used out of context; historical referents are in the wrong sequence	Interest in theological ideas	Ability to explain and defend the Catholic faith; written work demonstrates correct theological thinking; the use of vocabulary is appropriate and accurate; pronunciation of terms and concepts is correct; historical referents are correctly situated in time	Love for truth as discovered by faith and reason.

4. Communication and Collaboration (Pastoral)				
Seminary Formation Outcomes	LEVEL 1 (Unacceptable)	LEVEL 2 (Approaching Proficiency)	LEVEL 3 (Proficiency)	LEVEL 4 (Above Proficiency)
4A) Demonstrates the ability to speak clearly and meaningfully	Speech is strained and unclear	Can effectively deliver a message and respond to a spoken request	Generally speaks clearly and meaningfully in individual situations	Excellent speaking ability in personal and public settings

4B) Demonstrates appropriate level of preaching skills	Monotone delivery with no visual animation	Little visual animation or dynamic in delivery	Appropriate variety in aspects of vocal delivery and use of illustrative materials	Engaging and creative, with a clear sense of message, animated, and vivid use of imagery.
4C) Uses humor with care and concern	Uses inappropriate humor	Uses appropriate humor in public situations	Can use humor consistently in both public and private situations	Integrates humor both publicly and privately to share the Gospel.
4D) Maintains a schedule and manages time well	Frequently unprepared for events and meetings	Lives a bachelor lifestyle of "my time" and "my schedule"	He accomplishes tasks without procrastination; Able to set appropriate priorities and stick to them; sets clear and achievable goals	Effectively and consistently uses his gifts and abilities to properly schedule his time; Experiences organized and stress-free productivity.
4E) Welcomes suggestions and looks for critique	Impatient with people's shortcomings.	Judgmental when receiving critique.	Seeks suggestions and critique without being asked	Integrates suggestions and critiques and can express appropriate gratitude.
4F) Demonstrates comfort ministering with women	Critical of women. Questionable boundaries.	Can work collaboratively with women	He is respectful of women leadership roles in the Church. Maintains appropriate boundaries.	Responds to women with an appropriate warmth and affection; Exhibits appropriate humor and speech to and about women
4G) Demonstrates comfort ministering with children and youth	Critical of children and youth. Questionable boundaries.	Can relate faith content to children and youth in a classroom or group setting. Models adult behaviors individually and in a group setting	Demonstrates appropriate messaging and ministry to youth in a variety of settings; Maintains appropriate boundaries and interactions with children and youth	Ability to minister and develop appropriate and healthy relationships with youth; Spontaneous (unsolicited) positive feedback from others Models prayer and liturgical participation with youth and children
4H) Demonstrates comfort ministering to people from different ethnic, racial, and religious backgrounds	Critical of people with different backgrounds	Can minister with people of different backgrounds; Can apply basic skills in conflict resolution.	Clearly relates messages and ministry to the needs of the different backgrounds; Acknowledgement and ownership of one's feelings about racism; Uses modes of communication that are proper to the culture being addressed.	Ability to minister and develop appropriate and healthy relationships with people of a variety of cultures and backgrounds; Can lead, discuss, and make decisions using culturally appropriate processes with intercultural groups; Increased awareness of the presence of racism in intercultural relationships and how it affects those relationships; Increased knowledge and understanding of racism; Strengthened resolve to find one's voice to speak out against racism
4I) Shows the ability to self-initiate	Responds only when given specific instructions	Initiates when the subject is of personal interest	Initiates when a need is identified; Seeks clarification and feedback during preparation of materials	Consistently seeks out opportunities to self-initiate and anticipates needs of others; Open to learning time management strategies
4J) Demonstrates the ability to prepare and submit materials on time	Frequently submits materials late.	Submits materials on time but they lack good preparation	Materials are submitted on time and in good order	Consistently attentive to deadlines and submits materials on time and in excellent order

XI. Capstone Portfolio

Percorso assists students in keeping track of degree program requirements, coursework, and program goal milestones over time. Flexible customization allows students to curate their capstone portfolios with evidence and reflections to demonstrate growth and learning, highlight accomplishments, and publish samples of best work. With customizable features and built-in sharing options, students can easily showcase achievements and identify opportunities for ongoing formation and learning.

CAPSTONE REPORT CONTENTS

1. Cover page

- Saint Mary Seminary Logo
- Title of Capstone Presentation
- Summary of Capstone Presentation (Institutional Outcomes)
- Name of Student
- Date of Capstone Presentation

2. Table of Contents

3. Portfolio Elements

- Name of Advisor
- Field Education Assignments and Supervisors
- StrengthsFinder Themes
- List of Learning Outcomes attempted
- List of Academic Program Goals attempted
- Selected Theological Reflections
- Selected Evidence from Required Courses
- Selected Preaching Videos
- Selected Teaching, Preaching, and General Feedback

M.DIV. CAPSTONE PORTFOLIO PREPARATION

1. Student edits their portfolio by selecting example evidence (e.g., theological reflections, course evidence, feedback, etc.) from each year of their formation. Evidence can be selected for the final portfolio by clicking the “star” icon on the lower right corner of the evidence box on the student’s dashboard.
2. Evidence should be selected which presents the student’s growth and integration of the dimensions throughout the formation and degree program.
3. For the M.Div. program, seminarians should select evidence which answers the following questions:

- i. Are you willing to commit yourself to celibate chastity for the rest of your life? Cite examples for the formation program (coursework, liturgical life, field education, personal prayer) that shaped your decision.
- ii. Are you willing to live a life of steady prayer centered in the Eucharist, the Liturgy of the Hours and the liturgical cycles? Cite examples for the formation program (coursework, liturgical life, field education, personal prayer) that shaped your decision.
- iii. Are you willing to exhibit a commitment to the Church in its mission, manifested in respect for the Word of God, Tradition and the Magisterium of the Church, specifically obedience to the diocesan bishop? Cite examples for the formation program (coursework, liturgical life, field education, personal prayer) that shaped your decision.
- iv. Are you willing to commit yourself to a life of service in the Church's ministry of teaching, sanctification and pastoral leadership? Cite examples for the formation program (coursework, liturgical life, field education, personal prayer) that shaped your decision.

M.DIV. CAPSTONE PORTFOLIO EVIDENCE

Seminarians in formation and studies for the Master of Divinity degree are required to submit the following evidence to *Percorso*.

First Year

Portfolio performance rationale: <ul style="list-style-type: none"> • Benchmarks: skills, abilities, areas to develop • Goals to address with Formation Advisor for one-year evaluation. • Develop goals for next year of Configuration Stage 	
Fall Semester	TH 530 Fundamental Theology SC 510 Biblical Hermeneutics: final paper HIS 522 Church History I
Spring Semester	LIT 571 Liturgical Preaching I LIT 560 Liturgical/Sacramental Theology

Second Year

Portfolio performance rationale: <ul style="list-style-type: none"> • How have goals from TH 530 been addressed, evidence of growth in theological writing • Collaboration/delegation • Reflection on integration of pastoral skills and spiritual guidance • Reflection on communication of faith, educational skills, comfort w/oral proclamation 	
Fall Semester	LIT 588 Baptism & Confirmation: Easter Vigil Project Reflection TH 533 Christology: Self-assessment: How has student addressed goals from TH 530
Spring Semester	FE 561 Catechesis and Evangelization Practicum TH 532 Fundamental Moral Theology

Third Year (Pastoral Internship)

Portfolio performance rationale: <ul style="list-style-type: none"> • Initiate ideas for project and implement • Interaction with groups • Ministry of presence • Reflection on acquired skills and skills that still need to be developed 	
Fall Semester	
Spring Semester	LIT 575 Liturgical Preaching III (7 videos) FE 560 Pastoral Care of the Sick verbatim FE 562 Reflection on Lay Formation Board FE 562 Reflection on Pastoral Internship Project <ul style="list-style-type: none"> • What did you learn about yourself and your ministry? • Reflect on acquired skills and skills that need to be developed.

Fourth Year

Portfolio performance rationale: <ul style="list-style-type: none"> • Benchmarks: skills, abilities, areas to develop in diaconate • Responses to scrutinies for Holy Orders • Develop goals for final year 	
Fall Semester	TH 542 Christian Sexuality LIT 576 Liturgical Preaching IV (7 videos)
Spring Semester	Student chooses entries from each of these categories History Elective paper that reflects historical methodology SC 516 Johannine Literature Paper LIT 580 Holy Orders TH 542 Christian Sexuality

Fifth Year

Portfolio performance rationale: <ul style="list-style-type: none"> • Prepare Capstone portfolio presentation 	
Fall Semester	Theological reflections on liturgical presence and sacramental ministry LIT 577 Liturgical Preaching IV (7 videos)

M.DIV. CAPSTONE PORTFOLIO PRESENTATION

1. Student's committee: Formation Advisor, 2 other members of academic faculty
 - a. Three weeks before the presentation the seminarian, through their formation advisor, and indicates two course areas of interest and an area of challenge
 - b. At the presentation, members of the board will ask specific questions requiring him to integrate these three areas and course areas of interest and challenge.
2. Student has 20-30 minutes to present their portfolio and show plans for ongoing formation within the first three years of ministry.
3. Committee has 20-30 minutes for questions that require demonstration of integration across several fields, such as:
 - a. Where have you seen interplay and integration in the four dimensions of formation?
 - b. What areas of ongoing formation have you identified in your portfolio synthesis that need to address in the first few years of ministry?
 - c. What types of ongoing formation would be helpful to you?
 - d. The committee may also ask the student for additional information to demonstrate that they have adequately completed the programmatic requirements of the degree.
 - e. In sum: How prepared are you to begin ministry? What mentoring do you need as you begin your ministry? What things do you need to continue to work on? The student should be able through self-evaluation to discuss areas of challenge for his personal and professional ongoing formation, For example, how will he further develop skills such as time management, conflict management, balance between personal and professional expectations, and academic areas that require ongoing study and development?
4. After the questions, an executive session is held (5-8 min.) during which only the board and the candidate meet to discuss any sensitive issues.
5. All 5 areas need to be in the pass category. If all areas are not in the passing range, student must redo that area no later than three months prior to presbyteral ordination.
6. Student writes a one-to-two-page reflection on the conversation between him and the faculty board, summarizing the areas of strength that have been affirmed, the goals of the degree program That have been met and areas of ongoing formation that are necessary. He posts that to Percorso before Christmas break.

MASTER OF ARTS IN THEOLOGY CAPSTONE PORTFOLIO

Students enrolled in the Master of Arts degree program maintain an academic portfolio for the duration of their studies. The portfolio includes artifacts and theological reflections from each area of study as well as the capstone symposium.

The student will post to *Persorso*:

1. One to two evidence files from each of the following academic classes:
 - a. Church History
 - b. Liturgical/Sacramental Theology
 - c. Biblical Studies
 - d. Systematic Theology (2 artifacts)
 - e. General Elective
2. Capstone Symposium. The Capstone Symposium is expected to include evidence of the student's growth in Christian discipleship and formation as well as theological integration as a result of the program of studies.
3. Three (3) theological reflections at the 15, 30, and 44 credit threshold levels.

MASTER OF ARTS IN DIACONAL MINISTRY CAPSTONE PORTFOLIO

In addition to direct and indirect assessment measures, students enrolled in the Master of Arts in Diaconal Ministry degree program maintain a portfolio for the duration of their studies. The portfolio includes artifacts and theological reflections from various courses and formation activities as well as the capstone symposium.

The student will upload to *Persorso*:

1. One student-selected artifact per semester from academic courses, including a brief self-assessment of each artifact (Total: 8)
2. Instructor comment and affirmation
3. Annual Field Education Feedback (Total: 4)
4. One theological reflection in formation years 2, 3, and 4 (Total: 3)
5. Capstone Integration seminar outline and PowerPoint (Total: 1)

DOCTOR OF MINISTRY CAPSTONE PORTFOLIO

The purpose of the Doctor of Ministry degree is to acquire new knowledge about the practice of ministry, hone competencies in pastoral analysis and ministerial skills, integrate these dimensions into the theological reflective practice of ministry, all of which lead to continued growth in spiritual maturity and ministerial competence. The candidate maintains a portfolio for the duration of his/her Doctor of Ministry studies. The portfolio includes artifacts and theological reflections as follows:

The student will post to *Percorso*:

1. Student-selected artifacts (Total: 4) from Academic Courses which illustrate:
 - i. Evidence of Advanced Theological Integration
 - ii. Evidence of Contextual Competency
 - iii. Evidence of Leadership Capacity
 - iv. Evidence of Personal Spiritual Integration

The artifacts are student-selected and must represent the requirements of ATS Standards 5.3. Faculty advisors affirms each artifact.

2. Project Symposium Prospectus
3. Project Colloquium presentation (The Doctor of Ministry Colloquium is expected to include evidence of the student's growth in Christian discipleship and formation as well as theological integration resulting from the program of studies.)
4. Final Doctor of Ministry Project