



SEMINARIAN HANDBOOK

*Formation Guidelines &
Master of Divinity Degree Academic Policies*

**Saint Mary Seminary
and Graduate School of Theology**

2024-2025 Edition

*Saint Mary Seminary and Graduate School of Theology of the Diocese of Cleveland
prepares candidates for the Roman Catholic priesthood while also serving as a center
for advanced theological education.*

(edited 07-01-2024, 01-27-2025)

Dear Seminarians,

The *Program for Priestly Formation*, 6th edition, reminds seminaries that “priestly formation is an integrated journey of discipleship aimed at conforming the heart to the heart of Christ” (PPF, 12). To this end, the PPF calls for an integrated rule of life and horarium to outline and clearly describe expectations and responsibilities.

This 2024-2025 Seminarian Handbook is an attempt to gather in one place information, policies, and procedures which guide the academic life of the seminary community on a day-to-day basis. Of course, no document covers every situation or question that may arise, but this document is an attempt to articulate current practice. Changes in situations, accreditation expectations, diocesan policies and procedures, for example, will certainly call for discernment and collaboration to address new challenges and opportunities.

The Seminarian Handbook is one of several normative documents that provide guidelines for the life of the seminary program. However, this text should not be viewed as the only document to be consulted, and when necessary, faculty and seminarians are expected to consult additional texts and sources for further explanation and guidance. For example:

Internal documents include, but are not limited to:

1. The seminary *Official Catalog* and website: www.stmarysem.edu provide the public dissemination of all information about the academic program and is kept current.
2. The *Policy Compendium* contains the official text of policies for any publication.
3. The *Percorso* Portfolio Handbook guides seminarians in all four academic degree programs through the portfolio process.
4. Degree Program Handbooks present information specific for the Master of Divinity and Master of Arts (Theology) degree programs.
5. The *Library Handbook* and library website menu provides a comprehensive overview of the library collection and services.

External documents include, but are not limited to:

6. *The Program of Priestly Formation*, sixth edition, USCCB
7. *Pastores Dabo Vobis*, The Post-Synodal Document on Priestly Formation, John Paul II

The *Program for Priestly Formation* 6th edition, #11, quoting the *Ratio Fundamentalis Sacerdotalis (2016)* #3 reminds seminarians that “priestly formation is an integral journey in which the four dimensions of human, spiritual, intellectual, and pastoral formation are woven together in such a way that, while identified as distinct dimensions, they can be seen as an ‘integrated journey of the disciple called to priesthood.’” May God bless our seminary as we pursue this ultimate goal of integrated formation.

Rev. Andrew B. Turner
President-Rector

TABLE OF CONTENTS

1. Seminary Mission and Structure.....	1
History of the Seminary	
Mission Statement	
Records, Policies and Procedures	
Administrative Structure	
Officers of the Seminary	
2. Human Formation and Community Life.....	27
Seminarian Attire	
Room Furnishing	
House Jobs	
A Responsible Approach to Alcohol and Other Chemical Substances	
3. Spiritual Formation.....	44
Formation in Prayer	
4. Liturgical Life.....	50
Ordinary Liturgical Celebrations	
Special Liturgical Celebrations	
5. Intellectual Formation.....	61
General Academic Policies	
Academic Degree Programs (M.Div. / M.A.)	
Portfolio Assessment and Capstone Project	
Library Services	
6. Pastoral Formation.....	90
Program Objectives	
Criteria for Pastor and Parish Selection	
Requirements	

7. Assessment of Seminarians.....	113
Benchmark Assessment Criteria	
Leaves of Absence	
Psychological Referrals	
Peer Evaluations	
Yearly Evaluations	
Appendix I: Copyright Guidelines	128
Appendix II: Policy on Seminarian Residence in Parishes.....	130
Appendix III: Seminarian Financial Responsibility	131
Appendix IV: Policy Against Sexual Harassment	132
Appendix V: Internet Policy.....	133
Appendix VI: iPad Acceptable Use Policy	134
Appendix VII: Inclusive Language.....	137
Appendix VIII: Program for Homiletic Preparation.....	138
Appendix IX: Guidelines for Seminarians Engaged in Healing or Deliverance Prayers	140
Appendix X: Process for Transfers to or From Religious Communities or Other Dioceses	142

1. Seminary Mission and Structure

History of Saint Mary Seminary

The founding of this seminary was very nearly coincident with the founding of the Diocese of Cleveland. Bishop Amadeus Rappe was consecrated the first Bishop of Cleveland on October 10, 1847. After living for a short time in a rented house near the old Haymarket, the Bishop purchased in his own right a property on East 6th Street and St. Clair. The brick house on the property became his residence, and in 1848 the adjacent frame buildings were made into classrooms and became Cleveland's first diocesan seminary. By July of that year there were eight seminarians enrolled all of whom lived with the bishop in the episcopal residence.

In the second year of its existence, the seminary had eighteen seminarians and larger quarters were needed. In September 1850, Bishop Rappe purchased, as a new site for his seminary, a three-story frame building on a plot of ground 225 feet square, with frontage on Lake and Hamilton Streets. In 1853 a two story brick structure was added to the west end of the building, and in 1856 another two story brick structure was added to the west end of the building to serve as quarters for a classics department.

In 1859 Bishop Rappe began building a new seminary on the same site. A brick building with the main part three stories high and with two flanking wings of two stories, the new seminary was occupied in September, 1860, by the philosophy and theology departments, while the older buildings became the site of the classics department, Saint Mary College.

Ground for a new seminary building on Ansel Road was broken on March 19, 1924, by the Ordinary Bishop Joseph Schrembs; the cornerstone was laid in May. It had been Bishop Schrembs' intention to make the new institution an undergraduate college seminary with the theology seminarians being sent to Cincinnati in 1922. In 1929, however, the theology department was returned to Saint Mary, which then became Cleveland's major seminary, consisting of a senior college department and a theologate. In 1954 Archbishop Edward F. Hoban transferred the senior college from Saint Mary to the newly established Borromeo Seminary of Ohio in Wickliffe, Ohio; since then, Saint Mary seminary has been exclusively a graduate theologate.

On February 24, 1962, the seminary became an affiliate of the Catholic University of America in Washington, D.C., and seminarians were eligible to receive the ecclesiastical degree, S.T.B. This arrangement continued from 1965 to 1970. On August 16, 1968, Saint Mary Seminary was incorporated by the State of Ohio as a distinct corporation and on September 13, 1968, it was granted a "Certificate of Authorization received from the Ohio Board of Regents" to grant degrees in theological studies (resolution 1969--13). The members of the Association of Theological Schools (ATS) voted associate membership status to Saint Mary Seminary on January 15, 1969, and full accreditation was granted on January 14, 1971. On April 24, 1981, the seminary was accredited by the Commission on Institutions of Higher Education of the North Central Association of Colleges and Schools.

In 1989, Bishop Anthony M. Pilla, Bishop of the Diocese of Cleveland, inaugurated a thorough and lengthy consultative process to determine the future direction of priestly formation within the Diocese of Cleveland. After examining all the available options, the Presbyteral Council of the Diocese, the consultative body of priests for the bishop, recommended the establishment of a ministry training center to prepare not only priesthood candidates, but permanent deacons and pastoral ministers as well. The Bishop accepted this recommendation, and he appointed a Transition Committee to oversee the establishment of what is now known as the "Center for Pastoral Leadership, Diocese of Cleveland."

On September 5, 1991, therefore, Saint Mary Seminary moved to the site of Borromeo Seminary of Ohio in Wickliffe, Ohio, to join the newly established entity, which embraces Saint Mary Seminary, Borromeo Seminary, which is now a formation program for college seminarians, the Diocese of Cleveland

Diaconate Office, the Diocese of Cleveland Lay Ecclesial Ministry Office and the Diocesan Office of Ongoing formation for Clergy. At the present time, each program housed at the Center for Pastoral Leadership has its own integrity and unique purpose. While real collaboration and mutual support are fostered among all the participants, each program operates in an environment that is free of undue interference or encroachment. In 2024, with the promulgation of the Program of Priestly Formation, 6th edition, Borromeo Seminary and Saint Mary Seminary began the implementation of the Propaedeutic Stage, the first of four new stages of formation which will shape the first major change in priestly formation since the Second Vatican Council.

Mission Statement

The *primary mission* of Saint Mary Seminary and Graduate School of Theology is to prepare candidates for the diocesan priesthood. This mission includes proclamation of the Word and celebration of the Sacraments in the midst of building community within the local diocesan Church. Within the diocese, the priest is called to serve in a variety of ministries. In order to prepare individuals for future presbyteral ministry, the seminary program incorporates the current edition of the *Program for Priestly Formation* as the benchmark for vocational discernment, which addresses the spiritual, human, intellectual and pastoral components of ministerial development. Seminarians are required to demonstrate knowledge of biblical, historical, systematic, liturgical, sacramental and pastoral theologies together with an aptitude and desire for continuing theological education.

To assess its primary mission, the seminary is committed to ongoing evaluation of its priestly formation program in view of the changing demands of diocesan and parish ministry as well as the varying intellectual generations of seminarians.

While a program of diocesan priestly formation is the primary mission, Saint Mary Seminary and Graduate School of Theology recognizes itself as a unique resource for graduate Roman Catholic theological studies in Northeastern Ohio. As its *secondary mission*, to a wider ecclesial community, the seminary offers the Master of Arts degree and the Doctor of Ministry degree.

In addition, individual courses are open for credit or audit to those interested in continuing education or who are transient seminarians, regardless of race, color, creed, or sex. The applicants should have bachelor's degree and the ability to do graduate level studies.

The participation of diverse learners in these academic programs introduces a healthy pluralism into the seminary's community life. Seminarians, lay ecclesial ministers and adult learners create a broader learning environment that incorporates lived and ministerial experiences into theological education.

Saint Mary Seminary and Graduate School of Theology appreciates contributions made by other seminaries and schools of theology, particularly those in the Midwest area. Faculty and administrators attend annual meetings and discussions with administrators, faculty members and seminarians along with attendance at meetings of regional and national accrediting agencies.

The seminary recognizes the academic resources provided by Cleveland's private and public schools of higher learning. The seminary subscribes to the principles of inter-institutional cooperation and collaboration. Consequently, Saint Mary Seminary and Graduate School of Theology participates in dialogues on a regular basis with the Catholic college presidents and faculty from John Carroll University, Ursuline College, Case Western Reserve University, Cleveland State University, Oberlin College, and Baldwin Wallace College. This networking of relationships has established the sharing of resources, collegial friendships and scholarly exchanges.

Records, Policies and Procedures

Confidentiality of Seminarian Records

Saint Mary Seminary recognizes that individuals have a right to their good name and reputation and privacy. At the same time, in order to carry on effectively its mission as an institution for both priestly formation, and for the development of ministerial competence in its M. Div. seminarians, the seminary must gather and retain -- at least temporarily -- certain highly personal and sensitive information. The seminary wishes to hold such information in trust and looks to traditional Church values and practice to help it to safeguard this trust in a responsible Christian manner.

These policies and procedures are published here so that both seminarians and seminary personnel may understand and mutually respect the rights and responsibilities of the parties involved. In order to ensure that a seminarian's right to privacy remains inviolable, sensitive records will be retained only as long as the seminarian is pursuing a course of action that is focused on receiving a call to priestly Orders in due course.

Henceforth, whenever seminarians are mentioned, M. Div. seminarians are also included for the purposes of this policy statement where applicable.

Categories of Information and Records

Directory Information The following data is considered as directory information: a seminarian's name, address, telephone number, date and place of birth; social security number; names of previous schools attended with corresponding dates, degrees earned, major field of study; dates on which ministries, candidacy, or Orders were received.

This information is accessible to the general public at the discretion of seminary officials, unless a seminarian specifically requests that any or all of this data be withheld from release. Such a request must be filed with the Administration within sixty days of enrollment at the seminary.

Admissions File This file contains the following materials: any correspondence leading to application for admission; the admission application form; sacramental records; transcripts of academic work; Graduate Record Aptitude Examination results; letters of recommendation (including a letter of recommendation from the Rector of Borromeo Seminary for graduates of that institution); report of the physical examination; applicant's autobiography; and reports of the faculty interviewers. The report of the psychological testing is also a part of the admissions process but is treated as a separate category.

All the materials in the Admissions File are reviewed by each member of the Admissions Committee in carrying out that committee's responsibility. The discussions of the Admissions Committee are held in confidence by its members. A summary of the discussion is prepared by the committee secretary.

After the completion of the committee's work and an applicant is accepted, the Admissions File becomes the basis of the Rector's File and is held by the Rector until the seminarian completes the program or withdraws. Academic transcripts and test scores are transferred to the seminarian's Academic File. If an applicant is rejected, the Admissions File is sealed and filed.

Psychological Reports Applicants for the formation program of Saint Mary Seminary are required to undergo a routine psychological evaluation conducted by a licensed psychologist approved by the seminary. The applicant is invited to review the results of the evaluation with the psychologist. The psychologist, with the applicant's permission, sends a written evaluation to the seminary's Rector who is Chairperson of the Admissions Committee. The report is shared with the committee as a part of the admissions process. Once the admissions process is completed, if an applicant is accepted into the seminary, the psychological report is retained as a part of the Rector's File. If in the course of a seminarian's formation further psychological evaluation may be required by the seminary, written reports of such evaluations will be added to this file with the seminarian's permission. Once a seminarian completes the program and is ordained, or withdraws or is dismissed, the file is archived.

Academic File Once an applicant is accepted for the seminary a permanent academic file is opened for that seminarian. In addition to holding transcripts of previous academic work and GRE scores, this file will contain a record of all courses in which a seminarian is enrolled and a note of withdrawal or the grade given for the course. The record also contains a cumulative grade point average and a note of the academic program in which the seminarian is enrolled. Dates on which degrees are awarded are also recorded. These records along with paper and microfilm backups are held permanently by the seminary and kept in fireproof cabinets under the supervision of the Registrar, the Academic Dean and the Archivist. While registered for courses, seminarians are given an unofficial copy of their transcript at the end of each term as a grade report.

Rector's File As the chief administrative officer of the seminary it falls principally to the Rector to safeguard the confidentiality of a seminarian's records. Consequently, apart from the Academic File, the Field Education File and financial and seminarian loan material, all other records and documentation on a seminarian are held in security in the Rector's Office. The following materials are contained in the Rector's File: materials retained from the admissions file including the psychological report; any further psychological reports; copies of official correspondence between the Rector and the seminarian; any correspondence received relative to a seminarian by the Rector; materials from the most recent faculty evaluation of a seminarian; copies of correspondence between the Rector and a seminarian's bishop or religious superior (generally these are letters of recommendation in support of a seminarian's petition for ministries, candidacy, or Orders). Finally, the Rector keeps a register of all ministries, admission to candidacy, and ordinations conducted under the jurisdiction of Saint Mary Seminary.

Faculty evaluation materials are held until they are supplanted by a new evaluation. These materials serve the Rector as a basis for his recommendations to the bishop or religious superior.

Field Education File To facilitate the process of placing seminarians in appropriate field assignments and of making a summary report of a seminarian's field education progress at the annual faculty evaluation session the Director of Field Education retains certain files on each seminarian.

The following materials are contained in this file: the Work Experience Profile filled out by each seminarian when admitted to the seminary; Learning Agreements signed by the seminarian and supervisor at the beginning of each semester; and evaluations from both supervisors and seminarians at the end of each field education program signed by both seminarian and supervisor, after mutual dialogue on the assessment tools. This material is held on file until a seminarian is ordained, or withdraws, or is dismissed from the program, at which time the file is archived.

Internship File The seminarian file relative to his internship in a parish contains evaluations from each of the two sessions that comprise the internship experience. Included also in the file are two Learning

Agreements, one, which guides the first session's learning, and a second which guides the final session's learning. Such evaluations include a seminarian's self-evaluation, a supervisor's evaluation, evaluations from individual members of the parish staff and the support staff as well as evaluations from individual members of the seminarian's laity formation board. Each document is signed after mutual dialogue between the evaluator and the seminarian. These files are kept in the office of the Rector and are available to members of the evaluating faculty only.

Such materials are held on file until a seminarian's ordination, withdrawal, or dismissal from the program, at which time the file is archived.

Business Office File The Business Office keeps certain information on file for the sake of administrative procedures. This information includes, in addition to directory information, material which might be valuable in case of emergency, such as the names and telephone numbers of persons to contact in emergency, personal physician's name, medical insurance data, auto insurance data, etc.

The Business Office also keeps a record of a seminarian's financial responsibilities to the seminary and payments thereof.

Finally, under the direction of the Treasurer who acts as the Seminarian Loan Officer, records are kept for those seminarians who apply for seminarian loans while at Saint Mary Seminary. These records would include copies of all applications for loans as well as copies of all grants and any necessary correspondence which would take place.

These records are kept as long as the accounts are active and as long as is necessary for the seminary to conduct its regular audit of financial records.

Confidentiality and Access to Seminarian Records

Because of the personal and sensitive nature of much of this material access to it is limited on the part of seminarians, faculty and administrative personnel. Limiting access to this material is an effort to safeguard the confidential nature of the material as well as to assure that the information given in the records will be honest and accurate.

Much of the information contained in the files has been seen by the seminarian; to some the seminarian is required to waive the right of access, to some the seminarian may choose whether he waives the right of access.

The seminary will exercise due care to protect the confidentiality of this material.

Finally, respect for and the preservation of the confidentiality of the material in these files must be balanced with the seminary's responsibility to the Church in presenting suitable candidates for ordination, and with its responsibility for certifying the professional ministerial competence of M. Div. seminarians.

Admissions File The gathering and safeguarding of this material is the responsibility of the Chairperson of the Admissions Committee, the seminary Rector. Access to all this material is given to the members of the Admissions Committee so as to aid them in their corporate decision on an applicant. Knowledge of this material is held in confidence by the members of the Committee.

Seminarians hereby agree to waive access to all the material in the admissions file other than the application; sacramental records; transcripts of academic work; Graduate Record Aptitude test scores; autobiography and results of the physical examination, and recommendation forms unless the seminarian has specifically waived the right of access to the recommendation in question.

President-Rector's File The material of the President-Rector's File which includes the psychological reports is supervised by the President-Rector of the seminary. In his absence during extraordinary circumstances, the Vice-Rector may have access to these seminarian files.

The President-Rector alone will normally have access to this material. However, evaluation faculty members, the seminary Spiritual Director and, at times, other Spiritual Directors, can request access to this file from the Rector to aid them in their formational and spiritual direction responsibilities. The Rector will note in the file the date and name of the person to whom information was passed on or who was given access to the file.

Seminarians hereby agree to waive access to all the materials in the Rector's File other than the material noted earlier that is transferred from the Admissions File; copies of official correspondence between the Rector and the seminarian; records of ministries; candidacy and ordination to diaconate and priesthood.

Academic File The Academic File is the responsibility of the Registrar, Academic Dean and Archivist. Along with a designated secretary and the Rector, these would be the only persons who have normal access to this file. To assist the evaluating faculty in its responsibility the Academic Dean will see that members of the evaluating faculty receive the data of a seminarian's GRE scores, undergraduate average, GPA at Saint Mary Seminary at the end of each term, as well as a record of grades for all courses each term.

Transcripts of grades will not be released unless a person requests such in writing. Normally official transcripts are sent from the institution, not through a seminarian. The date and recipient of each transcript are noted in the file.

Upon occasion of an accreditation visit, random access to seminarian academic records is permitted to appropriately authorized members of the evaluation team. The seminarian hereby grants such access so as to allow for the evaluation of the institution's academic and administrative program.

Seminarians may receive upon request a review of their Academic File from the Academic Dean.

Field Education File This material is for the use of the Field Education department. A summary of this material is presented orally to the evaluating faculty at the time of evaluations of seminarians. The seminarian may also receive an oral summary of the material in the file. In addition to the Director of Field Education and the Rector, other members of the evaluating faculty have access to this file upon request.

The seminarian hereby agrees to waive access to all the materials in the Field Education File other than materials previously seen and signed by the seminarians.

Internship File This material is for the use of the evaluation faculty. A summary of this material is presented orally to the evaluating faculty at the time of seminarian evaluations. The oral summary may also be given to the seminarian and his supervisor. Members of the evaluation faculty have access to this file upon request.

The seminarian hereby agrees to waive access to all the materials in the Internship File other than materials previously seen and signed by the seminarian.

Business Office File This material is the responsibility of the Treasurer of the seminary who will see that it is kept confidential and that access is given only to authorized Business Office personnel, and, upon request, to members of the evaluating faculty.

Seminarians have access to all the materials in their Business Office File.

Center for Pastoral Leadership

Introduction

In 1989, Bishop Anthony M. Pilla inaugurated an in-depth consultative process to determine the future direction of priestly formation in the Diocese of Cleveland. After examining all the available options, the Presbyteral Council recommended the establishment of a ministry training center to prepare not only priesthood candidates, but permanent deacons and pastoral ministers as well. A Transition Committee was appointed by the bishop to oversee the establishment of what is now known as the Center for Pastoral Leadership, Diocese of Cleveland (*hereinafter referred to as CPL*).

The CPL consists of Borromeo Seminary, Office of Continuing Education and Formation of Ministers, Pastoral Ministry Office, Diaconate Program, and Saint Mary Seminary. By bringing together in one location all the resources involved in the preparation of lay and ordained ministers, the diocese is exercising good stewardship and creating an atmosphere for mutual respect and collaboration among all those engaged in ministerial formation.

Each program housed at the CPL has its own integrity and unique purpose. While real collaboration and mutual support is fostered among all the participants, each program remains independent and operates in an environment that is free of undue interference or encroachment.

Guidelines have been established for the sake of house order and mutual convenience. Suggestions that will enhance cooperation among the entities or improve interpersonal relationships are most welcome and should be addressed to the appropriate administrator.

Council of Leaders

The purpose of the Council of Leaders is to coordinate the five constitutive programs and offices for the effective functioning of the CPL. The Council of Leaders makes the necessary decisions to ensure that the purpose of the CPL is accomplished, namely, to provide a setting for enhancement of collaborative ministry.

Membership of the Council of Leaders consists of the Director of Ongoing Formation of Clergy, the Director of the Lay Ecclesial Ministry Office, the Director of the Diaconate Program, the President-Rector of Saint Mary and Borromeo Seminaries, the Treasurer of both seminaries, the Vicar for Clergy, and the Secretary for Parish Life.

The Council of Leaders meets periodically. Decisions are reached by consensus. A chairperson selected by the Council conducts the meetings for a term of one year.

Philosophy of Administration

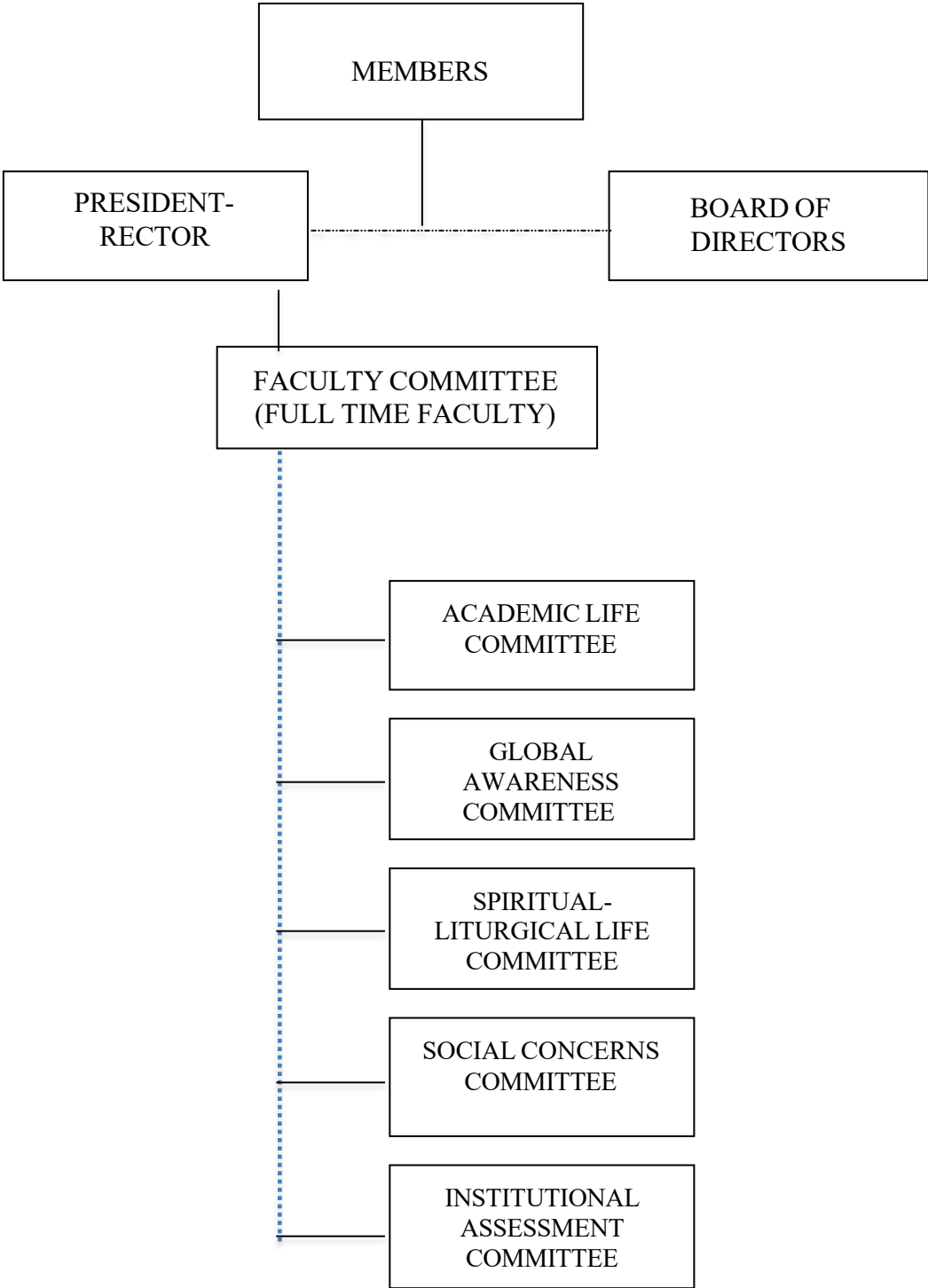
The first and obvious responsibility of the administration of an academic institution is executive. The administration is expected to move the institution towards its objectives within the pattern of policy determined by the Bishop and the Board of Directors.

The administration cannot, nor is it explicitly expected to think "for" the entire institution, but it will find itself bearing that burden to the degree that it fails to engage every sector of the educational enterprise in thinking "about" the institution. Thus, there is a second and somewhat less obvious responsibility of administration; it must be catalytic or constructively provocative. The administration must stir the institution itself, seminarians, faculty and staff, as well as the Bishop and the Board of Directors to a continuous assessment of the institution, its purposes, its operations in the context of present and anticipated academic, ecclesial, and social change.

In the fulfillment of these responsibilities to be executive and catalytic, the administration should:

- Recognize the principle of subsidiarity by allowing decisions to be made and responsibility assumed at the level of competence closest to the problem.
- Proceed collegially, enabling all members of the institution to contribute to the decision-making process in a manner proportioned to their competence, experience, concern, and responsibility.
- Give evidence of sincere personal concern, sensitive to human individuality and the varying needs of faculty members and seminarians for recognition, encouragement, challenge and reinforced motivation; this element of manifest personal concern is of particular importance in the seminary situation today where seminarians expect that the seminary will provide them with a satisfying and encouraging experience of Christian community life and where they may be quick to interpret any lack of personal concern on the part of the administration as "typical establishment";
- Finally, be characterized by the modest awareness that an administration is most successful when, unobtrusively, it achieves an order and a climate in which faculty excellence can respond creatively to the challenge offered by qualified and concerned seminarians.

Policy Structure



Board of Directors

The Board of Directors of Saint Mary Seminary establishes, with the assistance of the administration, and faculty, the basic policy of the school in accordance with Church law, *The Program of Priestly Formation* of the United States Conference of Catholic Bishops, standards of the Association of Theological Schools and the Higher Learning Commission, and sound educational practice.

The Board develops its own bylaws to determine scope, and procedures.

The Seminary Community

Policy is ordinarily proposed at the level of the seminary community where concrete needs and problems occur. After review by the seminary faculty and administration, policy proposals of major importance will be presented by the President-Rector to the seminary board and appropriate ecclesiastical authority for approval. Direct involvement and participation by the seminary community, including seminarians themselves, should be characteristic of policy making in seminaries. (PPF, 420)

Saint Mary Seminary has sought to follow this directive of *The Program of Priestly Formation*. The implementation of this directive for policymaking and faculty-seminarian dialogue has taken many forms with continued adaptations according to the needs and characteristics of the seminary community. The present structure of this dialogue was established with the consent of the faculty and seminarians and takes the following form:

House Conference

The President-Rector holds a regularly scheduled house conference, an assembly of the faculty and seminarian body, a minimum of two per semester. This conference is consultative on both policy making and administrative affairs and serves as an open forum at which seminarian and faculty concerns may be expressed and discussed.

Decision for agenda items may be made by the Chairpersons Committee composed of the President-Rector and the class chairpersons in a meeting held prior to the meeting of the house conference. The President-Rector votes with the class chairpersons on issues to be considered. Each of the members of the Chairpersons Committee has one vote. After the vote has been taken the President-Rector has veto power over an item. The President-Rector also has the right to add agenda items after the agenda has been set. If no major issues emerge from the meeting of the Chairpersons Committee, the next meeting is canceled. Items may arise out of the regular meetings of the Faculty Committee, out of President-Rector-seminarian meetings, out of the concerns expressed by the Board of Directors or out of class meetings.

Class Chairpersons share pending issues among themselves prior to class meetings in preparation for the meeting of the house conference. General communication among Class Chairpersons is recommended on developments arising at any time within the individual classes.

A place on the agenda of every meeting of the house conference is reserved for individual input from the floor. A maximum of ten minutes discussion is given to such issues.

Items needing special consideration or action will be sent to an ad hoc committee established by the President-Rector. Such committees report back to the house conference at the next meeting. No item will be received by such committees which has not first been introduced on the floor of the house conference.

Items which need to be enacted into policy will be referred to the Faculty Committee for action after

having been discussed at the house conference.

Minutes of the house conference are kept by a recording secretary determined from the first theology class by the seminary administration. These minutes are filed in the President-Rector's office.

The Faculty Committee

It is the task of the Faculty Committee to decide policy in all areas of the internal life of the seminary. Its competency extends to the spiritual-liturgical, academic, and community life programs of the seminary and seeks to implement, evaluate, and modify seminary policy in accord with current Church and civil norms and the needs of the times.

The President-Rector serves as *ex officio* chairperson of this committee, of which all full-time faculty personnel are its members.

Items for consideration by the Faculty Committee may come from the Board of Directors, the House Conference, the Academic Life Committee, the Global Awareness and Interfaith Committee, the Spiritual-Liturgical Life Committee, the Social Justice Committee, the President-Rector-seminarian dialogue, or from the Faculty Committee itself. Before a final policy vote is taken by the Faculty Committee, items judged appropriate by the President-Rector will be referred to the House Conference.

The Faculty Committee meets regularly during the academic year, ordinarily on the third Friday of each month.

The President-Rector holds veto power in the Faculty Committee. He has two weeks in which to respond to policy decisions of the Committee.

The Academic Life Committee

The Academic Life Committee provides a forum for seminarian and faculty input concerning the academic life of the seminary, where the evaluation, alteration and innovation of policies and structures may be proposed to the Faculty Committee or the Academic Dean, as appropriate, with personal academic issues and day-to-day Academic Life handled by the Academic Dean. The Committee consists of the Academic Dean, the Department Chairs, the Director of the Library, and seminarian representatives from the seminary, the Master of Arts candidates and the Doctor of Ministry candidates.

Goal:

The goal of the Academic Life Committee is to ensure a vibrant academic life in the seminary.

Objectives:

- to hold Academic Life Committee meetings twice each semester to receive input concerning the academic life of the seminary, including the evaluation, alteration and innovation of policies and structures
- to see that relevant information is disseminated over the Seminary Web Site
- to review and make suggestions concerning library policies and procedures

The Spiritual-Liturgical Life Committee

The Spiritual-Liturgical Life committee is a standing committee which recommends particular policy to the Faculty Committee in those matters which relate to the spiritual and liturgical life of the seminary. In this it assists the Spiritual Director, the Director of Liturgy, and the Director of Liturgical Music in fulfilling their respective responsibilities. This committee reviews the general orientation and implementation of the spiritual and liturgical programs, as needed, and recommends policies and procedures necessary for these programs.

In particular it will:

- receive and review suggestions and recommendations for the betterment of the spiritual and liturgical programs; facilitate consultation and discussion within the seminary community on such matters; and make recommendations for implementing the results of this consultation
- offer suggestions and recommendations to the appropriate Administrative Staff persons relative to their areas of responsibility and, when necessary, refer policy recommendations to the Faculty Committee
- serve as a vehicle for evaluating, when necessary, the policies and functioning of the various aspects of the spiritual and liturgical programs, as well as provide for an annual assessment of the seminary's spiritual-liturgical life, which will be presented to the Faculty Committee at its final meeting at the end of each academic year
- coordinate resources, practices, and oversight for liturgical, devotional, and spiritual celebrations appropriate for the seminary community in accord with Church norms
- provide suggestions, support, and assessment for those involved with preparation for liturgical celebrations (e.g., those who house jobs involve liturgical art and environment, liturgical preparation groups for Sunday and major celebrations, etc.

Its membership shall include the Spiritual Director, the Director of Liturgy, and the Director of Liturgical Music, *ex officio*, and four seminarians: one from classes I & II, and IV & V Theology.

- It is the responsibility of the members to inform and to consult their respective constituencies on all matters to be discussed by the committee.
- The Spiritual Director serves as Chairperson, *ex officio*.
- Meetings should be held with sufficient frequency so that the items which are presented may be treated adequately.
- Items to be presented should be submitted to the Chairperson prior to the scheduled meeting and the meeting's agenda is to be published prior to the meeting.

All meetings are considered open to the Seminary community. Any non-members, including non-resident seminarians who wish to address the committee at a meeting are to consult with the Chairperson prior to the meeting.

The Social Concerns Committee

The goal of the Social Concerns Committee is to assist the community of Saint Mary Seminary in integrating into its faith life an awareness of the social justice issues of the day and in making some contribution to the alleviation of poverty, injustice, and neglect in our society. Ordinary meetings are held twice per semester at a time and place announced by the Chairperson after consultation with the members. Special meetings are called as needed.

This committee recognizes three steps in achieving its goal:

- the identification of social justice issues
- the provision of information concerning those issues
- the provision of a meaningful opportunity to contribute to a more just society by concerted action concerning one or more of those issues.

The Committee recognizes that as one moves from step one to step three, there is a decreasing ability to claim certainty, and an increasing need to allow for the decision of the individual conscience. Openness to community discussion of an issue should pervade all three steps.

This committee also deals with the Saint Mary Seminary Outreach Trust Fund.

- The members of the Committee serve as advisors to the Board of Trustees of the Saint Mary Seminary Outreach Trust Fund. The chairperson of the Committee also serves as a trustee. It is hoped that service in this capacity will help the community to learn about the needs of others, and how those needs may be addressed in creative ways.
- The chairperson will see to it that each member of the Committee receives a copy of each proposal for funding so that he or she may prepare to discuss and vote on the merits of each proposal at a meeting.
- The chairperson will communicate to the Trustees the advice of the Committee, and will keep the Committee informed about the workings of the Trust Fund.

Its membership shall include

- one faculty member who is appointed as the Chairperson
- one seminarian from classes I & II, and IV & V Theology
- two seminarians at-large

Global Awareness and Interfaith Committee

This committee exists to provide education and experience for the Saint Mary community in issues which affect pastoral life and care in the Church, particularly in the Diocese of Cleveland. Given the growing population of Hispanic peoples in the diocese, special attention is directed toward Hispanic language studies and the diocesan mission in El Salvador. The committee provides opportunities for seminarians to participate in various programs of immersion and inculturation in El Salvador and other foreign missions. Annually, the committee facilitates cooperation of the Saint Mary Seminary faculty and seminarian body in diocesan-level interfaith efforts through the Jewish-Catholic Colloquium and the ecumenical week for Church Unity among Cleveland-area Churches.

The Committee seeks, through quarterly meetings, to accomplish its goals in these ways:

- identifying global and interfaith/ecumenical issues to be addressed
- planning and announcing of opportunities in global and interfaith education opportunities for the community
- facilitating the participation of the Saint Mary Seminary community in global awareness projects as well as local interfaith and ecumenical projects
- acquiring funds through the writing of grants to enable inculturation and immersion experiences for seminarians
- sponsorship of activities that financially aid the poor of developing countries

Its membership includes:

- two faculty members, one of whom is appointed as Chairperson
- two seminarians

Institutional Assessment Committee

The Institutional Assessment Committee works with the Faculty Committee and the Academic Life committee to ensure that the Institutional Outcomes remain linked to each degree program. This committee maintains, reviews, and revises seminarian assessment strategies and degree program outcomes for the school. Assessment takes place on a yearly basis through such instruments as course and instructor evaluation, faculty and peer reviews of seminarian formational growth, exit interviews and bi-semester committee meetings to discuss and review policy and programmatic structures.

The Institutional Assessment Committee accomplishes its work through focusing on the following goals:

- collects data and facilitates discussion among the faculty and seminarians for the ongoing review of degree programs and their relationship to the mission of the Seminary
- guides faculty in assessing institutional outcomes and convictions (Such supervision includes the development of syllabi and rubrics that correspond to degree outcomes, the monitoring of criteria used in seminarian assessment)
- provides faculty assessment workshops
- reviews degree programs, monitors the M.Div Portfolio that provides data for yearly seminarian evaluations, reviews with the Academic Dean the course evaluations, and synthesizes data for the Fall and Spring faculty workshops
- yearly reviews and analyzes juried assessments from Seminarian yearly evaluations, degree program capstone projects and artifacts collected from MA and D.Min seminarians.
- reviews exit interview data and provides a general report to the faculty committee
- surveys graduates every five years to provide feedback from the field in order to update and enhance curriculum and degree programmatic elements
- organizes and communicates data to close “the assessment loop”

Membership includes:

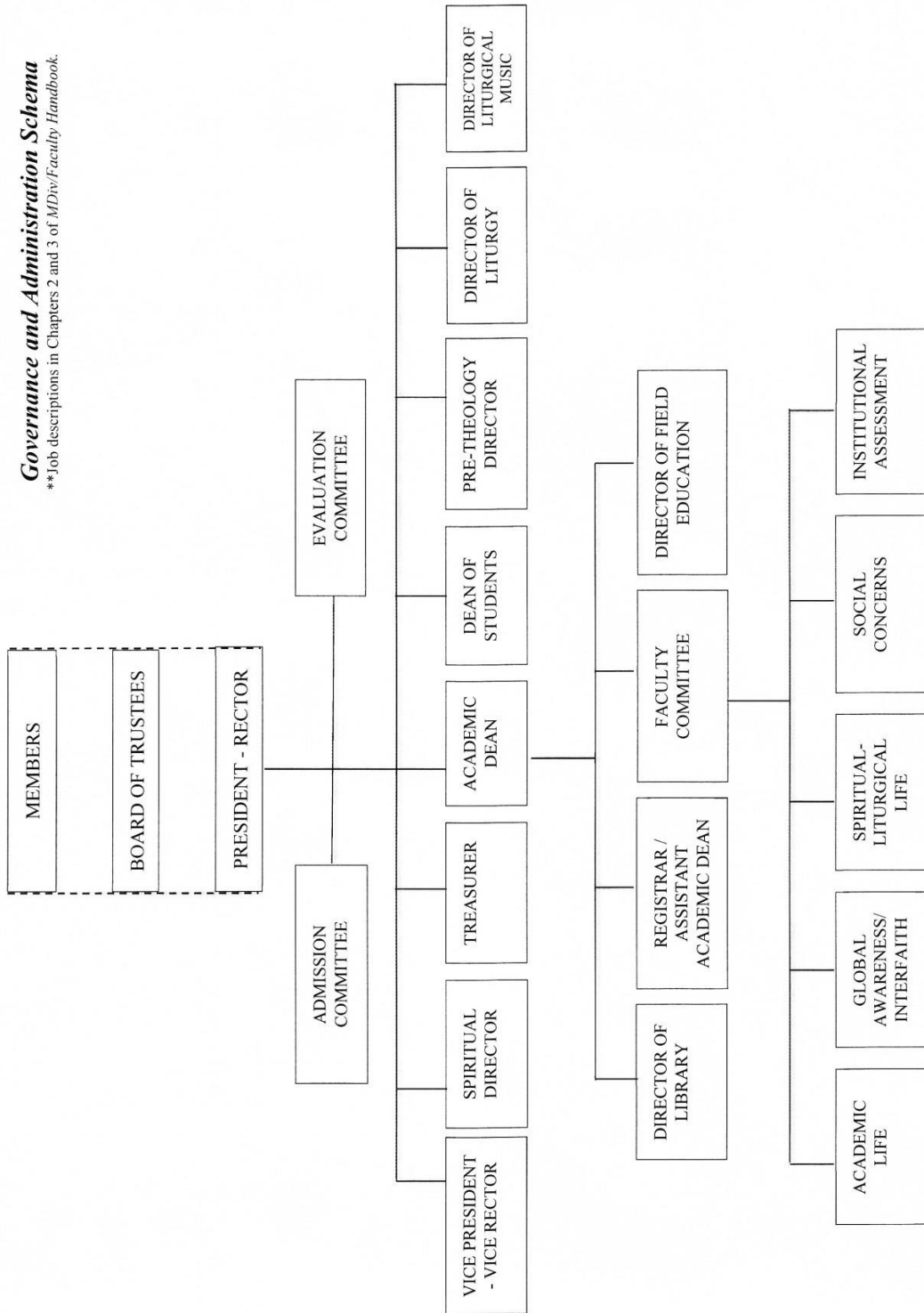
- Four faculty representatives
- Registrar *ex officio*
- Academic Dean *ex officio*

Evaluation Faculty Committee

The Community of Formators is comprised of diocesan priest faculty members who serve as Formation Advisors and who are part of the evaluating faculty and other faculty members who serve as Formation Advisors by appointment of the President-Rector. This Committee suggests policy regarding its own method of operation and provides counsel and advice to the bishop regarding the retention and dismissal of seminarians and advancement to Orders.

Administrative Structure

Governance and Administration Schema
 **Job descriptions in Chapters 2 and 3 of MDiv/Faculty Handbook.



Officers of the Seminary

The efficient operation of any institution depends upon an adequate understanding by the members of the institution of their role in the institution and of the roles of their colleagues. Effective communication and cooperation in an institution demand a delineation of roles and duties, especially at the administrative level. It is for the achievement of these goals that the following descriptions are given.

The President- Rector

The President-Rector of Saint Mary Seminary is the immediate representative of the Board of Directors in the administration of the seminary and is its chief administrative officer. He is responsible for the internal administration of the institution and for the interpretation of the philosophy, purposes, and problems of the seminary to the Board of Directors, to the faculty, to the seminarians, and to the alumni and the general public.

Although he bears the responsibility personally for all action taken, he consults with the members of the faculty and shares the execution of these responsibilities with the respective officers. These officers should have freedom to fulfill their tasks while at the same time, informing the Rector about their aspects of seminary administration.

The President-Rector is appointed to the office by the Bishop of Cleveland after appropriate consultation with the Board of Members and the Board of Directors. In addition, a search committee may be appointed by the Chancellor to assist in the process.

Specific Duties

- To be ultimately responsible for all aspects of the seminary and to receive reports from appropriate staff.
- To report periodically to the Board of Directors on the conduct of the seminary, its present status, its projections for the future, and its major policy decisions.
- To work with the Board of Directors in devising and executing programs for seminary development and oversee the strategic plan.
- To present annually to the appropriate Ordinary at the time of installation in Ministries or Ordination, a report on each seminarian's personal, academic and professional progress.
- After consultation with the appropriate Ordinary, to inform applicants about their acceptance or rejection and to inform seminarians who are to be dismissed from the seminary.
- To provide for the preparation of the documentation required for the Admission to Candidacy, for the conferral of instituted ministries, and for Sacred Orders; to present the seminarians' petitions to the Ordinary and to advise them of his response; and after consultation with the faculty to schedule with the Ordinary the liturgical celebrations for the Admission to Candidacy, the instituted ministries, and Sacred Orders.
- To act as Chairperson of the Committee on Admissions and to provide for the investigation into the intellectual, moral, and psychological qualifications of prospective candidates.
- To act as the only member of the seminary administration or faculty to write letters or recommendations for former seminarians seeking admittance to another seminary or sponsorship by another bishop.
- To hire full-time teaching faculty members after consultation with the Academic Dean and the appropriate department chairpersons.

- To appoint chairpersons of departments upon recommendation of the Academic Dean.
- To act as Chairman of the House Conference.
- To meet once each term with class chairpersons.
- To provide for the preparation of reports of the status of the institution to external agencies entitled to such reports.
- To provide for the maintenance and centralized housing of all non-academic records; for the custody of all contract documents and other legal documents.
- To work with the Treasurer on the preparation of the seminary budget.
- To meet regularly with the Administrative Staff.
- To assume responsibility for all duties not otherwise assigned or to delegate such duties to others.
- To offer final approval to any commitments involving seminary personnel (including seminarians) and resources outside the school's programs.
- To serve as a trustee for the Saint Mary Seminary Outreach Trust Fund of the Diocese of Cleveland.
- To serve as Chair of the Community of Formators and oversee the "Rule of Life" of the seminary community (Master of Divinity and Faculty Handbook).
- To serve as a member of the Center for Pastoral Leadership's Council of Leaders.
- To serve as a member of the inter-seminary staff.
- To serve as the Principal Designated School Official (PDSO) for verification of immigration status for the Seminarian & Exchange Visitor Information System (SEVIS).

The Vice President-Vice Rector

Upon the recommendation of the Rector and the Board of Directors, the Vice President-Vice-Rector is appointed by the Members of the Corporation and shall assume the duties of the President-Rector in the absence of the latter; he shall also perform such other duties as assigned and report directly to the President-Rector.

Specific Duties

- To provide for daily and extraordinary schedules for seminary living;
- To be custodian of the official master calendar of events held at the seminary.
- To handle non-academic seminarian and faculty grievances.

Dean of Seminarians (Coordinator of Human Formation)

The Dean of Seminarians is responsible for the discipline, general seminarian conduct, and approves social and recreational activities. He will be guided by the statement in the *Program of Priestly Formation* for the norms for community.

Specific Duties

- To enforce seminarian disciplinary rules as are stated in the seminarian Rules and Procedures (Seminarian Handbook) and in the Catalog
- To be available at designated times to consider seminarian requests, concerns, absences and tardiness
- To review the seminarians' disciplinary records and to notify seminarians of status, e.g. disciplinary probation, after appropriate faculty consultation
- To assign seminarians to seminarian offices within the seminary community in consultation with the President-Rector and other administrators
- To oversee the orientation schedule at the beginning of the year.
- To perform the role of faculty liaison with the seminarian body and the seminarian body liaison with the faculty: i.e., to present suggestions, criticisms, appeals, etc. from faculty to seminarians and from seminarians to faculty
- To serve as an *ex officio* member of the Admissions Committee
- To meet with the Administrative Staff.

The Academic Dean (reporting to the Coordinator for Intellectual Formation)

The principal function of the Academic Dean of Saint Mary Seminary is the maintenance of representative standards of instruction and scholarship among the faculty and seminarian body and the promotion of the academic growth of the faculty. In the exercise of his or her office, the Academic Dean is assisted by the Department Chairpersons.

Upon the recommendation of the Rector, the Academic Dean is appointed by the Board of Directors and reports directly to the Rector.

Specific Duties

- To direct the academic program of the seminary; its general content and scheduling; and the assignment of faculty to courses.
- To oversee and work with the faculty in areas of the curriculum of the seminary.
- To gather academic documentation of new faculty members and to provide academic orientation for them.
- To evaluate the scholastic records of applicants to the seminary and to make recommendations to the Committee on Admissions relative to the applicant's scholastic aptitude.
- To act as Secretary of the Committee on Admissions.

- To provide for the orientation of new seminarians to the academic program of the seminary; to provide for special programs of study as circumstances require.
- To act as liaison for academic sections of official reports to be made to outside agencies, such as the Association of Theological Schools (ATS), the Higher-Learning Commission (HLC) of the North Central Association of Schools, the U.S. Department of Education, etc. and to coordinate various sections of the same.
- To act as academic advisor to seminarians whose performance is unsatisfactory; to approve admission to courses and to authorize withdrawal from courses, and transfers.
- To prepare the annual academic calendar; to schedule classes and examinations; to gather grade reports from professors for courses offered each term; and to certify to the Rector that seminarians have fulfilled the scholastic requirements for advancement to Orders and graduation.
- To provide for the preparation and distribution of the Catalog.
- To provide for publicity on courses offered at the seminary to clergy, religious, and pastoral ministers in the area as well as to other interested and qualified parties.
- To provide for adjunct faculty members after consultations with the Rector and the department chairpersons.
- To assure the evaluation of courses and to keep on file these evaluations.
- To prepare the budget for the academic program of the seminary and to submit the budget to the Treasurer.
- To work with the Registrar regarding academic protocol with the regulation of transcripts, credit analysis and files.
- To meet with the Administrative Staff.
- To act as *ex officio* chairperson of the Academic Life Committee and serve *ex officio* on the Institutional Assessment Committee
- To act as custodian of the seminary seal.

The Registrar

The Registrar is responsible for maintaining and certifying the seminarians' scholastic records and documents.

Upon recommendation of the Academic Dean, the Registrar is appointed by the Rector of the seminary and reports directly to the Academic Dean.

Specific Duties

- to be responsible for conducting course registration for all seminarians at the seminary; to certify such registration
- to assign classrooms for instruction
- to assure the security and confidentiality of seminarian academic records
- to issue official transcripts for courses taken at the seminary

- to certify seminarians' records for the granting of degrees and other requests for educational verification
- to organize recorded data for statistical study, such as seminarian grades, assessment data, enrollment, etc.
- to act as the Certifying Official on behalf of the Veterans Administration or seminarian loan deferments
- to prepare diplomas for graduation
- to archive graduate records, both in the seminary and the Diocesan Archives
- to serve as the *ex officio* secretary of the Academic Life Committee and an *ex officio* member of the Institutional Assessment Committee
- to serve as the Designated School Official (DSO) for verification of immigration status for the Seminarian & Exchange Visitor Information System (SEVIS)

The Treasurer

The Treasurer is responsible for the administration of the finances of the seminary. He administers the approved budget with responsibility for the receipts and disbursements of funds.

Upon the recommendation of the Rector, the Treasurer is appointed by the Board of Directors and reports directly to the Rector.

Specific Duties

- to manage funds of the seminary under the direction of the Board of Directors
- to supervise all accounts, balances, and audits and provide the Rector and staff at the end of each quarter a report on the budgetary status of their departments
- to provide for the collection of seminarian fees, tuition, and other sources of income from the seminarians
- to have responsibility for the payroll account, current expenditures, salaries, withholdings and insurance payments for faculty and staff
- in coordination with the Center for Pastoral Leadership Services, Inc., to provide for insurance for the seminary and its properties
- to provide for the preparation of an annual budget and to submit it to the Rector
- to collaborate with the Rector on projects for seminary development
- to meet with the Administrative Staff and to serve as its recording secretary
- to handle employment, financial, and administrative staff grievances
- to work directly with those seminarians whose offices involve the use of seminary equipment or property and/or which involve the purchase of materials in the seminary's name
- to supervise the seminarian's health care program by arranging for medical insurance and required physical examinations
- to provide sufficient Center for Pastoral Leadership support staff to maintain all seminary programs
- to be responsible for all purchases for the seminary, responding to the needs brought by faculty members and authorized personnel

- to see that the entire community lives strictly within the budget limitations that have been decided upon
- to review the budget monthly with the Rector.
- to serve as a Trustee of the Saint Mary Seminary Outreach Trust Fund of the Diocese of Cleveland.

The Spiritual Director (Coordinator of Spiritual Formation)

The Spiritual Director has the role of spiritual leadership in order to draw the whole community into a more generous response to the Gospel message. He will do this in exercising his office for the community as a whole and for each individual seminarian.

His office as well as Church legislation requires that he be a man distinguished by learning and prudence, as well as experience, sanctity and charity. He is to possess a comprehensive knowledge of ascetic and dogmatic theology, Sacred Scripture and experimental psychology.

Upon the recommendation of the Rector, the Spiritual Director is appointed by the Board of Directors and reports directly to the Rector.

Specific Duties

- to see that each seminarian has a personal Spiritual Director whom the seminarian has chosen from an approved group of priests, and to hold the seminarian and Spiritual Director accountable
- to be available himself for the personal spiritual direction of seminarians
- to seek out priests who are suitable and willing to serve as Spiritual Directors for the seminarians
- to coordinate, at least in general, the goals, approach, and skills of all the priests involved in the spiritual direction of the seminarians and to keep them informed about official matters, e.g., Roman documents on seminarians, seminary policy, NCCB directives, etc.
- to provide for the orientation of new seminarians to the spiritual life program and to the evaluation process at the seminary
- to provide for the spiritual direction of the community by periodic conferences given by himself or by those he may delegate
- to schedule times for the sacrament of Penance, Eucharistic Devotions, Day of Recollection, etc.
- to arrange for the annual community retreat; to arrange for the retreat prior to ordination
- to arrange and supervise an intensive period of spiritual preparation for the Pastoral Internship Experience
- to facilitate the seminarians' peer evaluation process
- to serve, *ex officio*, as Chairperson of the Spiritual-Liturgical Life Committee
- to prepare the budget for this area of the seminary program and submit it to the Treasurer
- to meet with the coordinators of the Seminary's Director of Liturgy and Director of Liturgical Music on a regular basis in order to maintain a comprehensive vision for spiritual formation.
- to meet with the Administrative Staff

The Director of Liturgy and the Director of Liturgical Music

The Director of Liturgy and the Director of Liturgical Music are responsible for “the careful preparation and execution of liturgical celebrations” (*PPF*, 118) and for the integration of the Church’s liturgy into the total life of the seminary community.

In addition, the directors collaborate with staff personnel from other entities at the Center for Pastoral Leadership in providing joint liturgical celebrations and activities.

These directors are appointed by the Rector of the seminary and report directly to the Spiritual Director.

Specific Duties

- to arrange for the daily celebration of the Liturgy and the Liturgy of the Hours
- to oversee the work of liturgy preparation in general and of the teams who prepare liturgical celebrations at the seminary; and, in cooperation with the Director of Liturgical Music, to schedule seminarian liturgical ministers
- to supervise the training of seminarians for serving at ceremonies
- to supervise the sacristy staff in preparing for ceremonies and to oversee the upkeep and refurbishing of liturgical articles and the replacement or acquisition of liturgical articles
- to schedule the priest faculty members for seminary Masses
- to supervise liturgical ceremonies involving the seminary when these are held outside of the seminary
- to serve, *ex officio*, as a member of the Spiritual-Liturgical Life committee
- to submit an appropriate budget to the Spiritual Director
- to serve, *ex officio*, as a member of the Joint Center for Pastoral Leadership Worship Committee
- to serve, *ex officio*, as a member of the Inter-Seminary committee
- to serve as a consultant to the CPL entities

The Director of Liturgical Music

Specific Duties

- to prepare the community for musical participation in liturgical celebrations
- to assist in liturgical and music preparation for special liturgies
- to review liturgy plans, especially for special occasions
- to supervise the seminarian music staff and be available for consultation
- to schedule seminarian liturgical music ministers in cooperation with the Director of Liturgy
- to submit an appropriate budget to the Spiritual Director
- to purchase music and other supplies as well as provide maintenance of the organ and other instruments
- to direct the seminary choirs
- to provide or arrange for musical accompaniment and worship aids for seminary liturgies

- to acquire copyright permissions and licenses
- to serve, *ex officio*, as a member of the Spiritual-Liturgical Life committee
- to serve, *ex officio*, as a member of the Joint Center for Pastoral Leadership Worship committee
- to serve as seminary liaison to the Diocesan choir

Director of the Library

The Director of the Library at Saint Mary Seminary is a professional office and the officer holds faculty status. The Director of the Library is the custodian of the library and is responsible for its general supervision, administration, and development. The Director of the Library provides the library with a balanced collection of books, periodicals, microforms, and audio-visual materials, within the limitations of the budget, as are in keeping with the stated purposes of the seminary and the desired intellectual and scholarly growth of the seminarians and faculty.

The Director of the Library is appointed by the Rector for a specified term of one year and reports to the Academic Dean.

Specific Duties

- to administer the library in such a manner as to make it a vital part of the institution's educational program
- to analyze the needs of the library and to provide for meeting those needs by procuring and cataloguing books, periodicals and audio-visual materials
- to weed the collection as necessary and provide for the necessary binding of books
- to act as an *ex officio* member of the Academic Life Committee
- to take care of the library computers and work toward their maximum utilization
- to provide for the orientation of new seminarians to the library system
- to provide support as needed for the audio-visual equipment of the seminary
- to represent the seminary at meetings of the American Theological Library Association (A.T.L.A.), the Ohio Theological Library Association (O.T.L.A.), and the OhioLINK Consortium of Academic Libraries
- to prepare and submit an annual budget and data reports to the Academic Dean

The Department Chair

The Department Representative is to assist the Academic Dean and the Academic Life Committee in the formation and execution of policy for a specific area of the curriculum. A chairperson is assigned to the following departments: Biblical Studies; Historical Studies; Systematic Theology; Sacramental and Liturgical Theology; and Pastoral Ministry.

Upon the recommendation of the Academic Dean, a Department Chairperson is appointed by the Rector and reports directly to the Academic Dean.

Specific Duties

- To suggest additions to the faculty -- full-time and adjunct -- with special emphasis on meeting

departmental needs.

- To serve as a member of the Academic Life Committee.
- To supervise library acquisitions.
- To work with the faculty to mentor Masters of Arts and Doctor of Ministry candidates in their respective areas of specialization.

The Coordinator of Pastoral Formation

This officer has a particular responsibility for the pastoral education and formation of seminarians which occur in the context of field placements. This will involve not only the execution of tasks by the seminarians but also their reflection upon this activity, its meaning and relation to the mission of the Church in the modern world.

Upon the recommendation of the Bishop, the Director of Field Education is appointed by the Rector and reports to the Academic Dean.

Specific Duties

- to select, in consultation with the Rector, and the Academic Dean, appropriate field placements and to assign seminarians to them
- to select, in consultation with the Rector, and the Academic Dean, a number of qualified persons -- priests, religious, and lay persons -- to act as pastoral supervisors for the seminarians
- to provide for supervisory training of all pastoral supervisors
- to provide in-service education for pastoral supervisors
- to provide for on-site visitation of the placement of each seminarian
- to supervise and monitor the learning of pastoral ministry of individual seminarians in internships and in field placements.
- to evaluate strengths and weaknesses of the seminarian's pastoral learning through quarterly evaluations in consultation with the pastoral supervisors, and to present these at the seminarian evaluation sessions
- to act as custodian of the field education evaluation of the seminarians, and dispose of them at the end of the individual seminarian's matriculation
- to submit an annual budget to the Academic Dean

The Executive Assistant to the Rector

The Faculty Secretary shall keep a roll of the members of the faculty and the minutes of all faculty meetings. The Secretary shall provide the members of the faculty with copies of the minutes of each meeting. The Secretary is appointed by the Rector.

Specific duties include:

- to prepare, copy, and file correspondence, annual reports, etc. for the President-Rector maintaining appropriate files
- to provide diocesan offices and parishes with information pertinent to the celebration of instituted ministries and ordinations

- to record instituted ministries and Orders in permanent records of seminary
- to prepare and provide faculty, and seminarian pastors, Spiritual Directors, etc. with information needed for seminarian evaluations
- to prepare and distribute publicity for annual Mullen Lecture, Jewish Catholic Colloquium, the Seminary Outreach Fund, and other seminary events
- to prepare and distribute invitations to seminary events (i.e., Wickliffe Civic Evening, Boards of Directors Appreciation evenings, etc.)
- to give assistance, as needed, to the Treasurer's office
- to assist the faculty, as needed, with correspondence, projects, etc.

2. Human Formation and Community Life

“Priestly formation occurs in the context of a community, whether a seminary or a house of formation. It is “a continuation in the Church of the apostolic community gathered about Jesus” in which men called to share in a unique way in the priesthood of Christ relive today the formation offered to the Twelve by the Lord” (PPF, 149).

Priestly formation takes place most effectively in the community. Community is here understood as an organic network of interpersonal relationships. A seminary community gathered for the purpose of helping men prepare for the priesthood will reflect the unity of faith and love that comes from the Holy Spirit and links the seminary to the larger community of the total Church and the world. In this communal setting, seminarians deepen their awareness of the ideals and challenges of the priesthood through their own exercise of pastoral ministry, through reflection upon revelation and its meaning for the modern world, through association with their bishops, priests, and faculty members, and in great part through the constant and sometimes even abrasive relationships with other seminarians.

The experience of seminary community plays a significant role in the personal and spiritual growth of seminarians. Such interaction provides mutual support, promotes tolerance and fraternal correction, and gives an opportunity for the development of leadership and talent among seminarians. It can also motivate seminarians to develop a sense of self-sacrifice and a spirit of collaboration. Community also should provide the context in which those qualities necessary for ministerial leadership can be nurtured and demonstrated.

The seminary should create a climate for mutual respect, communication, and collaboration to the overall development of the seminarians as they interact with many other individuals and communities as well. Men and woman mingle with seminarians in a variety of settings: personal, academic, pastoral and ecumenical.

An atmosphere of freedom, the contacts of a well-defined personal responsibility and a spirit of obedience are important media of formation. A demanding academic program, a systematic and supervised apostolic program for pastoral training, a well-ordered liturgical program, close personal contact with members of the faculty, and the demands of a life in common with other seminarians make it possible to dispense in great part with detailed regulations.

Each seminary must have a Rule of Life based on the Program of Priestly Formation ... in which the expectations of the formation program of the seminary are clearly stated (PPF, 157). Some regulations are necessary for day-to-day living; others contribute to the atmosphere in which the seminary objectives can be achieved. In establishing such directives, it is the role of authority to listen to all the voices within the community, to appraise the facts, and then to articulate policies and standards. At the same time, all members of the community are expected to express themselves clearly, to share their insight and feelings, and to cooperate in the implementation of the regulations that form the Rule of Life.

In summary, then, the program of discipline in the seminary is to be designed in such a way that seminarians, as they progress through their training for the priesthood, are given more opportunity to exercise responsibility in the use of freedom. At the same time they should grow in the realization of the need of authority and organization in the community of the Church for effective pursuit of its goals and in the realization of the values that discipline has in strengthening persons to perform difficult tasks necessary for personal growth and for service to the community. The seminarians must learn to spend themselves in the service of others in the community of God's people, as Christ the High Priest did and taught.

Dining Room

The Gospels attest that a regular event in the ministry of Jesus Christ was the sharing of a meal with those he called to be close to him. As men being conformed more perfectly to the image of Christ, the sharing of meals at the seminary provides a privileged opportunity to be formed and participate in communal formation. Regular participation at meal times educates the seminarian in developing important conversational skills, especially listening to the experiences of those with whom he dines. Seminarians are encouraged to sit with different groups and not to form cliques at meals. One place at each table should be reserved for a faculty member. Meals provide an excellent opportunity to expand one's friendships. A policy of open seating is followed at all meals. CPL staff members join the seminary community for lunch.

In forming the whole person, attention is also given to cultivating a healthy lifestyle, which naturally extends to one's diet. The seminary is concerned to provide meals that model for the seminarian an approach to nutrition that values quality, nourishing ingredients without overlooking the importance of delectability.

Seminarians are asked to sign in when they have lunch or dinner at the seminary or to indicate if a guest will join them for a meal. A sign in book for this purpose is in the dining room.

Beverages taken to a classroom must be carried in a closed container. If snacks are brought, the seminarian is responsible for leaving the room in good order.

Quiet Time

Silence must be seen as an integral part of the program of formation for the future priest. It is a basic condition for interior growth, that is, of the SPIRITUAL: intimate friendship with God and growth in charity for one another; of the INTELLECTUAL: study and firm possession of requisite knowledge; and of the MORAL: notable self-mastery and life of virtue.

Certain times of the day or certain activities demand that special fraternal consideration be exercised. Therefore, times of spiritual exercises, and in the chapel area, all are expected to observe the measure of silence appropriate to the situation. The same consideration should be exercised in the library, residential areas, and throughout the house, and campus during class hours.

At all times that silence should prevail which does not interfere with either the ascetical or academic atmosphere which others have a right to expect, e.g., any member of the community has the right to retire after 10:00 p.m. without being disturbed.

An operative primacy must be given to charity in all cases. Members of the community must be constantly aware of the effect of their activity upon their fellow community members.

In the event of a failure in such a charitable concern, the one offended must first confront those who have disturbed him. (*Mt. 18:15-17*). Only if this effort fails to achieve the desired result is an appeal to be made to the Dean of Seminarians who will take appropriate action.

House Schedule

In addition to their obligation to attend scheduled classes, seminarians are required to be present for liturgical exercises, house programs, and individual house responsibilities unless explicitly excused.

Leisure Time

The seminary encourages seminarians to use the cultural and educational programs, libraries, educational and recreational facilities offered by various agencies of the city, neighboring

universities, and the diocese as long as there is no conflict with its own program or policies, or with the study needs and other obligations of the seminarians. Seminarians should appreciate the presence of a multicultural, multiethnic and international community within the seminary (PPF, 161)

While seminarians are encouraged to participate in pastoral activities and volunteer for service on a regular basis any personal pastoral activities, duly authorized, are limited to those times when the seminarians are not required to be present for a house program or house sponsored program. When pastors, associate pastors, chaplains, sisters and others involved in diocesan, parish, or institutional programs ask seminarian assistance with these programs, proper procedure is for the parish, institution or group involved to make formal request for this participation from the Dean of Seminarians.

Seminarians are to return to the campus before 12:00 a.m. Midnight on evenings preceding class days, and before 1:00 a.m. at other times (i.e., Friday and Saturday).

Extended Absences

To meet personal or family needs (weddings, anniversaries, deaths, etc.) permission to be absent from the seminary for a period appropriate to the situation may be arranged with the Dean of Seminarians.

Health and Wellness

Seminarians are required to follow the recommendations of the Centers for Disease Control and Prevention (CDC) regarding immunizations and prevention of the spread of communicable illnesses. It is important to stay up to date with boosters, especially as new vaccines and eligibility for specific age groups become available.

The following guidelines remain in place for all who live, study and work at the CPL. Please consult <https://www.cdc.gov/respiratory-viruses/index.html> for more extensive and fully up to date recommendations.

If you have symptoms of COVID or another illness/virus:

- Stay in your room and away from others if you have respiratory virus symptoms that aren't better explained by another cause. These symptoms can include fever, chills, fatigue, cough, runny nose, and headache, among others. Inform the Dean of Seminarians. Arrange with the Infirmarian to bring you meals and daily communion.
 - When in isolation, it is the responsibility of the seminarian to contact professors and any other relevant person of their condition.
- You can go back to your normal activities when, for at least 24 hours, both are true:
 - Your symptoms are getting better overall, **and**
 - You have not had a fever (and are not using fever-reducing medication).
- When you go back to your normal activities, take added precautions over the next 5 days, such as physical distancing, wearing an approved mask, following proper hygiene standards, and testing. You should refrain from receiving from the cup at liturgy.

If you never had symptoms but tested positive for a respiratory virus:

- You may be contagious. For the next 5 days: take added precaution, such as physical distancing, wearing an approved mask, following proper hygiene standards, and continue testing. This is especially important to protect people with factors that increase their risk of severe illness from respiratory viruses.

Funerals

The entire community will attend the funeral for the parent, brother or sister of a faculty member, seminarian, or administrative staff member, if possible.

Members of a class may attend the funeral of a grandparent of a classmate. Decisions about attendance at the funerals of other relatives will be made through the Dean of Seminarians.

It will be the responsibility of the seminarians to respond to the professors' rescheduling of all classes missed because of attendance at any of the above-mentioned funerals.

The family is not obliged to entertain the community or the class when it attends.

Visitors

Because of the quasi-residential nature of the building, visitors are ordinarily to be received in the front lobby. At times it may be advisable to show them the non-residential areas of the seminary and extend an invitation to remain for a meal. Visitors are usually not to be received in the residential areas of the building except on family night, or when ministries are celebrated in the house. Visiting priests or fellow seminarians may be received in seminarian rooms or in the seminarian lounge.

Permissions -- Reports

Permissions are to be obtained from Dean of Seminarians well in advance of the date of request. This may be done by e-mailing the request. Emergency permissions may be obtained at any time. If he is not available, permission may be obtained from the Rector, or any member of the faculty.

Tardiness or absences from house exercises as well as tardiness in return from an off-campus activity are to be reported to the Dean of Seminarians.

Time of Return from Breaks

Seminarians are to return to the seminary before Midnight.

Scheduling Rooms

The use of any CPL facility (Aula, classrooms, meeting rooms, recreation facilities, etc.) must be scheduled in advance. No one should presume that space would be available for an event or gathering. A common calendar will be maintained in the business office. Rooms can be scheduled by contacting the front desk or Mr. Phil Guban.

Restricted Areas

The attic areas, the third-floor residential corridor, the Communications Center, the kitchen, and faculty lounge are off limits to all seminarians.

Given the different lifestyles of college and major seminarians and the need for privacy and quiet space for study, seminarians should be considerate in the amount of time spent in each other's rooms. The faculty reserve the right to limit such visits if necessary. Ample opportunities for socializing are available in the dining room and recreation areas. Seminarians must respect their limited access, designated by the key fob, to various parts of the building.

All residence areas are off limits to outside visitors. The second floor residential corridors should be considered the private domain of resident faculty members and seminarians. Guests are to be received in the common areas of the first floor or the recreation areas. Common areas include the dining room, the Caske and Crosse, the Captain's Den, classrooms, meeting rooms, the front parlor, and the field house.

In-House Communications

- With a faculty member: Papers or messages may be given to a secretary during business hours to be placed in the faculty member's mailbox. After business hours, items should be left at the faculty member's office.
- With a fellow seminarian: Contact may be made through the seminarian's mailbox, or e-mail.

Relationship with CPL Staff

Every staff member working at the CPL should receive friendly and courteous treatment at all times. Visiting in the offices of secretaries is inappropriate unless one has business with that department or program. A seminarian or group of seminarians should not occupy the time a staff member needs to complete his/her responsibilities.

Smoking

The entire CPL facility has been designated a non-smoking area. This includes classrooms, meeting rooms, courtyards and the dining room. Smoking is only permitted in outside designated areas beyond 50 feet of the building where receptacles are located.

Seminarian Attire

The attire of the seminarian should reflect an awareness of his present situation as a member of a community focusing on formation for ordained ministry. He is preparing to be one who forms community, a leader after the example of Christ. The seminarian should also be aware that he is a resident in a semi-public building. His attire, therefore, should be suitable to the situation, manifesting good taste, true Christian modesty and a sensitivity to the reasonable expectations of those he is called to serve or with whom he is working.

Determining what is proper attire for formal and informal occasions in and outside the seminary calls for personal responsibility and prudence. Lack of such responsibility or prudence should call for reflection between the individual seminarian and his Formation Advisor.

Formal Attire

Formal attire consists of a black suit, a white dress shirt, and a tie; deacons should dress in harmony with diocesan regulations on clerical attire. The Rector or Dean of Seminarians may indicate that such attire is required for certain occasions, liturgical or otherwise.

Less Formal Attire

Certain occasions when formal attire might be chosen by the seminarian might also be appropriate occasions for less formal attire, that is, a suit that is not black or dress slacks and a jacket and tie. Examples of such occasions are community celebrations of the Eucharist on Sundays and holy days, certain house parties or celebrations, various off-campus activities, etc. These occasions call for the seminarian's good judgment and prudence.

Liturgical Attire

Assembly

- The Rector or Dean of Seminarians may indicate that formal attire is required for a given liturgy.

- Formal attire or less formal attire may be worn for the community celebrations of the Eucharist on Sundays and holy days.
- For other liturgical celebrations during the week and the celebrations of the Liturgy of the Hours, general house attire, that is, a shirt with a collar and dress slacks, is appropriate.

Liturgical Ministries

- At certain liturgies celebrated outside of Saint Mary Seminary, such as ordinations, those exercising liturgical ministries, particularly that of Acolyte, are to wear an alb.
- At community liturgies celebrated at the seminary the expected attire for Acolytes and presiders at prayer is the alb.
- Liturgical vesture for the Lector is an Alb for Sunday and solemn liturgies.
- At all liturgies all non-ordained ministers are expected to dress appropriately for the occasion, considering the significance of their roles.

General House Attire

In class and at meals as well as during free time apart from sports or work activities, general house attire, that is, a shirt with a collar which is tucked into dress slacks, may be chosen, unless the work being performed or the expectation of others would call for more formal attire.

Shorts, athletic wear, and recreational attire are acceptable on campus only while the seminarian is engaged in sports in which these are customary attire. Seminarians should avoid passing through the public areas of the building when so attired.

Off-Campus Attire

Some off-campus occasions might call for formal attire; others might call for less formal attire; still others might call for general house attire or even recreational or work clothes. These various situations present the seminarian with an opportunity to demonstrate the maturity of his own judgment.

Clerical Attire

Ordinarily only ordained ministers wear the clerical collar. In specific circumstances within field education assignments, however, a seminarian may wear the clerical collar with the permission of a member of the seminary administration. At present, permission to wear clerical attire is given only to seminarians assigned to jail ministry.

Seminarians may wear a clerical collar with the cassock when serving in liturgical ministries within a parish setting or at appropriate liturgical functions with the permission of the seminary administration, e.g. Right to Life Mass at the National Shrine, etc. Generally, albs are the appropriate vesture for those assisting in the ministry of acolyte, both at the seminary and at the parish.

Personal Appearance

Seminarians are to be well groomed at all times. Beards and mustaches are to be kept clean and trimmed. The Rector and the Dean of Seminarians reserve the right to determine whether a seminarian's hair style, beard or mustache is well groomed. Beards and mustaches are to be grown over summer vacation and not during the academic year. The use of jewelry should be in harmony with the diocesan regulations for clerical attire as interpreted by the Rector and Dean of Seminarians. Seminarians are to be particularly attentive to their appearance when they are involved in liturgical

celebrations and when they participate in other functions involving the community.

Room Furnishings

Inasmuch as the seminary does not supply bedding, the following items are suggested.

- 2 sheets (single bed size)
- 2 pillowcases
- Sufficient blankets (not electric)
- Bedspread

Seminarians may add suitable furniture to the essential furnishings supplied by the seminary.

The use of a small refrigerator are permitted within the limitations of house order and electrical capacity. Other equipment and appliances (such as a T.V., microwave oven, hot plate, popcorn popper, etc.) are not permitted.

Furniture or additional equipment, especially items that involve multiple electrical sockets or extension cords, are subject to examination by maintenance personnel and approval of the Business Office.

Storage

There is no additional storage space available in the building. Seminarians are to dispose of boxes and cartons and to retain only such luggage as can conveniently be kept in their own room. Room areas are subject to inspections by the Faculty and the Wickliffe Fire Department twice each year. Combustible items (boxes, papers, etc.) are to be discarded.

Laundry

Washers and dryers are available for seminarian use. An ironing board is available in these rooms. Seminarians must provide their own irons.

Guests and Meals

Seminarians may invite guests for meals at the seminary. A charge will be made for meals provided to visitors, guests of seminarians, and non-resident seminarians. Payment for meals may be made at the front desk. This charge will not be applicable for priests or seminarian guests or when the seminary is host to guest groups.

Telephone Service

Seminarians are required to have a mobile phone and they should monitor it for voice or text messages left by staff or faculty. There is an annual technology fee for internet service.

Textbooks

Book lists of required texts and recommended reading for each course are distributed prior to the start of each semester. Seminarians are responsible for acquiring these texts from the book supplier of their choice.

Fees and Other Costs

There is an annual seminarian activity fee which is payable to the Business Office, preferably by check, made payable to Saint Mary Seminary Seminarian Activities Fund. In addition, there is a

graduation fee when applicable.

Grades and/or transcripts will not be released to seminarians who have outstanding bills owed to the seminary or who have not returned library materials.

Health insurance is provided for all Saint Mary seminarians through the Health Benefits Office of the Diocese of Cleveland. The Business Office of the seminary administers the program. Dental insurance is available at an additional charge to the seminarian.

Listed below are items to be budgeted for each year. Costs may vary at institutional discretion and depending on each individual's taste and financial resources.

- Personal Expense (toiletries, entertainment, renter's insurance etc.)
- Transportation (car payments, auto insurance, auto expenses, etc.)
- Books
- Seminarian fees
- Clothing, extraordinary dental or health expenses.

House Jobs

At the beginning of each year, every seminarian will be appointed to various jobs in the house and on campus and is expected to fulfill these as a service to the community. House job appointments are made by the Dean of Seminarians and finalized by the Rector. Seminarians appointed to house jobs in the dining room, community activities, hospitality and infirmarians report to the Dean of Seminarians. Seminarians on the liturgical staff report to the Director of Liturgy. Seminarians on music staff report to the Director of Liturgical Music.

The **Dining Room Staff** facilitates set-up and clean-up for special occasions (family night, socials for ministry liturgies, etc.) and scheduled community events by organizing seminarian assistance. The seminarian coordinator draws up the dishwashing schedule for each semester. On certain occasions, seminarians will work directly with the kitchen staff, wait on tables, and enlist additional assistance in serving guests and special groups.

Hospitality Staff offers a spirit of hospitality to visitors to the seminary. Hospitality Staff greets guests as they arrive at the front desk entrance and make sure they are escorted to the appropriate event. For seminarian guests, staff will pick-up room fobs for visitors and escort them to their rooms and through the building for a tour. Staff will pay attention to detail (take individuals to the next event, make sure they are signed-in for meals, etc.). Overnight accommodations and room assignments will be made through housekeeping and the Dean of Seminarians. However, staff should make sure the visitor is comfortable and shown where restroom and shower facilities are and collect room keys when guests leave. Staff play an important role during vocation awareness weekends and inter-seminary sporting events.

The **Seminarian Activities Staff** provides for the recreational, social, and cultural life of the seminarian body of Saint Mary Seminary. Its members provide financial support from the Seminarian Activities Fund for socials in the seminarian lounge, socials on family night, and special house parties (i.e., orientations, cookouts, Christmas party, etc.). Staff members provide a social after Night Prayer at the beginning of a semester. Special outings are co-sponsored by the staff to allow discount rates to be matched by interested participants (e.g. the opera and plays). Staff members work closely with seminarian members of the dining room staff, the kitchen staff, and the seminary administration.

Infirmarians visit rooms that are identified by the yellow infirmarian sign. They provide juice and

other liquids as well as modified meal trays to seminarians or faculty members who are ill. Infirmarians alert the Dean of Seminarians (or in his absence, another faculty member) that a seminarian is sick. Infirmarians do not deliver or provide medicines of any kind. Severely ill or injured seminarians should be reported to the Dean of Seminarians or Rector who may make arrangements to take the seminarian to a hospital.

Sacristy Staff members have access to the sacristy for the purpose of set-up and clean up of all SMS liturgies. Sacristans are responsible to the Director of Liturgy with regard to special instructions surrounding ceremonies (sacristans will be given an Ordo for such purposes). If the need arises, a seminarian master of ceremonies may be appointed to assist the Director of Liturgy. The sacristy staff works with the Borromeo sacristans in keeping the chapel and sacristy areas (vesting room and back sacristy) clean. Special assignments may be given to seminarians as short term and long-term projects during the seasonal changes of the liturgical year.

Music Staff members work with the Director of Liturgical Music in a variety of ways. They serve as musicians and cantors during special celebrations and assist the Director of Music with the daily and weekend liturgies of the house. Music staff members are asked periodically to attend rehearsals and collaborate with other entities of the Center for Pastoral Leadership.

Security

Seminarians are always to be conscious of the security needs of the seminary campus. All doors should be closed securely when entering and leaving the building. Ground-floor windows should be locked when rooms are vacated.

Any criminal action or emergency must be reported immediately to available administrative, staff or faculty personnel. All seminarians and staff should make themselves aware of emergency assistance procedures and be able to contact quickly police, fire, or medical emergency help when the need arises.

For special events private security will be hired to police parking lots and entrance areas.

The local police and fire departments of the City of Wickliffe have immediate access to the campus. All fire codes are complied with and the campus is periodically inspected for safety.

Use Of Seminary Facilities

Within the limits of the facilities and the basic purpose of the seminary and its program, the seminary facilities are available for appropriate groups and programs.

To maximize the usefulness of these facilities and to minimize the conflicts that may arise, those intending to use any facilities of the seminary for programs or meetings involving other than community members are to follow this procedure:

- prepare a proposal or request that will identify:
 - the one assuming responsibility for the event
 - the purpose, e.g., discussion, lecture, movie, etc.
 - the participants e.g., parish renewal team, PSR
 - the date and time; e.g., facilities to be reserved such as a classroom, projector, etc.
- present copies of this proposal or request to both the Dean of Seminarians (Rector or Vice- Rector) and the Chief Operating Officer of the CPL at least two weeks in advance of the projected date;

- proceed with final arrangements only when the approval of the Chief Operating Officer of the CPL has been received;
- make no substantial alterations in the proposal, e.g., change of facilities, time, size of group, etc., without approval of the Chief Operating Officer.

Employment during School Time

While school is in session seminarians are not to engage in gainful employment or in any other kind of activity that would interfere with the purpose of the seminary program without permission of the Rector.

Transportation

For fulfilling various demands of the seminary program that require seminarians to leave the seminary campus, all seminarians are expected to provide for their own transportation.

A Responsible Approach to Alcohol and Other Chemical Substances

The Second Vatican Council's *Decree on Priestly Training (Optatum Totius)* states, "seminary life is to be reckoned not only as a strong safeguard of community life and of charity but also as a necessary part of the total whole training formation. For thereby self-mastery is acquired, solid personal maturity is promoted, and the other dispositions of mind are developed which very greatly aid the ordered and fruitful activity of the Church." (*OT*, 11). In the pursuit of self-mastery, an area of particular concern is the use of alcohol and other chemical substances. Both the Old and New Testaments attest to both the possibility of mature enjoyment of alcohol as well as its dangers (i.e. Prv. 23: 20-21; Eccl. 9:7; Jn. 2:3-11 Eph 5:18).

Mindful of their freedom to enjoy the good things of this earth in the way the Creator intended, seminarians should adopt as their mindset the words of St. Paul in his letter to the Romans:

What then? Shall we sin because we are not under the law but under grace? Of course not! Do you not know that if you present yourselves to someone as obedient slaves, you are slaves of the one you obey, either of sin, which leads to death, or of obedience, which leads to righteousness? But thanks be to God that, although you were once slaves of sin, you have become obedient from the heart to the pattern of teaching to which you were entrusted. Freed from sin, you have become slaves of righteousness. (Rm 6: 15-18)

The *Program for Priestly Formation 6th Edition (PPF6)* affirms, "So that the seminarian might act with interior freedom rather than simply demonstrating a 'veneer of virtuous habits,' human formation seeks to help the seminarian grow in interior maturity" (§6). Indeed, the goal of priestly formation is to cultivate in the seminarian an intimate union with God, leading to pastoral charity exercised for the sake of the Christian people. During his formation, the seminarian is expected to grow in his capacity to act virtuously, with the cultivation of prudence and temperance of the highest importance with regard to alcohol and other substances.

Most chemical substances, including alcohol, are indeed foreign to the body. Consequently, their effects must be considered in any discussion of their use. Alcohol, for example, is a depressant that affects feelings, judgments and moods. The seminary provides an atmosphere for Christian formation and involves a program for forming pastoral leaders. Hence the goals of the seminary involve the interrelationship between personal maturation and readiness for priestly leadership.

It is toward the promotion and achievement of these goals that the following seminary policies are enacted

in regard to a responsible approach to alcohol and other chemical substances.

- Caution should be exercised in considering the use of alcohol or any legal chemical substance. Any prescribed medication is to be used under the careful supervision of a doctor.
- Support is to be given to those who, for whatever reason, choose not to drink alcoholic beverages, and no pressure or sense of expectation should be placed on anyone to drink such beverages.
- When alcohol is used, moderate and responsible use is expected and acceptable.
- Within the community the use of alcohol is not forbidden. However, several specific cautions and regulations are to be observed in this regard.
 - The private possession or use of alcoholic beverages on campus by seminarians is forbidden.
 - Alcoholic beverages should never be the main form of refreshment; and no social event in the seminary should be promoted or advertised so as to appear that the primary purpose of the event is to drink alcohol (e.g. wine and cheese reception, 'beer blast', cocktail party, etc.).
 - No extravagance or disproportionate amount of alcohol should mark a meal or any community gathering, and a wide selection of non-alcoholic beverages should always be available.
 - Permission is given for seminarians to store beer and wine in The Cellar (next to the lounge) for consumption on weekends, i.e. Friday and Saturday evenings from 7:00 – 11:00 p.m. and on other occasions when permission is given by the Dean of Seminarians.
- The abuse of alcohol or another legal chemical substance would be in general, causes to question a seminarian's readiness for ordination, if he does not engage in an appropriate rehabilitation program.
- The use of any illegal chemical substance is strictly forbidden; such use would be cause for strong disciplinary action, even dismissal.
- Though the State of Ohio has legalized marijuana, its use for any reason other than one prescribed by a duly licensed physician remains cause of severe disciplinary action. Faculty should be informed if a seminarian is prescribed marijuana by his physician. The cultivation or procuring of marijuana is strictly forbidden.

Policy for Alcoholism and Other Chemical Dependencies

- Although not unrelated to the previous discussion and its resulting policies, a different issue arises when attention is shifted to the situation of alcoholism and other forms of chemical dependency. Here it is not simply a question of use or abuse, but of addiction and of serious illness. The statistical evidence for the high incidences of alcohol and chemical dependency in our society calls forth the healing concern of the Christian community.
- From the start and in accord with the practical unanimity of the medical profession, it must be stated that alcoholism or any other chemical dependency is a chronic, progressive and irreversible disease which cripples its victims physically, emotionally and spiritually; and if left unchecked, can lead to permanent impairment and even death.
- It should also be recognized from the outset that alcoholism and other chemical dependencies are social or "family" diseases. As such they may progress through the complicity of others who "enable" chemically dependent persons; and the disease will affect the family and friends of the chemically dependent person. Furthermore, a family history of alcoholism would be reason for increased watchfulness.
- Fortunately, the disease of chemical dependency can be detected and successfully treated. While a necessary step to recovery and treatment is self-admission of the illness, the nature of the disease very frequently requires intervention and caring confrontation from the meaningful people in the dependent person's life in order to begin the recovery process. Continuing recovery and successful treatment also necessitate support and encouragement of those meaningful people.
- Because alcoholism and chemical dependency are "no respecters of persons", it should not come

as a surprise that there are members of the seminary community who are alcoholic or chemically dependent. As a Christian community of seminarians, faculty and staff, it is important to approach these individuals not only with the resources of knowledge and understanding, but also with an attitude and stance of compassion and charity motivated by the Gospel of Jesus Christ.

- Because of the great significance of this issue for the seminary and its formation program, the following policies are set forth:
 - The recovering chemically dependent and alcoholic members of the seminary community should receive the encouragement and prayerful support of the entire seminary community.
 - There is need for an ongoing education and information program about substance abuse so that it might be understood and so that our community might better support those who are recovering, and so that members of the community have a more realistic understanding of this disease.
 - Those who wonder whether they might be alcoholic or chemically dependent are encouraged to seek evaluation and appropriate help.
 - Those who are concerned that a member of the community might be chemically dependent, acting in Christian charity, are advised to seek a constructive intervention by those who could most appropriately and effectively help the individual confront the addiction. Such an intervention is to be done under the guidance of a trained professional and in consultation with the seminary administration.
 - Those who, although not themselves chemically dependent, are affected by close association with the disease, are encouraged to participate in appropriate support groups.

The fact of being a recovering alcoholic does not necessarily preclude admittance to the seminary program or a recommendation to the Bishop for ordination. It is recognized that recovery is a life-long process. At the same time, the recovering seminarian requires a suitable time of sobriety (at least one year) before a petition for Holy Orders is appropriate.

Pornography

Pornography consists in removing real or simulated sexual acts from the intimacy of partners, in order to display them deliberately to third parties. It offends against chastity because it perverts the conjugal act, the intimate giving of spouses to each other. It does grave injury to the dignity of participants (actors, vendors and the public), since each one becomes an object of base pleasure and illicit profit for others. It immerses all who are involved in the illusion of a fantasy world. It is a grave offense. (Catechism of the Catholic Church, #2354)

A seminarian's struggle with pornography needs to be addressed. Transparency is an important part of formation and is productive within an established system of accountability with the help of a Spiritual Director and his Formation Advisor. The seminarian should create measures to address his use of pornography which may include installing blocking and safety systems on his computer, attending weekly sessions with support groups, and working periodically with a counselor.

Disciplinary Sanctions

On those occasions when a seminarian's conduct is not satisfactory, the following procedure will be followed:

The Dean of Seminarians will discuss disciplinary matters with the seminarian and may even offer a reprimand without it reaching the level of admonition.

If in the judgment of the Dean of Seminarians, the situation calls for a more manifest form of correction, the Dean of Seminarians will admonish the seminarian directly, advise him of the nature of the admonition, and inform him that the fact of an **admonition** is being made a part of his disciplinary record.

- It is given in writing to the seminarian; a copy is placed in his personal file where it remains until the end of his final year in the seminary.
- Notice is given to the formation faculty, the seminarian's Spiritual Director, and the Vicar for Clergy.
- It indicates the areas in which the seminarian's conduct or attitude has been found unsatisfactory and the improvements that are expected.

Should the previous admonition prove ineffective, e.g., repeated violations after admonition, or infractions of the rule indicate a more serious disregard for the expectations of the community, a **formal warning** will be given by the Dean of Seminarians in consultation with the Rector.

- It is given in writing to the seminarian; a copy is placed in his personal file where it remains until the end of his final year in the seminary; notice is given to the faculty, the seminarian's Spiritual Director, and the Vicar for Clergy.
- It indicates the areas in which the seminarian's conduct or attitude has been found unsatisfactory and the improvements that are expected.
- It could include a restriction of activities and a possible deferral of ordination.

In the event that a formal warning proves ineffective, e.g., repeated violations after warning, or in more serious situations, it may be necessary for the Dean of Seminarians to place a seminarian upon **disciplinary probation** in consultation with the Rector.

- The probation is given in writing to the seminarian. A copy is placed in his personal file where it remains until the end of his final year in the seminary; notice is given to the formation faculty, the seminarian's Spiritual Director, and the Vicar for Clergy.
- It indicates the areas in which the seminarian's conduct or attitude has been found unsatisfactory and the improvements that are expected.
- It could include the possibility of **suspension** and probable loss of credit for an entire academic period or consideration by the formation faculty of a recommendation for dismissal.

If sanctions are found necessary they will be imposed at a level proportionate to the problem. Thus, for example, it is conceivable that a single act of disregard for house rule and order may warrant probation, suspension, or dismissal without the seminarian having previously received an admonition or formal warning.

Dismissal: after due consideration of a case, the formation faculty may make a recommendation to the Bishop that a seminarian be dismissed. As it is the responsibility of the Bishop to accept seminarians to study for the priesthood and to call them to Orders, so it is his responsibility to accept or deny a recommendation for dismissal from the seminary after due consideration of the case.

Appeal of a disciplinary action

It is a basic human right to seek recourse or have appeal to that person or group of persons who one feels is limiting his rights or treating him in an arbitrary manner.

The purpose of such procedure is not the vindication of one's rights at all costs; rather, in a Christian community differences should be settled in an atmosphere of fraternal charity and mutual trust.

When a seminarian feels that recourse or appeal is necessary, the following procedure is to be observed:

- The seminarian reviews with the person or persons directly responsible for the decision and/or action which he feels to be arbitrary or contrary to his right.
- In the event that this review is unsatisfactory to him, he may make further appeal:
 - In cases of action by the Dean of Seminarians, the appeal may be made to the Rector.
 - In cases of action by the Dean of Seminarians in consultation with the Rector, or by the Rector in consultation with the Dean of Seminarians, appeal may be made to the formation faculty.
 - In case of action by the formation faculty for a recommendation of suspension or dismissal, the seminarian may request a review of the facts and the decision by the formation faculty with the seminarian present.
- Final appeal may be made to the Bishop through the Vicar for Clergy.

3. Spiritual Formation

Spiritual formation involves “living in intimate and unceasing union with God the Father through his Son Jesus Christ, in the Holy Spirit. Those who are to take on the likeness of Christ the priest by sacred ordination should form the habit of drawing close to him as friends in every detail of their lives....They should live his paschal mystery in such a way that they will know how to initiate into it the people committed to their charge. They should be taught to seek Christ in faithful meditation on the word of God and in active participation in the sacred mysteries of the Church, especially the Eucharist and the Divine Office, to seek him in the bishop by whom they are sent and in the people to whom they are sent, especially the poor, little children, the weak, sinners and unbelievers. With the confidence of sons they should love and reverence the most Blessed Virgin Mary, who was given as a mother to the disciple by Jesus Christ as he was dying on the cross.” *Optatam totius*, 8. *Pastores dabo vobis*, 45.

The Objectives of Spiritual Formation

“The priest, who is called to be a ‘living image’ of Jesus Christ, head and shepherd of the Church, should seek to reflect in himself, as far as possible, the human perfection which shines forth in the incarnate Son of God and which is reflected with particular liveliness in his attitudes toward others as we see narrated in the Gospels.” *Pastores dabo vobis*, 43.

“Seminarians must clearly understand that it is not their lot in life to lord it over others and enjoy honors, but to devote themselves completely to the service of God and the pastoral ministry. With special care they should be trained in priestly obedience, poverty and a spirit of self-denial, that they may accustom themselves to living in conformity with the crucified Christ and to, give up willingly even those things which are lawful, but not expedient.” *Optatam totius*, 9. *Pastores dabo vobis*, 49.

“The spiritual formation of one who is called to live celibacy should pay particular attention to preparing the future priest so that he may know, appreciate, love and live celibacy according to its true nature and according to its real purposes that is for evangelical, spiritual and pastoral motives. The virtue of chastity is a premise for this preparation and is its content. It colors all human relations and leads ‘to experiencing and showing ... a sincere, human, fraternal and personal love, one that is capable of sacrifice, following Christ’s example, a love for all and for each person.’” *Pastores dabo vobis*, 50.

“The priest is, therefore, a man of charity and is called to educate others according to Christ’s example and the new commandment of brotherly love (cf. Jn. 15: 12). But this demands that he allow himself to be constantly trained by the Spirit in the charity of Christ. In this sense preparation for the priesthood must necessarily involve a proper training in charity and particularly in the preferential love for the ‘poor’ in whom our faith discovers Jesus (cf. Mt. 25: 40), and a merciful love for sinners.” *Pastores dabo vobis*, 49.

Priestly life lived in configuration to Jesus Christ, head and shepherd, must necessarily manifest and give witness to the radicalism of the Gospel. In other words, priests are called to a way of life that gives evident and transparent witness to the power of the Gospel at work in their lives. The elements of such a life style include:

- A way of life permeated by the three-fold charge given priests at ordination to teach, to sanctify, and to govern (*Presbyterorum ordinis*, 4-6, 13; *Pastores dabo vobis*, 26; *Optatam totius*, 21);

- A life of steady prayer first and foremost centered in the sacraments, especially in the Eucharist (*Ecclesia de Eucharistia*, 31), the Liturgy of the Hours, and the liturgical cycles but also in prayer that is personal and devotional (*Pastores dabo vobis*, 33);
- A life of obedience that is apostolic, communal, and pastoral (*Pastores dabo vobis*, 28);
- A life lived in communion with one's bishop and the presbyterate, a communion that includes sacramental, apostolic, and fraternal bonds (see *The Roman Pontifical: Rites of Ordination of a Bishop, of Priests, and of Deacons*, 101; *Presbyterorum ordinis*, 7-8, 14; *Pastores dabo vobis*, 17);
- A life of celibate chastity serves as "both a sign and motive of pastoral charity and an inspiration to it, as well as a source of spiritual fruitfulness in the world" (See *Lumen Gentium*, 42; *Presbyterorum Ordinis*, 16; *The Roman Pontifical: Rites of Ordination of a Bishop, of Priests, and of Deacons*, 199) and by their free acceptance, candidates are "consecrated in a new way to Christ" (See *The Roman Pontifical: Rites of Ordination of a Bishop, of Priests, and of Deacons*, 177) and offer a reflection of "the virginal love of Christ for the Church" (*Sacrosanctum Concilium*, 26; *Presbyterorum ordinis*, 16);
- A life of gratitude for the material blessings of God's creation coupled with a simple and generous lifestyle that cares for and is in solidarity with the poor, works for universal justice, makes itself ready and available for all those in need, administers the goods of the community with utmost honesty, and offers a courageous prophetic witness in the world (See *Pastores dabo vobis*, 30);
- A life that embraces "the mind and heart of missionaries open to the needs of the Church and the world" (*Pastores dabo vobis*, 32; *Redemptoris missio*, 15-16).

The Spiritual Formation Program

"The decree *Optatam Totius* would seem to indicate a triple path to be covered: a faithful meditation on the word of God, active participation in the Church's holy mysteries and the service of charity to the 'little ones.' These are three great values and demands, which further define the content of the spiritual formation of the candidate to the priesthood" (*Pastores dabo vobis*, 46).

The Role of the Seminary

"The seminary is an educational ecclesial community, indeed a particular educating community. And it is the specific goal which determines its physiognomy: the vocational accompanying of future priests, and therefore discernment of a vocation, the help to respond to it and the preparation to receive the Sacrament of Orders with its own graces and responsibilities, by which the priest is configured to Jesus Christ Head and Shepherd and is enabled and committed to share the mission of salvation in the Church and in the world" (*Pastores dabo vobis*, 61).

The Role of the Formation Faculty

The bishop, rector, Spiritual Director of the seminary, the seminarian's Spiritual Director and Formation Advisor establish principles, offer criteria, and give the seminarian assistance for the discernment of his vocation, spiritual formation and formation for chastity in celibacy. While safeguarding the distinctions between internal and external forum the members of the formation faculty offer the seminarian direction, guidance and counsel in regard to the practice of the virtues and growth in the spiritual life of the diocesan priest. (See *Pastores dabo vobis*, 50.)

The Role of the Seminarian

“The candidate himself is a necessary and irreplaceable agent in his own formation: 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.

“And so the future priest also, and in the first place, must grow in his awareness that the agent par excellence of his formation is the Holy Spirit, who by the gift of a new heart configures and conforms him to Jesus Christ the good shepherd. In this way the candidate to the priesthood will affirm in the most radical way possible his freedom to welcome the molding action of the Spirit. But to welcome this action implies also, on the part of the candidate, a welcome for the human ‘mediating’ forces which the Spirit employs. As a result, the actions of the different teachers [namely, the rector, the Spiritual Director of the seminary, the seminarian’s Spiritual Director and Formation Advisor] become truly and fully effective only if the future priest offers his own convinced and heartfelt cooperation to this work of formation” (*Pastores dabo vobis*, 69).

Spiritual Direction

Each seminarian is to have a personal Spiritual Director whom he freely chooses from a core group of priests. This group of priests includes the resident Spiritual Director and several other priests of the diocese designated by the Rector and approved by the bishop. (*This Spiritual Director will never serve as a supervisor for Field Education.) Ordinarily new seminarians and pre-theology seminarians are assigned to the house Spiritual Director.

“Biweekly meetings (twice-a-month) with an approved spiritual director is an essential part of spiritual direction, especially in arriving at the interiorization and integration needed for growth in sanctity, virtue, and readiness for Holy Orders.” (PPF, 229d).

“Seminarians should confide their personal history, personal relationships, prayer experiences, the cultivation of virtues, their temptations, and other significant topics to their Spiritual Director. If, for serious reason, there is a change of director, the new director ought to give attention to continuity in the seminarian’s spiritual development.” (PPF, 260)

“Disclosures that a seminarian makes in the course of spiritual direction belong to the internal forum. Consequently, the Spiritual Director is held to the strictest confidentiality concerning information received in spiritual direction. He may neither reveal it nor use it. The only possible exception to this standard of confidentiality would be the case of grave, immediate, or mortal danger involving the directee or another person. If what is revealed in spiritual direction coincides with the celebration of the sacrament of Penance (in other words, what is revealed is revealed *ad ordinem absolutionis*), that is, the exchange not only takes place in the internal forum but also the sacramental forum, then the absolute strictures of the seal of confession hold, and no information may be revealed or used.” (PPF, 111).

“Although the rector may never ask a Spiritual Director about the content of a seminarian’s conversation, he can expect a Spiritual Director to confirm that a seminarian sees him at least monthly. The Spiritual Director should notify the rector and house Spiritual Director if the director decides to discontinue spiritual direction with any seminarian or if the seminarian discontinues direction with him” (PPF, 112).

Changing Spiritual Directors

It is also the responsibility of the seminary Spiritual Director to hold both the seminarians and the Spiritual Directors accountable for this relationship and this part of the program since it is so essential for priestly formation. At the end of each academic year seminarians and Spiritual Directors are asked to review their relationship and its fruitfulness and to indicate to the seminary Spiritual Director that this review has taken place.

Formation Advisor Direction

Each seminarian is expected to meet with his Formation Advisor monthly. In addition to those topics outlined in the section: “Process for the Integration and Faculty Evaluation of Seminarians,” the seminarian is to be involved with his Formation Advisor in an ongoing discussion of issues relating to human formation, his progress in the discernment of his vocation, and his understanding of living a chaste celibate life. As the rector can expect a Spiritual Director to confirm that a seminarian sees him twice a month, he can expect a Formation Advisor to confirm that a seminarian is meeting with him on a regular basis. Care should be taken to ensure that issues of human formation that properly belong to the external forum are not limited to the spiritual direction relationship for their resolution (PPF, 93).

Spiritual Formation Components

New seminarians who have never been in the seminary meet weekly during the Fall Semester with the seminary Spiritual Director for Spiritual Orientation. The seminarian is introduced to the principles and nature of prayer, discernment, spirituality and spiritual direction. He learns how to faithfully meditate and contemplate the word of God and shares his faith experience with the rest of the group.

Those who are in First Theology participate in the Spiritual Practicum. The First Theologians gather weekly in the Fall Semester with the seminary Spiritual Director to learn some of the essentials in Christian Spirituality: prayer, reflection, spiritual reading, and discussion of the things of God. Also included is a Poustinia retreat day.

While the entire curriculum is designed to assist the seminarian in his formation, the seminary offers courses that emphasize the learning and understanding the principles and practices necessary for spiritual growth.

An Introduction to Christian Spirituality informs the seminarian of the way of life in the Spirit of Jesus Christ with particular emphasis on the rules for discernment, vocational love (married and celibate), fidelity and chastity.

In addition to these courses workshops and convocations on celibacy, sexual integration and human development are offered during the school year.

Special Formation Times and Events

While the seminary’s spiritual formation program places an emphasis on personal responsibility, initiative, and individualized direction, the seminary administration also believes that it has a responsibility to see to it that certain issues or topics are treated with regularity for everyone and at an appropriate stage in the seminarian’s development. Such formation takes place in a variety of ways.

- The diocesan Bishop gives of his time to give the seminarians guidance and instruction in diocesan priestly spirituality. He also dialogues with the seminarians on topics of formational interest to him and to the seminarians.

- Tuesday and Friday afternoons are designated as a time when the seminary community pays particular attention to formation issues, meetings, appointments, and prayer exercises.
- The seminarian is required to pray morning and evening prayer in common. Midday Prayer is prayed on Saturday. Night Prayer in common is optional.
- Attend daily Eucharist.
- Participate in daily meditation (in common after morning prayer) and privately throughout the day.
- Make a yearly 5-day retreat with the seminary community.
- Personal retreats and days of recollection with the permission of their Formation Advisor and Spiritual Director
- Spiritual Director's conferences are scheduled every two weeks
- The Sacrament of Reconciliation is available daily and by appointment throughout the week.
- The seminarian attends weekly Tuesday Holy Hour in the chapel.
- Formation Days for the Ministries of Acolyte, Lector and Diaconate are scheduled.
- Spirituality Intensive for first year seminarians includes the Poustinia weekend.
- Afternoons of recollection scheduled during the academic year each semester.
- Daily personal prayer above and beyond the required times of communal prayer should be scheduled by the seminarian and discussed with his Spiritual Director.
- Some seminarians, with permission of the President-Rector, Formation Advisor, and the House Spiritual Director, may participate in the summer program at the Institute for Priestly Formation at Creighton University, i.e., summer seminarian institute or 30-day Ignatian retreat.

Theological Reflection

Like the curriculum, theological reflection serves as a vehicle for spiritual formation. “Theological reflection is critical for practical learning in a formational context. Seminarians perceive how theology and the tradition of the Church shed light on the pastoral situations they experience. Theology is illumined in the process. Academic work and pastoral ministry come to reinforce one another. This mutual interaction also helps seminarians to sense the presence of God in these experiences and to relate their life in Christ to the service of God’s people. Such learning can represent a significant moment of personal integration for seminarians as well.” Group theological reflection occurs regularly during the Internship year.

Peer Review

Because “the duty of fostering vocations falls on the whole Christian community and they should discharge it principally by living full Christian lives” (*Optatam Totius*, 2) and “the candidate himself is a necessary and irreplaceable agent in his own formation” (*Pastores dabo vobis*, 69), the seminarian is afforded the opportunity to play a role in his brothers’ formation as well as to be assisted in his own formation through taking part in a peer review (PPF, 168).

Formation in Prayer

“A necessary training in prayer in a context of noise and agitation like that of our society is an education in the deep human meaning and religious value of silence as the spiritual atmosphere vital for perceiving God’s presence and for allowing oneself be won over by it.” (cf. 1 Kgs. 19:11ff, *Pastores dabo vobis*, 47)

“Prayer should lead candidates for the priesthood to get to know and have experience of the genuine meaning of Christian prayer, as a living and personal meeting with the Father through the only-begotten Son under the action of the Spirit, a dialogue that becomes sharing in the filial conversation between Jesus and the Father.” *Pastores dabo vobis*, 47.

Meditation and Contemplation of Sacred Scripture

“An essential element of spiritual formation is the prayerful and meditated reading of the word of God (*lectio divina*), a humble and loving listening of him who speaks. It is in fact by the light and with the strength of the word of God that one’s own vocation can be discovered and understood, loved and followed, and one’s own mission carried out.” *Pastores dabo vobis*, 47.

“A loving knowledge of the word of God and a prayerful familiarity with it are specifically important for the prophetic ministry of the priest. They are a fundamental condition for such a ministry to be carried out suitably, especially if we bear in mind the ‘new evangelization’ which the Church today is called to undertake. The council tells us: ‘All clerics, particularly priests of Christ and others who, as deacons or catechists, are officially engaged in the ministry of the word, should immerse themselves in the Scriptures by constant sacred reading and diligent study. For it must not happen that anyone becomes ‘an empty preacher of the word of God to others, not being a hearer of the word of God in his own heart’ (St. Augustine, Sermon 179,1:PL 8:966).” *Pastores dabo vobis*, 47.

The Eucharist

“It is fitting that seminarians take part every day in the Eucharistic celebration, in such a way that afterward they will take up as a rule of their priestly life this daily celebration. They should, moreover, be trained to consider the Eucharistic celebration as the essential moment of their day, in which they will take an active part and at which they will never be satisfied with a merely habitual attendance.” *Pastores dabo vobis*, 48.

The Eucharist is central to the life and ministry of the diocesan priest. Through offering a comprehensive spiritual-liturgical formation program, the seminary seeks to foster in the seminarian an appreciation of this reality.

The seminarians’ formation requires that they experience the richer and more developed forms of the liturgical celebrations of the seasons and solemnities of the liturgical year. Because the liturgical life of the seminary shapes the sensitivities and attitudes of the seminarians, it is clear that the way the seminarians experience the liturgy in the seminary will be an example for them on which their future pastoral ministry will be based as well as the foundation for their meditation on and knowledge of the liturgical year. (*Liturgical Formation in Seminaries*, #33)

At Saint Mary Seminary, seminarians are to participate in the daily celebration of the Eucharist. In this way, they “nourish their spiritual life from the two-fold table of Sacred Scripture and the Eucharist” (*Can. 276*) each day and demonstrate the commitment they have given to the worshipping community to which they belong.

Preeminently seminarians share the journey of faith with the People of God through the community’s celebration of Sunday Eucharist.

Seminarians and the seminary community interact with many other individuals and communities as well. Men and women, some engaged in theological education and others in pastoral work, mingle with seminarians in a variety of settings. Some of these contacts are pastoral and ecumenical in nature. Some are personal. Seminarians' continuing contact with their own family and home community should continue to form a significant dimension of their life. All contribute to the overall development of seminarians.

The seminary provides the seminarians with additional opportunities to celebrate the Eucharist in other communities, to exercise liturgical roles and to learn pastoral ministry through the Internship Program and through the transitional Diaconate.

Certain seasonal celebrations, e.g., Christmas, Easter and summer vacation, are occasions in which the seminarians celebrate the Eucharist with a community other than that of the seminary. Usually that community is the seminarian's home parish. There he should enter into the community life of the parish through the service he renders, the liturgical ministry he exercises under the direction of the pastor, and the vocational witness he gives by his presence in and with the celebrating community.

The Seminary also designates some Sundays of the year for the seminarian to participate in the Eucharist as it is celebrated in a particular parish community. That parish may be one with which the seminarian already has some affiliation, such as, a field education assignment. He is to benefit spiritually through being with that community at prayer as he offers a vocational witness through his recognized presence among the faithful of that community.

In addition to the celebration of the Eucharist, the Seminary encourages the adoration of the Blessed Sacrament, and Solemn Eucharistic Devotions each year.

To assist the seminarian with his spiritual-liturgical formation, the seminary offers him the services of a Formation Advisor and a Spiritual Director. The seminarian meets with his Formation Advisor to confirm his commitment to celebrating the Eucharist and to clarify the nature of his commitments to the various communities to which he belongs and is sent to serve. The seminarian meets with his Spiritual Director to facilitate his spiritual growth and vocational discernment in the light of the mystery of faith.

The Liturgy of the Hours

“Through the Liturgy of the Hours, seminarians learn to pray with the Church and for the Church. They unite themselves with the Body of Christ in unceasing praise and petition. This prayer prepares them for their future ministry as priests who pray on behalf of the whole Church. It also cultivates a mind and heart attuned to the whole Body of Christ, its needs, its sufferings, its graces, and its hopes.” See *Pastores dabo vobis*, 48.

Seminarians are to progressively incorporate all of the hours of the Liturgy of the Hours, beginning with Morning Prayer and Evening Prayer, and then the Office of Readings, and finally, the Daytime Hour and Night Prayer. “This entire cycle should be a regular practice of each seminarian at least a year prior to his diaconate ordination.” (PPF, 250). Towards this end the Seminary schedules the celebration of the Hours daily.

The Sacrament of Reconciliation

“It is necessary and very urgent to rediscover within spiritual formation the beauty and joy of the sacrament of penance. In a culture which, through renewed and more subtle forms of self justification, runs the fatal risk of losing the ‘sense of sin’ and, as a result, the consoling joy of the plea for forgiveness (cf. Ps. 51:14) and of meeting God who is ‘rich in mercy’ (Eph. 2:4), it is vital to educate future priests to have the virtue of penance, which the Church wisely nourishes in her

celebrations and in the seasons of the liturgical year, and which finds its fullness in the Sacrament of Reconciliation” (*Pastores dabo vobis*, 48).

Under the guidance of his Spiritual Director the seminarian should come to a deeper understanding and appreciation for the Sacrament of Reconciliation. The seminarian is strongly encouraged to use his Spiritual Director as his ordinary and regular confessor. In the event that a seminarian is in need of the Sacrament of Reconciliation and the seminary Spiritual Director and his regular confessor are not available, he may celebrate the sacrament with a general confessor scheduled by the seminary. Generally, five communal celebrations of this sacrament are planned for the academic year. These present the occasion to remember the divisive nature of sin in the community and the need for corporate reconciliation. Also confessors from outside the seminary are available on a weekly basis.

Devotion to Mary, the Mother of God

Saint Mary Seminary honors Mary, the Mother of God, as its patroness and encourages devotion to Mary, the exemplar of attentiveness and obedience to the Word. Attention is given to the principal Marian feasts and the communal prayer periods occasionally have a Marian theme.

In addition to regularly scheduled communal devotions, seminarians are encouraged to initiate their own gatherings for prayer on a regular or occasional basis. This would seem to be more consistent with the life experience of the diocesan priest. These gatherings may satisfy a variety of interests or needs, such as class unity, charismatic praise, justice and peace concerns, or special devotions.

Retreats

Each year the seminary community spends five days in retreat. All activities, academic, pastoral, and personal are suspended during this time.

Transitional deacons preparing for Priesthood Ordination make a second retreat shortly before Ordination.

Seminarians who are preparing for diaconate ordination make their retreat with the rest of the seminary community at the beginning of the academic year.

Days of Recollection

Periodic days of recollection, either for individuals or groups (classes, prayer groups, theological reflection groups, etc.) are encouraged by the seminary. It is hoped that these days would be a time of spiritual activity, renewing in the participants the conviction of the necessity of a spiritual foundation for every thing that a seminarian is asked to be and do. Such days are especially appropriate prior to installation into ministries and admission to candidacy. The following conditions are to be met:

- Consultation with the seminary Spiritual Director and Dean of Seminarians precedes any planning.
- Plans for a day of recollection should not interfere with class schedules or other community events.
- If a Mass is to be celebrated on the day of recollection, the seminarian(s) will be excused from participation at Mass at the seminary.
- It is desirable that a day of recollection for a group have a priest as a participant.
- Normally, a day of recollection does not include an overnight absence from the seminary.
- Arrangements and costs are the responsibility of the seminarian(s).

Penance and Asceticism

Like private prayer, personal penance and asceticism are matters to be discussed and implemented through spiritual direction. At times, however, on appropriate occasions or in appropriate liturgical seasons the seminary may encourage and foster some corporate experience of ascetical penance or self-denial (See *PPF* 5th ed. Norms 229 ff as an evaluative guide to help the seminarian review the summary behaviors based on the four dimensions that require personal integration into formation).

4. Liturgical Life

“Mother Church earnestly desires that all the faithful be led to that full, conscious, and active participation in liturgical celebrations which is demanded by the very nature of the liturgy. Such participation by the Christian people as ‘a chosen race, a royal priesthood, a holy nation, a purchased people’ (1 Peter 2:9; cf. 2:4-5), is their right and duty by reason of their Baptism.

In the restoration and promotion of the sacred liturgy, this full and active participation by all the people is the aim to be considered before all else; for it is the primary and indispensable source from which the faithful are to derive the true Christian spirit. Therefore, through the needed program of instruction, pastors of souls must zealously strive to achieve it in all their pastoral work.

Yet it would be futile to entertain any hopes of realizing this goal unless the pastors themselves, to begin with, become thoroughly penetrated with the spirit and power of the liturgy, and become masters of it. It is vitally necessary, therefore, that attention be directed, above all to the liturgical instruction of the clergy.

In seminaries..., [seminarians] are to be given a liturgical formation in their spiritual life. For this they will need proper direction, so that they can understand the sacred rites and take part in them wholeheartedly; and they will also need to celebrate the sacred mysteries personally, as well as popular devotions which are animated with the spirit of the liturgy. In addition they must learn how to observe liturgical laws. Thus life in seminaries ... will be thoroughly influenced by the spirit of the liturgy.” (Vatican II, *Constitution on the Sacred Liturgy*, #14, 17)

The Eucharist, the Liturgy of the Hours, the sacrament of penance, and other prayer opportunities form the seminary community into a concrete instance of the Church at prayer. As such, it becomes the proper setting for conversion and priestly formation (*PPF*, 229 ff).

Daily celebration of the Eucharist, the Liturgy of the Hours, and frequent celebration of the sacrament of penance represent essential moments in the Church’s life of prayer and conversion. They themselves require catechesis before they can effectively become central moments of the seminary’s life. Accordingly, liturgical celebrations should be planned and conducted with the greatest of care. Instruction should be given to the seminary community about the role of the Eucharist as it nourishes the life of all Christian communities. Instruction on the history and nature of the Liturgy of the Hours is also essential. (*PPF*, 229a)

The Church’s liturgy holds a preeminent place in the life of the seminary community and in the life of each seminarian. Recognition is given to this fact in the liturgical life of Saint Mary Seminary. In the study of the liturgy, the formation program makes every effort to enable the seminarian to enter more deeply into the Church’s celebration of the Paschal Mystery through theological instruction, mystagogical reflection, and ritual enactment. Moreover, acknowledging that the best form of liturgical catechesis is the liturgy celebrated well, the actual preparation for and celebration of the liturgy seeks to assist the seminarian to be shaped by the richness and values of the Church’s public worship. United with Christ in the power of the Spirit, the seminary community desires to encounter the transforming presence and power of God in its ritual prayer of praise and thanksgiving. It is in this liturgical encounter that the seminarian’s identity will be uniquely formed in “the true Christian spirit” (*Constitution on the Sacred Liturgy*, #14) so as to live Christ’s Paschal Mystery “in such a way that [he will] know how to initiate it into the people entrusted to” him in his pastoral ministry as an ordained priest (Vatican II, *Decree on Priestly Formation*, #8).

The following policies and guidelines are offered so as to promote the liturgical life of the seminary.

Ordinary Liturgical Celebrations

The Eucharist

“The celebration of Mass, as the action of Christ and the People of God arrayed hierarchically, is the center of the whole Christian life for the Church both universal and local, as well as for each of the faithful individually. In it is found the high point both of the action by which God sanctifies the world in Christ and of the worship that the human race offers to the Father, adoring him through Christ, the Son of God, in the Holy Spirit” (*General Instruction of the Roman Missal*, Third Typical Edition, #16). Therefore, daily participation in the Eucharist is an integral and essential element in the life of a seminarian. The celebration of the Eucharist in the seminary should be the source and summit of the community’s life and of the individual’s (*Constitution on the Sacred Liturgy*, #10). By the quality, dignity, and devotion of its celebration, the Mass should enhance each participant’s appreciation of this great act of praise and thanksgiving. In order to help foster and express this spirit, the liturgical schedule provides for the careful preparation of the Eucharistic Liturgy for Sundays, Solemnities, and weekdays.

Sunday Eucharist

“The Church celebrates the paschal mystery on the first day of the week, known as the Lord’s Day or Sunday. This follows a tradition handed down from the apostles and having its origin from the day of Christ’s resurrection. Thus Sunday must be ranked as the first holyday of all.” (*General Norms for the Liturgical Year and the Calendar*, #4)

“As the day of Resurrection, Sunday is not only the remembrance of a past event: it is a celebration of the living presence of the Risen Lord in the midst of his own people. For this presence to be properly proclaimed and lived, it is not enough that the disciples of Christ pray individually and commemorate the death and Resurrection of Christ inwardly, in the secrecy of their hearts. Those who have received the grace of Baptism are not saved as individuals alone, but as members of the Mystical Body, having become part of the People of God. It is important therefore that they come together to express fully the very identity of the Church, the *ekklesia*, the assembly called together by the Risen Lord who offered his life ‘to reunite the scattered children of God’ (Jn 11:52). They have become ‘one’ in Christ (cf. Gal 3:28) through the gift of the Spirit. This unity becomes visible when Christians gather together: ... Therefore, the *dies Domini* is also the *dies Ecclesiae*. This is why on the pastoral level the community aspect of the Sunday celebration should be particularly stressed. ...among the many activities of [an ecclesial community], ‘none is as vital or as community-forming as the Sunday celebration of the Lord’s Day and his Eucharist.’” (Pope John Paul II, *Dies Domini: The Day of the Lord*, #31, 35)

Hence, Sunday is of special importance to the seminary community and requires special preparation.

- This special preparation involves a meeting for the dual purpose of considering various options for the liturgical celebration and reflecting upon Sunday’s scripture readings.
- In order to distinguish Sunday’s Eucharist from weekday celebrations, those preparing the liturgy should strive for greater solemnity. This may be achieved by utilizing some of the following:
 - the selection of more musical options (e.g., hymns at the Preparation of the Gifts and the recessional; appropriate selections sung by the seminary choir; sung ritual texts, like the Penitential Rite, the Gloria, the Eucharistic Prayer, and the final blessing; etc.)

- a lengthier homily than on weekdays
 - a more formal entrance procession, Gospel procession, and recessional
 - the use of various ritual options, such as incense and the sprinkling of holy water
- Those who are assigned by the Directors of Liturgy and Liturgical Music to fulfill particular ministries at the Sunday Eucharist prepare the liturgical celebration.
- These preparation groups normally consist of the priest celebrant, the acolytes, the lectors, and the cantor. Since the college seminary and the theologate ordinarily participate in the Sunday Eucharist together, representatives from both seminary communities serve in these ministerial roles.
- The responsibility for coordinating the various liturgical ministries lies with the priest celebrant. It is his responsibility to make sure that what is prepared is done well and in accordance with sound liturgical principles. It is appropriate then that the one who is to preside at the liturgy presides also in the preparation process.
- The liturgical ministers usually gather on a designed evening which is closest and prior to the Sunday for which the Eucharist is being prepared and on which the seminarians are present on campus and not on an academic break.
- This preparation meeting consists of reflection upon the scriptural texts that will be proclaimed at the Sunday Eucharist and a discussion on the ritual and musical elements of the liturgy. The suggested format is:
 - a brief prayer or shared prayer
 - reading the scripture texts aloud
 - brief period of silent reflection on the texts
 - discussions of the texts, led by the priest celebrant
 - brief discussion of details to which the various ministers may need to be attentive (e.g., liturgical season, art and environment, etc.)
 - discussion on the liturgy's ritual options and hymn selection
- The purpose of the preparation meeting is not to find a theme which will be reflected in the liturgy, but rather to open the scriptures in as fruitful a way as the text permits.
- There is normally only one preparation meeting for the liturgy. After the meeting, it is the responsibility of the liturgical ministers to prepare their various ministries. This means the following:
 - Acolytes: Fulfilling the acolytes' responsibilities in the Vesting Sacristy prior to and after the liturgy (e.g., getting out and putting away vestments, liturgical books, etc.); assisting the sacristans as needed
 - Lectors: Preparing to proclaim the scripture texts by practicing them aloud; preparing the Universal Prayer
 - Cantor: Discussing the results of the preparation meeting with the Director of Liturgical Music; preparing a written list of musical selections (i.e., hymns, acclamations, choir pieces, etc.) that will be sung at Sunday Mass, including where they can be found (e.g., hymnal name)

and hymn number); preparing the numbers on the hymn board before the liturgy; assisting the Director of Liturgical Music as needed for the celebration

- Priest Celebrant: Preparing a homily and other texts particular to his role; marking properly the liturgical books which are to be used at the liturgy; communicating to the sacristans any special ritual needs he may have (e.g., incense, holy water, etc.); assisting the other ministers as needed
- Guests (e.g., family members, friends, parish groups, etc.) are always welcome to participate in the seminary community's liturgical celebrations. It is particularly appropriate for guests to join the seminary community on Sundays.

The Celebration of the Eucharist on Solemnities and Feasts

- Generally during the course of the academic year, the seminary community will be on campus on liturgical days that are designated as Solemnities or Feasts of the Lord, the Blessed Virgin Mary, or saints listed in the General Calendar. According to their order of precedence, some of these days ritually reflect the solemnity of Sunday celebrations (e.g., including the Gloria, the Creed, more musical selections, etc.)
- Ordinarily, liturgical ministers assigned to these days do not gather prior to the celebration of the Eucharist for a preparation meeting.
- If a preparation meeting is needed, this will be determined by either the Directors of Liturgy and Liturgical Music or the Priest Celebrant. When this occurs, the liturgical ministers follow the model of preparation utilized in preparing for the celebration of Sunday Eucharist.
- When no preparation meeting takes place, it is the responsibility of the Priest Celebrant to communicate any special ritual needs (e.g., choice of scriptural texts, use of incense, etc.) to the sacristans and the other liturgical ministers. The Cantor is responsible for choosing appropriate liturgical music with the assistance of the Director of Liturgical Music.
- Occasionally, the Directors of Liturgy and Liturgical Music may ask a Priest Celebrant to consider utilizing certain ritual options during a celebration (e.g., a specific processional option for the Feast of the Presentation of the Lord). Since the liturgy celebrated well is the best form of liturgical catechesis, the intent of such requests is to expose the seminary community to the rich variety of appropriate options available in the Church's liturgy.

Weekday Eucharist

- The majority of Eucharistic celebrations at the seminary are weekday liturgies. The following guidelines should be considered in preparation for these liturgies:
 - Usually the liturgical music is simpler than for the celebration of Sunday Eucharist. It is also normally kept to a minimum. With this in mind, singing the following is normative: the Responsorial Psalm and Gospel Acclamation, the Eucharistic Acclamations, and the Communion Song. The Cantor, in consultation with the Director of Liturgical Music, chooses the musical settings for weekday liturgies. The Priest Celebrant may also offer suggestions.
 - Weekday homilies are generally brief, usually three to five minutes.
 - The Entrance Procession and the Recessional are kept simple.
 - Ritual options, such as the use of incense or sprinkling with holy water, are normally not done.

- The liturgical ministers do not gather to prepare for these liturgies. It is the responsibility of the Priest Celebrant to consult the *Ordo* for the day. The Priest Celebrant and the Cantor should communicate any special needs or concerns to the appropriate liturgical ministers.
- A schedule of liturgical ministers (i.e., Priest Celebrants, Deacons, Lectors, Acolytes, and Cantors) is provided for each academic semester by the Directors of Liturgy and Liturgical Music. The ministers should informally check with one another a couple of days before the liturgy to determine what may be required for the liturgy, especially if the weekday appears as a Solemnity, Feast, or some other special day (e.g., Martin Luther King Day, January 22, etc.).

Liturgy of the Hours

All who participate in the Liturgy of the Hours “are sharing in the greatest honor accorded to Christ’s spouse, for by offering these praises to God they are standing before God’s throne in the name of the Church” (Constitution on the Liturgy, #85). In order to provide an opportunity to share in this honor, the seminary community celebrates Morning Prayer on Mondays, Wednesdays, and Fridays in community and on Tuesdays, Thursdays and Sundays with the Borromeo Community before morning liturgy. Seminarians pray Evening Prayer with the Borromeo community Monday through Saturday. Saint Mary seminarians have the option of joining the Borromeo community for Night Prayer on Monday through Saturday in the east nave of Resurrection Chapel. Certainly, seminarians should already be developing the habit of praying the entire Liturgy of the Hours as a part of their priestly formation.

On particular days of liturgical precedence and on special occasions (e.g., the seminary’s annual Solemn Eucharistic Devotions), the seminary community gathers to celebrate Morning and/or Evening Prayer in a more solemn fashion. Such occasions may require a liturgical preparation meeting. The Directors of Liturgy and Liturgical Music and/or the one who will preside at the Hour will determine whether or not a special preparation meeting needs to occur.

In order to facilitate the preparation and celebration of Morning Prayer and Evening Prayer, liturgical ministers should consider the following guidelines as normative for the seminary community. At the same time, the Presider, Cantor and Lector have the freedom, on occasion, to adapt the celebration in ways that are consistent with the General Instruction on the Liturgy of the Hours.

Guidelines for Morning Prayer and Evening Prayer

Assumptions:

- By presiding at the celebration of the Liturgy of the Hours, seminarians have the opportunity to develop the skills and demeanor necessary for leading God’s People in the official prayer of the Church.
- Ordinarily, at least one psalm text is sung.
- With a familiar model, the liturgical assembly is more capable of entering into a disposition of prayerfulness which the Church’s liturgy intends.
- On Solemnities and Feast of liturgical precedence, the liturgical ministers should adapt the celebration of the Hour in order to recognize the appropriate nature of the day.

Liturgical Space:

- The seminary community usually gathers for the celebration of Morning Prayer in Mary, Mother of the Good Shepherd Chapel. When non-ordained seminarian Presiders and Cantors are ministering at the Hours, they are seating in chairs at the South nave or the head of the main nave, outside of the sanctuary. On more solemn occasions, the community assembles for the Liturgy of the Hours in the main nave with an ordained Presider and Cantor seated in the sanctuary.
- The Presider, Cantor, and Lector fulfill their liturgical roles at distinct and readily perceivable places. The Presider and Cantor stay at their designated chairs. The Lector proclaims the scripture reading and announces the intercessions from the ambo.

Vesture:

- The Presider and Cantor vest in albs. If the Presider is an ordained minister, he also wears an appropriate stole.

Structure and Roles:**The Greeting:**

- All stand
- Led by the Presider
- All bow as the liturgical assembly says: “Glory to the Father, and to the Son, and to the Holy Spirit”

Hymn:

- Led by the Cantor, who determines the appropriate number of verses to be sung

Psalmody:

- All sit
- At least one of the psalms should be chanted using an appropriate psalm tone. The Cantor chooses the psalm tone and leads the chanting.
- The Cantor says or sings the antiphon before and after each psalm and canticle.
- The Presider and Cantor stand for the Psalm Prayers, which are done by the Presider.

Reading and Responsory:

- All sit
- The Lector proclaims the scripture reading and the Responsory from the ambo.
- If Morning Prayer includes a postil, the Lector does the Responsory following a brief period of silence after the postil.

Canticle of Zechariah at Morning Prayer and the Magnificat at Evening Prayer:

- All stand
- Ordinarily, the Canticle of Zechariah or the Magnificat is sung. The Cantor chooses an appropriate psalm tone and leads the singing of the canticle.

Intercessions:

- The Presider introduces the Intercessions.
- The Lector announces the Intercessions from the ambo.
- Generally, the Presider affords the liturgical assembly an opportunity to offer further intercessions by allowing for a brief period of silence before introducing the Lord's Prayer.

Lord's Prayer and Concluding Prayer:

- The Presider introduces the Lord's Prayer.
- The Concluding Prayer, without introduction (i.e., "Let us pray"), follows the Lord's Prayer.

Dismissal:

- The Presider dismisses the liturgical assembly using the appropriate form from "The Ordinary of the Liturgy of the Hours."
- The Presider and the Cantor then leave in silence.

Other Liturgical and Devotional Celebrations

The Eucharist and the Liturgy of the Hours do not exhaust the riches of the Christian liturgy. Christ, our High Priest, comes to us and draws us to himself. The Church community worships the Father through Christ in the power of the Holy Spirit by its official liturgical rites, devotional prayers, and various other forms of celebration. Of particular importance for the seminary community are the celebrations of the Sacrament of Penance and the worship of the Eucharist outside of Mass. Saint Mary seminarians participate in a weekly Eucharistic Holy Hour on Tuesday afternoons, at which time confessors are available for the celebration of the Sacrament of Penance. The seminary community also celebrates various devotional prayers on Tuesdays prior to lunch. Individual classes lead these weekly devotions under the guidance of the house Spiritual Director and the Director of Liturgy.

Special Liturgical Celebrations

Throughout the course of the academic year, various liturgical celebrations require special preparation. Some of these include Ordinations, Admission to Candidacy, the Institution of Acolytes and Readers, Solemn Eucharistic Devotions, the Rite of Reconciliation of Several Penitents with Individual Confession and Absolution, etc. The Directors of Liturgy and Liturgical Music coordinate the preparation for these celebrations with the appropriate seminarian representatives or seminary committees (e.g., Spiritual-Liturgical Life Committee, etc.).

Institution of Acolytes and Lectors, Admission to Candidacy, and Ordinations

Each year Saint Mary Seminary celebrates various liturgical rituals that are specifically associated with formation for priestly ministry. These include the Institution of Acolytes and Lector, the Admission to Candidacy, and Ordination to the Diaconate and Priesthood. The normal schedule is:

- Admission to Candidacy -- During the first year
- Institution of Acolytes -- During the first year
- Institution of Lectors -- During the second year
- Ordination of Deacons -- During the final year

It is the responsibility of the seminarians to avail themselves of these opportunities. One is not eligible for the Order of Deacon until he has been instituted as Acolyte and Lector.

Roles and Responsibilities of Acolytes, Lectors, and Candidates

The instituted ministries are opportunities to commit oneself to the service of the Church. Therefore, they are most appropriate to the seminarian. Formation for ordained ministry as a priest occurs in a developmental fashion with the seminarian ministering in other official liturgical roles first. It is expected then that, once instituted as an Acolyte or Lector ordained as a Deacon, the seminarian will exercise his ministry as a form of service to the seminary community.

Candidacy

One who is accepted as a candidate for ordination must care for his vocation in a special way and foster it. Through his acceptance, he also acquires the right to the necessary spiritual assistance by which he can develop his vocation and submit unconditionally to the will of God.

In the Rite of Admission, the aspirant publicly manifests his will to offer himself to God and the Church, so that he may exercise a sacred Order. The Church, accepting this offering, selects and calls him to prepare himself to receive a sacred Order, and in this way he is properly numbered among candidates for diaconate and priesthood.

The aspirant is to make out his petition addressed to his proper ecclesial superior in his own hand. He should be able to give signs of an authentic vocation and be endowed with good moral qualities and free from mental and physical defects which would prohibit his functioning in the office sought. He should wish to dedicate himself to the service of the Church for the glory of God and the good of human beings. (see Pope Paul VI, Motu Proprio *Ad pascendum*, 15 August 1972)

Acolyte

The Acolyte is appointed in order to aid the Deacon and to minister to the Priest Celebrant in the service of the altar and in other liturgical celebrations. When necessary, the instituted Acolyte distributes the Eucharist as an Extraordinary Minister of Holy Communion. The Acolyte may also, when necessary, be entrusted with publicly exposing the Blessed Sacrament for adoration by the faithful and afterwards replacing it, but not with blessing the people. Finally, the Acolyte will take care in instructing others who will assist the deacons and priests in liturgical celebrations.

The Acolyte should seek to participate in the Holy Eucharist with increasingly fervent piety, receive nourishment from it, and deepen his knowledge of it. He should learn all matters concerning public divine worship and strive to grasp their spiritual meaning and so be an example to all in the Body of Christ. (see Pope Paul VI, Motu Proprio *Ministeria quaedam*, #6)

Lector

The lector is appointed for the reading of the Word of God in the liturgical assembly. Accordingly, one reads the lessons from sacred scripture, except the gospel, in the Mass and other sacred celebrations; recites the psalm between the readings when there is no psalmist; presents the intentions for the Universal Prayer in the absence of a deacon or cantor; directs the singing and the participation of the faithful; and instructs others for the worthy reception of the sacraments.

When necessary, the reader may also prepare others who will read the scriptures in the liturgical assembly by temporary appointment.

So as to fulfill this ministry in a most fitting manner, the reader should make every effort to acquire an increasingly warm and living love and knowledge of the scriptures so as to become a more perfect disciple of the Lord. (see Pope Paul VI, Motu Proprio *Ministeria quaedam*, 15 August 1972, #5)

Guidelines for Ordinations and Institutions into Ministries

The Spirit of the Celebration

It is recommended that the planning and celebration of Institutions and Ordinations be marked by simplicity in the spirit of the following statements:

“The Church encompasses with her love all those who are afflicted by human misery and she recognizes in those who are poor and who suffer, the image of her poor and suffering founder. She does all in her power to relieve their need and in them she strives to serve Christ.” (*Lumen Gentium*, #8)

“The pilgrim people of God experience the call to be poor in the call to be and do for others for the sake of the kingdom. The constant readiness to serve others sets as first priority the love of people over possessions and structures. Each member of the Church has to discern in faith the priorities in the matter of time, energies, skills, money, possessions. In like manner the communities within the Church as well as the Church itself must engage in a similar discernment. Sometimes our priorities are not clear to the people in the Church or to those outside.” (*As One Who Serves*, Bishops’ Committee on Priestly Life and Ministry, National Conference of Catholic Bishops in the United States, Chapter 2, A3, c3)

For diocesan priests, the evangelical counsel to poverty takes on a distinctive meaning: the call to simplicity of life. (Pope John Paul II, *Pastores Dabo Vobis*, 25 March 1992, #30;) ...not disparaging of the world but... [seeing] it in light of freedom and serviceHaving fewer possessions and less burdened by the demands they impose, one can put on more easily the mind and heart of Christ, which give true freedom and perspective.

Specific areas in which the spirit of these statements might be considered in planning and celebrating institutions and ordinations, as well as Masses of Thanksgiving, are as follows:

- a simpler and less expensive celebration more consistent with the Christian concern for the poor and the disadvantaged
- the purchase of such items as chalices, patens, vestments, stoles, invitations, announcements, prayer cards, photographs and flowers
- the planning of receptions, dinners, parties, and other related celebrations

The intent of these recommendations is neither to detract from the festiveness of these events nor to negate their importance for the Diocese of Cleveland. Simplicity need not diminish a sense of joy and celebration. Rather, it can enhance the witness to the Gospel values of service and compassion which are important aspects of the ministries of Acolyte, Lector, Deacon and Priest.

There are indeed other ways in which these challenging statements can be considered and lived. It is the responsibility of all involved, as individual Christians, as faculty, as seminarians, as a community, to examine frequently their lives and hearts in order to discern those ways.

Practical Guidelines

All arrangements for the ordination or institution are to be made through the seminary Rector, Director of Liturgy, Director of Liturgical Music, and the Chief Operating Officer.

Candidates should choose a representative to coordinate the various aspects of the liturgy and make the necessary contacts with the seminary administration.

The candidates for the Institution of Acolytes and Lectors are responsible for preparing the liturgy with the assistance of the Directors of Liturgy and Liturgical Music. A representative from the candidates must contact the Directors of Liturgy and Liturgical Music before beginning to prepare the liturgy.

The liturgies for the Ordination of Deacons and Priests will be prepared by the diocesan Office for Worship. The candidates for ordination will meet with the seminary's Directors of Liturgy and Liturgical Music in order to make suggestions concerning some aspects of the liturgy (e.g., who will serve as liturgical ministers, vesting ministers, etc.).

For the Institution of Acolytes and Lectors, liturgical preparation should be completed one month in advance of the liturgical celebration. For Diaconate and Priesthood Ordination, the Directors of Liturgy and Liturgical Music will initiate any meetings that may be needed in order to prepare appropriately for the ordination liturgies after the candidates have been called to Orders.

Arrangements for any additional instrumentalists, vocalists and instruments are made only by the Director of Liturgical Music. Stipends will be paid by the seminary.

Worship aids for the institution liturgies will be prepared by the Directors of Liturgy and Liturgical Music with the assistance of the seminary staff. The worship aids for the ordination liturgies at the Cathedral will be prepared by the Office for Worship. The worship aids for all institution and ordination liturgies will be paid for by the seminary.

The seminary assumes responsibility for the planning and payment of any floral arrangements. This includes floral arrangements for ordinations celebrated at the Cathedral.

All publicity for ordinations and the institutions of Acolytes and Lectors is handled by the Rector and the seminary business office.

Beyond priest relatives, the seminary only invites pastors, Field Education supervisors, and Spiritual Directors to the Rites of Institution held in Resurrection Chapel. Exceptions are possible, but should be presented to the Rector for discussion by the Administrative Staff. The seminary will be responsible for inviting any priest guests. All priests of the diocese are invited to diaconate and priesthood ordinations held at the Cathedral.

Seminary staff and personnel are welcome to attend all ordinations and institutions held at the seminary.

The number of people who may be invited to a liturgy will be determined by the Director of Liturgy, in consultation with the Rector and the Administrative Staff. The number of guests invited by the candidates will be based upon the number of candidates and available space. For a large group of candidates, some restrictions may have to be made in terms of priests and other guests that may be invited to the seminary.

With the exception of diaconate and priesthood ordinations, the seminary will provide a reception for family, priests, and guests after the liturgy.

5. Intellectual Formation

General Academic Information

The following material includes information of a general nature and faculty policy appropriate to specific areas of the academic program of Saint Mary Seminary.

Academic Year

Saint Mary Seminary operates on an academic calendar of two semesters. Beginning usually at the end of August, each semester lasts for approximately fifteen weeks. A general summer term begins the week after ordination and concludes by mid-August, primarily designed for Master of Arts seminarians. Summer term may offer an occasional accelerated course in an eight-week format or provide opportunities for independent study for seminarians.

Unit of Credit

The unit of credit is the semester hour and is based on the number of 50-minute class periods or equivalent devoted to a particular subject. One semester hour credit is granted for approximately 14 class periods.

Seminarian Credit Hour Load

Seminarians in the M.Div. Program will normally carry a minimum load of 14 credit hours. They are expected to apportion a sufficient amount of study for each credit hour. Master of Arts seminarians carrying at least 6 credit hours (three courses) are considered full-time seminarians. All Doctor of Ministry Seminarians carry four hours of credit a semester, including summers.

Withdrawal and Credit/Audit Change

To withdraw from a course or to change registration from credit to audit or the reverse without penalty, a seminarian must obtain permission from the Academic Dean and then inform the Registrar of the fact before the date published in the school calendar. Failure to attend class or merely giving notice to the instructor will not be regarded as official notice of withdrawal.

Class Attendance

Class attendance is expected in every course in which the seminarians are registered unless they enjoy the privilege of optional attendance. Normally, illness or other sufficiently serious circumstances are the only legitimate reasons for missing class.

In case of absence, the seminarian is responsible for class work, assignments, and/or examinations and must, with personal initiative, ascertain what is expected from the professor.

Quality of Writing

Since creative yet disciplined thinking and clear communication are essential elements of theological and ministerial practice, the ability to write clearly and expressively is an indispensable requirement for any seminarian of Saint Mary Seminary. Applicants must possess suitable competence in English grammar and composition prior to their admission to the seminary. This competence must be demonstrated according to the instruments utilized by the seminary.

In order to ensure that this suitable competence is achieved and maintained, each faculty member will:

- commit him/herself to assist seminarians who need to improve their writing skills. Such assistance may consist of:
 - ♦ providing numerous opportunities for the seminarians to write throughout the course of the semester
 - ♦ providing opportunities for seminarians to discuss their own written assignments with other seminarians, attending not only to content, but to how the paper was written
 - ♦ making written assignments in "stages," requiring the seminarians to submit drafts that will be critiqued and discussed with them by the faculty member and/or other seminarians
 - ♦ asking the seminarians to evaluate their own drafts prior to their discussion with the faculty member
 - ♦ discussing assignments the seminarians have written with a view toward its overall composition, structure, grammar, style and spelling
 - ♦ providing written comments on papers that are clear and explicit
 - ♦ referring seminarians with more serious writing problems to their Formation Advisor or to the Academic Dean, who will in turn assist the seminarian in finding professional assistance.
 - ♦ comparing with other professors their assessment of the writing skills of the seminarians they have in common (This comparison should be ongoing and happen naturally, but in the first year of a seminarian's participation in the program the Academic Dean will facilitate this discussion in a more formal way.)
- commit him/herself to the consistent application and enforcement of the seminary standards and policy on writing

This means including on all course syllabi the following note:

- ♦ "Grading will reflect attention to writing mechanics."
- ♦ Each professor will determine how the grade will be affected and will specify this determination in writing using a rubric in the course syllabus.

While the above refers to all seminarians, special attention will be given to identifying and remedying writing deficiencies in first year seminarians. The seminary provides academic tutorial assistance for seminarians whose primary language is not English, as well as for seminarians who demonstrate writing deficiencies. Normally, seminarians are referred to the tutor through their Formation Advisor or the academic dean. In addition, because writing skills are so important to priestly ministry, priesthood candidates must consistently demonstrate suitable competence in them. Therefore, the absence of such competence becomes a formational concern and is appropriate subject matter for seminarian evaluation.

Breaks during periods of instruction for two and three credit hours

For classes that are two credit hours or more, the instructor is expected to provide a short break. For two credit classes the break is generally taken after the first 50 minutes of instruction and may be extended to no more than *ten minutes*. In a three-credit hour course, the professor may elect to take two short breaks of *ten minutes* or provide one break not to exceed 20 minutes.

Class Assignments

As a general guideline, the amount of work assigned to a seminarian in each course should be weighed to the number of credit hours of the course. For example, one credit hour should have no more than 500 pages of reading and no more than 5-10 pages of writing. For a two-credit hour course, 1000 pages of reading and 15-20 pages of writing is the norm. In a three-credit course, 1500 pages of reading and 25-30 pages of writing may be expected. In any course, reading will vary according to the type and difficulty of text, e.g., biblical commentaries, ritual texts, theology texts, etc. Professors are encouraged to prepare syllabi with these guidelines in mind.

Examinations

Seminarians undergo examinations in all subjects at the end of each semester. At the discretion of the professor, these examinations may be written or oral. Written examinations last a maximum of two hours for each subject and will be scheduled by the Academic Dean. A copy of the final examination questions is to be filed with the Academic Dean; in the case of an oral examination, the professor will advise the Academic Dean of the fact in writing.

Tests may be given at mid-term and/or from time to time during the term at the discretion of the professor although no specific days are set aside for such exams.

Special symposia and colloquia for the Master of Arts and Doctor of Ministry degree programs are scheduled two times each year on specific dates listed in the school calendar.

Grading System

Grade reports are given to the seminarians at the end of each term. Term grades are based on oral and written class work and examinations. The grade received is an evaluation of actual performance and the degree of mastery which the seminarian has manifested to the instructor.

Grades are to be filed with the Academic Dean within seven days after the final examination.

The following grading system is employed:

<u>Grade</u>	<u>Quality Points</u>		
A	4.00		
A-	3.667		
B+	3.333	F	Failure
B	3.00	I	Incomplete
B-	2.667	NR	Grade not reported
C+	2.333	P	Pass
C	2.00	AUD	Audit
C-	1.667	W	Withdrew with permission
D	1.00		
F	0.00		

The following descriptions of the various grading letters serve as an evaluative measure of the professor's assessment of seminarian work. The use of pluses and minuses in the grading scale allows for an accurate evaluation of the seminarian's performance within the range of each letter grade.

A - Outstanding achievement: exceptional aptitude, interest and performance.... 4 quality points

The seminarian has demonstrated a number of the following characteristics: an exceptionally good grasp of the course material; evidence of self-initiated reading; cooperation in course activities; manifestation of exceptional capability and originality; a command of appropriate vocabulary and superior ability to integrate and make associations with other material studied.

B - Good achievement: a significantly higher grasp of the course material which goes beyond the required basic elements. ...3 quality points

The seminarian has demonstrated a number of the following characteristics: a significantly more effective command of the material than is generally required; a demonstrated ability to perceive applications of principles and relate them to other material; work distinctly above the average; investment in extra-curricular work on his own on course material; a personal grasp of principles so they can be discussed with ease.

C - Satisfactory achievement: a grasp of the basic content which enables the instructor to certify the required mastery of the material of the course. ...2 quality points

The following characteristics are usually present: a command of the basic course content and demonstrated ability to make generally correct applications of principles; demonstrated ability to express knowledge intelligibly; the standard performance expected.

D - Poor achievement: a minimal grasp of course content and limited ability to apply principles learned. ...1 quality point

The following may further characterize this level: substandard achievement as related to graduation; the instructor believes the seminarian would not profit materially by repeating the course; the seminarian may advance to course or courses to which the given course is a prerequisite but with dubious prospects of success.

F - Failure: inability to meet minimal requirements as specified by the instructor 0 quality points

- An Incomplete (I) given for serious reasons, such as absence from a final examination because of illness, must also be made up within the time designated in the calendar but there is no restriction on the type of grade to be given.
- An Incomplete (I) not fulfilled within the designated time becomes an "F".
- When seminarians fail a required course, they must repeat the subject. Any failing grade is computed in the cumulative grade average after a successful repetition of the course.

Honor Seminarians

Seminarians whose cumulative point average is 3.50 or above are classified as "Honor Seminarians".

They may be granted, at the discretion of the individual professor, the privilege of optional class attendance so that they may acquire a more thorough knowledge of a subject through independent study under scholarly direction. Where professors judge that an honor seminarian would gain more by class attendance, they may require attendance for a particular lecture, exercise, or the entire course. The seminarian must be present for all announced tests and is held responsible for all class materials and major assignments.

Academic Probation

Master of Divinity Program

At the close of each term, a seminarian is placed on academic probation when the cumulative grade point average is less than 2.00. The seminarian is removed from probation during that term in which the grade average rises to or above the stated value. Placement on, retention on, or removal from probation is noted on the term grade report and the permanent record.

The following rules govern a seminarian on academic probation:

A seminarian who remains on probation for three consecutive terms will be required to withdraw for unsatisfactory performance.

A seminarian who remains on probation for two consecutive terms may choose:

- to continue the regular class hour load and attempt to remove the probation the third term, or
- to reduce the class hour load and lengthen the time of the course of studies

Upon the recommendation of the faculty a seminarian on probation may be presented with one or more of the following:

- may be required to submit a progress report to the Academic Dean
- may have extracurricular activities curtailed, in the case of candidates for the priesthood
- may not be permitted to be admitted to Candidacy, to receive Ministries/Orders, or to enter the internship during that term in which he is on probation
- may be required to lengthen the time of the course of studies

Seminarians who have withdrawn because of academic probation may seek re-admission. To be considered, however, they must demonstrate to the Committee on Admissions that they can do graduate work, usually by successfully completing graduate courses at another school.

Master of Arts Program

At the close of each term, a seminarian is placed on academic probation when the cumulative grade point average is less than 3.00. The seminarian is removed from probation that term in which the grade average rises to or above the stated value. Placement on, retention on, or removal from probation is noted on the term grade report and the permanent record.

The following rules govern a seminarian on academic probation:

- a seminarian who remains on probation for three consecutive terms or upon accumulation of 24 semester hours will be required to withdraw for unsatisfactory academic performance
- a seminarian who remains on probation for two consecutive terms may choose
 - ♦ to continue the regular class hour load and attempt to remove the probation the third term, or
 - ♦ to reduce the class hour load and lengthen the time of the course of studies

Independent Study

The aim of independent study programs is to provide the seminarian with opportunities to pursue a

problem or a project in depth and to obtain academic credit for such study. It is hoped that such studies would encourage originality and enrich the atmosphere of the seminary as a community of learning.

Independent study programs are open only to those who have completed two semesters of study and have the appropriate cumulative average in their degree program. Independent study is not to take the place of a required course in the curriculum and may not be contracted if a course in that area is taught in a given semester. Exceptions to this must be discussed with the Academic Dean.

A maximum of 6 credits will be accepted toward elective requirements. A seminarian should carry no more than 2 credits of independent study in any one term.

Seminarians are required to seek permission from the Academic Dean for independent study. He will provide a list of faculty members available for independent study for each term. Due to course load, a given faculty member may not be available for any independent study program. On the other hand, ordinarily, no faculty member will accept more than two seminarians per semester for independent study without permission from the Academic Dean.

The study project is to be discussed with and approved by the faculty member who will sponsor the project in advance of registration.

At the time of registration, seminarians must register for the independent study just as they would for any other course. At the time of registration, the seminarian is to secure from the Registrar the Independent Study Registration Form, complete, and return it to the Academic Dean within four days after registration.

Final report forms and grades are to be submitted by the faculty member to the Academic Dean at the time final grades are due at the end of the term in which the seminarian is registered for independent study. If the project is not completed at this time, the seminarian will receive the grade of "I" for the project. The usual procedure for make-up work will then be followed.

Courses at Other Institutions

Transfer of Credit

Seminarians who have taken courses at other institutions before application to the seminary should submit all transcripts for review by the Academic Dean. Credit for advanced standing applied to a degree program is based on the following criteria: (1) they have taken graduate level courses from an accredited college or university; (2) the courses transferred are equivalent in description and content to those required in the given degree program and course of study they are matriculating toward; (3) the seminarian has received a passing grade and evaluation from the institution where the course was taken. Seminarians may be required to submit a copy of course syllabi for final judgment by the Academic Dean.

Master of Divinity Program

Saint Mary Seminary regards its M.Div. program of formation and study as a full-time occupation calling for the engagement of all a person's time, talent, and ability during the academic year. Accordingly, no seminarian may enroll for any degree program, course of studies, or program leading to certification at any other institution during the academic year. Because of special needs and interests, a seminarian may enroll at another institution during the academic year for a single non-theological course according to the following provisions:

- There must be prior approval of the Academic Dean.
- No permission will be given to a seminarian with an average below a "B" (3.00).

- Non-credit language courses pursued during free time as a particular interest or hobby do not fall under the above provisions unless a seminarian is under academic probation.

Academic Honesty

Academic honesty is expected of every seminarian involved in the seminary's academic program. The goals and purpose of Saint Mary Seminary and its special relationship to the training of ecclesial leaders demands that seminarians exhibit personal integrity and high ethical standards.

Therefore, unless other sources are appropriately indicated, all material which a seminarian offers for a course must represent only his or her own work. Claiming the work of others as one's own or falsifying materials (e.g., term papers, exams, or reports) can result in failure for the specific assignment or the entire course, as well as suspension or expulsion from the seminary program.

If a teacher determines that academic dishonesty has occurred, a written report of the incident should be made to the Academic Dean, including the action that the teacher has taken in response. The Academic Dean will keep the report in the seminarian's file and may also take further disciplinary action, if it is deemed necessary. For seminarians preparing for ordination, the seminarian's integrator should be informed of the incident.

An appeal by a seminarian should first be made to the teacher in whose course the alleged dishonesty has occurred. If the seminarian is not satisfied with the appeal to the teacher, he or she may appeal to the Academic Dean. If a mutual resolution to the dispute cannot be achieved through the intervention of the Academic Dean, the Dean's own judgment on the matter will prevail.

If the Academic Dean is the teacher involved, the appeal should be made to the Rector and if a mutual resolution of the dispute cannot be achieved through the intervention of the Rector, the Rector's own judgment on the matter will prevail.

Course Evaluation

It is mandatory that every course have a written standardized evaluation from each seminarian which will be distributed during the last 15 minutes of the last class. The evaluations are submitted on a secure website, and verification of completion is sent to the registrar's office either in writing or by e-mail within 24 hours of the last class. Professors do not receive their course evaluations until their grades have been submitted. All field education final reports are submitted to the Coordinator of Pastoral Formation by the last day of class which is scheduled on the Academic Calendar.

ADMISSION POLICIES

Master of Divinity Program

General Academic Requirements

A bachelor's degree or its equivalent from an institution accredited by a regional accrediting association is required for admission.

College courses prior to theological studies should provide the cultural and intellectual foundations essential to an effective theological education. They should furnish the seminarian with the tools of learning proper to an educated person and result in increased understanding of the world.

Admission Requirements for the M.Div. program include:

- at least 12 semester hours of Theology in courses distributed normally over the areas of Old and New Testament History and Literature; World Religions; Catholic Theology; and the Principles of Liturgical and Ascetical Theology
- at least 36 semester hours of Philosophy normally including courses in logic or epistemology,

ethics, metaphysics or natural theology, and the philosophy of the human person and contemporary philosophy

A seminarian with a bachelor's degree must fulfill the *Program of Priestly Formation* requirements of the Propaedeutic and Discipleship Stages.

Candidates for the Roman Catholic Priesthood

Petitioners should understand that diocesan priesthood vocation is a call to service of the local Church that comes from the local Church and, therefore, on-going formation is subject to the scrutiny of that local Church of which the seminary is an integral part.

The petitioner should be open to developments in Church life and practice and be desirous of exercising a leadership role in the Church. They are expected to prepare themselves for a life-long commitment to the priesthood.

Prospective candidates for priesthood who intend to prepare themselves for ordination must be sponsored by a Bishop or a Religious Superior. To the extent permitted by its primary mission, the seminary will make efforts to accommodate candidates for the priesthood from religious communities and other rites.

These applicants must provide, in addition to the documents required of all full time, degree seeking seminarians, Baptismal and Confirmation certificates; Marriage certificates of parents from Church records; character testimonials from the pastor and the administrative official from the school last attended; and letters of recommendation. These applicants are required to provide an autobiography or personal history which includes a vocational discernment statement.

Seminarians from a college seminary are required to have a positive evaluation and recommendation from the seminary faculty. Prior to acceptance, the applicant will be expected to undergo a physical and psychological examinations by professionals approved by the seminary.

Petitions for Candidacy are generally due prior to May 1st. However, deadlines may be adjusted due to late petitions and circumstances unforeseen by the Community of Formators.

Master of Arts Program

While the primary purpose of Saint Mary Seminary is the formation of men for the priestly ministry in the Diocese of Cleveland, the seminary recognizes that its academic program may be of service to seminarians seeking an academic theological degree.

Upon request, prospective seminarians will be provided with a personal application form which should be completed and forwarded to the Academic Dean. As indicated on the application, the applicant must request that an official transcript of credit earned from ALL colleges and graduate schools previously attended by sent directly to the seminary as well as the results from the Graduate Record Aptitude Examination.

Seminarians should make their application to the program prior to the start of the semester they wish to enroll.

Master of Arts Program Prerequisites:

- a Bachelor of Arts degree or its equivalent from an institution accredited by a regional accrediting association
- an undergraduate background supported by undergraduate achievement which would indicate the ability to engage successfully in graduate theological studies (It is most desirable that this background include courses in philosophy and religious studies as well as courses in languages.)
- for those pursuing a double degree program (both the Master of Divinity and the Master of Arts

degrees), completion of at least one year in the Master of Divinity program while maintaining at least an accumulative "B" (3.00) average

Application deadlines are August 1 (prior to Fall admissions); December 1 (prior to Spring admissions). After the application and other records have been received, letters of recommendation may be requested from former professors and others familiar with the applicant's ability and probable performance as a graduate seminarian.

Academic Degree Programs

Master of Divinity Program (M.Div.)

The Master of Divinity (M.Div.) program is the basic program of graduate professional education. The basic sequence of 113 semester hours is organized into 5 general areas: Biblical Studies, Historical Studies, Systematic Theology, Pastoral Theology, and Liturgical/Sacramental Theology. The course sequence is so arranged that there is a progression from revelation to a systematic understanding and application of principles to the mission of the Church as required in parochial ministry.

The program is professional in orientation, yet truly academic in that it demands extensive integrative study and the adequate use of research methods. The seminarian is prepared to carry out ministry in a creative and responsible fashion.

The Master of Divinity degree is the normative degree to prepare men for ordained ministry and for general pastoral and religious leadership responsibilities in congregations and other settings, following guidelines of the Association of Theological Schools. The Master of Divinity Program incorporates the components from *The Program for Priestly Formation*.

Master of Divinity Degree Program Goals Linked to Institutional Outcomes

Saint Mary Seminary and Graduate School of Theology established five institutional outcomes: Christian Discipleship, Formation, Theological Thinking, Communication, and Collaboration that over-arch all three degree programs. These outcomes define our reflective identity and vocation as a seminary and are linked to specific programmatic goals for the Master of Divinity program.

Master of Divinity Degree Program Goals Linked to Institutional Outcomes

Institutional Outcomes	Goals of the Master of Divinity Program
<p>Christian Discipleship 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 worldview that influences actions and interactions</p>	<p>The seminarian:</p> <ul style="list-style-type: none"> ● exhibits a commitment to the Church in its mission, manifested in respect for the Word of God, Tradition and the Magisterium of the Church ● demonstrates an appropriation of the Church's tradition of Pastoral, Liturgical and Servant Leadership ● values the ethical and moral principles of the Christian life

<p>Formation Integrates various components of the program to achieve an authentic renewal of one's mind and heart for personal, professional and ecclesial growth</p>	<p>The seminarian:</p> <ul style="list-style-type: none"> ● develops a disposition and skills for human, intellectual, and spiritual development and pastoral application ● values, integrates, and uses assessment feedback from faculty, Spiritual Directors, field education, and peers ● engages in self-assessment based on the <i>PPF</i> and recognizes the need for ongoing formation ● demonstrates an ability to live a life: <ul style="list-style-type: none"> - permeated by the charge to teach, to sanctify and to govern; - of prayer centered in the Eucharist, the Liturgy of the Hours, and the liturgical cycles - of obedience that is apostolic, communal and pastoral in communion with one's bishop and the - of celibate chastity ● adheres to professional and ethical norms of conduct
<p>Theological Thinking Analyzes and critically responds to the various expressions of Christian faith traditions and presbyterate praxis and uses the insights other fields of study contribute to the understanding of those expressions.</p>	<ul style="list-style-type: none"> ● demonstrates a knowledge of the biblical, historical, systematic, liturgical/sacramental and pastoral theologies of the church ● engages in critical thinking and ministerial practice which includes: <ul style="list-style-type: none"> -engagement in theological research -employment of a variety of theological and pastoral methodologies -analysis of a variety of theological texts and traditions -synthesis of insights from a variety of theological disciplines in light of pastoral situations -evaluation of theological texts and pastoral situations ● engages in theological reflection (formal and in-class)
<p>Communication Uses oral and written communication skills to meet the needs of various audiences. In this process the seminarian utilizes appropriate theological language and develops frameworks in which to express theological ideas.</p>	<ul style="list-style-type: none"> ● demonstrates an ability to read and reflect critically ● demonstrates an ability to speak clearly and meaningfully: <ul style="list-style-type: none"> - preaching, oral proclamation - social-interpersonal communication - articulation of an accurate understanding of the biblical, historical, systematic, liturgical/sacramental, and pastoral theologies of the Church - demonstrates a development of a verbal and non-verbal liturgical presence.
<p>Collaboration Develops and uses personal and interpersonal skills that can enhance the quality of ministry and style of leadership in the service of community building and in the achievement of common goals.</p>	<ul style="list-style-type: none"> ● Participates and engages in a productive way with coworkers in ministry (e.g., pastoral staffs, diocesan structures, ecumenical-interfaith relationships, etc.) ● Appropriately values diverse ecclesiologies, theological positions, cultures and global perspectives and responds with prudence to erroneous positions ● Demonstrates leadership skills to achieve common goals of the community.

Candidates for the Roman Catholic Priesthood

Applicants should understand that the diocesan priesthood vocation is a call to service that comes from the local Church, and therefore, on-going formation is subject to the scrutiny of that local community of which the Seminary is an integral part.

Applicants should be open to developments in Church life and practices to prepare them for a lifelong commitment to the priesthood.

A Bishop or a Religious Superior must sponsor prospective seminarians who intend to prepare themselves for ordination. To the extent permitted by its primary mission, the Seminary will make efforts to accommodate candidates for the priesthood from religious communities and from other rites.

Applicants must provide, in addition to the documents required of all full-time, degree-seeking seminarians, Baptismal and Confirmation certificates; Marriage certificates of parents from Church records; character testimonial from the pastor; and letters of recommendation. In addition, applicants are required to provide an autobiography or personal history, which includes a vocational discernment statement. Seminarians from a college seminary are required to have a positive evaluation and recommendation from their seminary faculty.

The Admissions Committee must consider each applicant, whether from the Diocese of Cleveland, other dioceses or religious communities. Prior to acceptance by the Admissions Committee, each applicant will be expected to undergo physical and psychological examination by qualified professionals approved by the Seminary and appropriate background checks

<p>Communication Uses oral and written communication skills to meet the needs of various audiences. In this process the seminarian utilizes appropriate theological language and develops frameworks in which to express theological ideas.</p>	<ul style="list-style-type: none"> ● demonstrates an ability to read and reflect critically ● demonstrates an ability to speak clearly and meaningfully: <ul style="list-style-type: none"> - preaching, oral proclamation - social-interpersonal communication - articulation of an accurate understanding of the biblical, historical, systematic liturgical / sacramental and pastoral theologies of the Church - development of a verbal and non-verbal liturgical presence
<p>Collaboration Develops and uses personal and interpersonal skills that can enhance the quality of ministry and style of leadership in the service of community building and in the achievement of common goals.</p>	<ul style="list-style-type: none"> ● participates and engages in a productive way with co-workers in ministry (i.e., pastoral staffs, diocesan structures, ecumenical-interfaith relationships, etc.) ● appropriately values diverse ecclesiologies, theological positions, cultures and global perspectives and responds with prudence to erroneous positions ● demonstrates leadership skills to achieve common goals of the community

Applications are generally due prior to June 1st. However deadlines may be adjusted due to late applicants and circumstances unforeseen by the Admissions Committee.

Candidates for the Roman Catholic priesthood are to have access to a vehicle.

Master of Divinity (M.DIV.) Curriculum

Curriculum Requirements: 113 semester hours

Sacred Scripture hours 18

Biblical Hermeneutics	2
<i>Hebrew Scriptures</i>	
Pentateuch and Historical Books	3
Prophetic Literature	2
Psalms and Wisdom Literature	2
<i>Christian Scriptures</i>	
Synoptic Gospels and Acts	3
Pauline Literature & Catholic Epistles	2
Johannine Literature	2
Scripture Area Elective	2

Ecclesiastical History hours 10

Church History I	3
Church History II	3
Area Electives	4

Systematic Theology hours 25

Fundamental Theology	3
God: One and Three	2
The Paschal Mystery	3
Christian Anthropology	3
The Christian Church and Churches	2
Fundamental Moral Theology	3
Christian Sexuality	2
Justice and Christian Moral Life	3
Bioethics	2
Mary and the Saints	2

Liturgical and Sacramental Theology hours 22

Sacramental Theology Hours 14

Liturgical-Sacramental Theology	3
Baptism and Confirmation	2
Eucharist	3
Holy Orders	2
Marriage	1
Penance and Anointing (with practicum)	3

Liturgical Theology Hours 10

Liturgical Preaching I	1
Liturgy and the Art of Ritual	2
Liturgical Preaching II	2

Liturgical Preaching III (Internship)	1
Liturgical Preaching IV	1
Liturgical Preaching V	1
Basic Music Skills	0
Liturgical Leadership	2
Pastoral Theology Hours	32
(including Pastoral Theology and Field Education)	
Pastoral Theology Hours	18
Pastoral Counseling	3
Pastoral Skills for Parish Ministry	1
Introduction to Christian Spirituality	3
Seminar on Spiritual Direction	2
Christian Education Principles and Practice	3
Canon Law I	3
Canon Law II	3
Field Education hours	14
F.E. Parish Ministry Practicum	2
F.E. Pastoral Care of the Sick	1
F.E. Christian Education Practicum	1
Internship at Parish	6
F.E. Social Ministries	2
F.E. Marriage Practicum	1
F.E. Parish Liturgical Practicum	1
Elective hours (General)	6
Total Hours:	113 semester hours
Total required courses:	101 semester hours
Total electives	12 semester hours
(6 area electives)(6 general electives)	

**Portfolio Assessment and Capstone Project
(See Percorso Capstone Portfolio Handbook)**

Seminarians enrolled in the Master of Divinity degree program maintain an electronic academic portfolio for the duration of their studies. The portfolio benchmarks writing skills, performance abilities in preaching and liturgical presiding, and leadership qualities. The portfolio gives evidence of the seminarian’s integration of the human, spiritual, intellectual, and pastoral domains that document his personal growth and development toward priestly ministry.

At the end of each semester, the seminarian posts the required assignment to the portfolio and writes a reflection on the required artifact based on the particular assignment’s criteria. The instructor (or pastoral supervisor) responds to the written seminarian assessment by posting his/her evaluation and constructive comments. The seminarian and his Formation Advisor access this material to discuss areas for growth and identify future learning goals.

The following academic courses are targeted for the portfolio assessment:

First Theology

Fall Semester	TH 330 SC 310 HIS 322	Fundamental Theology: paper Biblical Hermeneutics: final paper Church History I: paper
Spring Semester	LIT 360 LIT 371	Liturgical/Sacramental Theology: final paper that presents the seminarian’s personal spirituality of liturgy and sacraments Oral Interpretation and Proclamation: videotape

Second Theology

Fall Semester	LIT 388 TH 333 FE 360	Baptism and Confirmation: Easter Vigil Project The Paschal Mystery: Self-reflection - how has the seminarian addressed goals from TH 330 Pastoral Care of the Sick: Self-reflection journal
Spring Semester	FE 361 TH 332	Christian Education Practicum: lesson plan, reflection on the lesson Fundamental Moral Theology: paper

Third Theology: Internship Year

- Project in the parish that demonstrates various skills
- Video tape of homily
- Reflection on homiletic style
- Reflection on board input (2 pages)

Fourth Theology

- Required:
- TH 342 Christian Sexuality: presentation or debate
 - Video of homily
 - Seminarian also chooses entries from each of these categories in his fourth or fifth year:
 - History paper that reflects historical methodology
 - Scripture paper
 - Project from LIT 380 Holy Orders, LIT 390 Eucharist, or LIT 389 Penance and Anointing
 - Canon Law case study

Fifth Theology

Required: Reflection on liturgical style
TH 338 Bioethics: paper

Portfolio Capstone Symposium

Toward the end of the first semester of the final year, the seminarian, working with his Formation Advisor, edits his portfolio to create a 20-minute presentation that synthesizes areas of growth and challenge as he completes the degree program. A board comprised of the seminarian's Formation Advisor and two assigned faculty members react to the presentation and engage the seminarian in a guided discussion on questions such as: Where have you seen interplay and integration in the four dimensions of formation? Cite examples from your portfolio. What mentoring do you still need as you prepare to begin ministry? What areas of ongoing formation have you identified in your portfolio synthesis? The board will render a "pass," or "fail" decision on the overall quality of the seminarian's presentation, analysis and responses to questions by the faculty.

Preparation for the Capstone Symposium

During the seminarian's fourth year of theology, under the supervision of his Formation Advisor, the seminarian begins to reflect on his growth in integrating the four domains: human, spiritual, intellectual and pastoral in preparation for priestly ministry. In monthly meetings with his Formation Advisor, the seminarian may begin to prepare for his fourth-year evaluation using the following guided questions. This reflection should be summarized in his written self-evaluation for the formation faculty addressing his qualities for ministry, skills and accomplished goals that can be presented in the external forum as evidence for readiness for priestly ordination. This reflection also serves to begin proximate preparation for the Capstone Symposium for the month of November in his Fifth Year.

The following *guided questions* are categorized by the four dimensions of formation outlined in the *Program for Priestly Formation* which are based on *Pastores Dabo Vobis*. They also include the five institutional convictions and the outcomes for the Master of Divinity Degree Program.

Human and Spiritual Formation

Human formation leads to and finds its completion in spiritual formation. Human formation continues in conjunction with and in coordination with the spiritual, intellectual, and pastoral dimensions of formation. It steadily points to the center, which is spiritual formation. "For every priest his spiritual formation is the core which unifies and gives life to his *being* a priest and his *acting* as a priest" (*Pastores dabo vobis*, no. 45). The basic principle of spiritual formation is contained in *Pastores dabo vobis*, no. 45, and is a synthesis of the teachings in *Optatam totius*: to live in intimate and unceasing union with God the Father through his Son, Jesus Christ, in the Holy Spirit. This is the foundational call to discipleship and conversion of heart. -- *Program for Priestly Formation*, 225

Christian Discipleship

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 worldview that influences actions and interactions.
--*First Institutional Outcome for Master of Divinity Degree (2007)*

Formation

Integrates various components of the program to achieve an authentic renewal of one's mind and heart for personal, professional, and ecclesial growth.
--*Second Institutional Outcome for Master of Divinity Degree (2007)*

The following questions or issues for reflection must be answered in light of that which is treated in the external forum. Matters that are treated exclusively in the internal forum, considered ordinarily only in the context of spiritual direction or sacramental reconciliation, are not to be utilized in discussing what follows.

- In what ways has your engagement in the four dimensions of priestly formation shaped your understanding of and ability to act out of living in intimate and unceasing union with God the Father through his Son, Jesus Christ, in the Holy Spirit?

In preparing your answer, consider the following:

- Give examples of how your theological studies, liturgical and spiritual practices, pastoral assignments, and personal development (e.g., growth in self-knowledge, use of assessment feedback from formation sessions, peer reviews and formation faculty evaluations, friendships, a life of virtue, etc.) have assisted you to *understand* what it means to live in intimate and unceasing union with God and to be able to communicate this understanding to others.
- Give examples of how your theological studies, liturgical and spiritual practices, pastoral assignments, and personal development (e.g., growth in self-knowledge, friendships, a life of virtue, etc.) have assisted you *to act out of* your relationship with God, valuing the ethical and moral principles of the Christian life. In what ways has this acting out revealed or supported a distinctly priestly way of being in comparison to what every Christian is called regarding discipleship and conversion of heart?
- Are you willing to commit yourself to a life of service in the Church's ministry of teaching, sanctification and pastoral leadership?

As an ordained priest, what do you envision yourself building upon from your seminary formation in order to develop further your intimate and unceasing union with God? Give examples in each of the four pillar areas of formation. The *PPF* identifies the seminarian's and the priest's spirituality as being "a spirituality of communion rooted in the mystery of the Triune God and lived out in practical ways in the mystery of ecclesial communion" (PPF, 227).

- How have you developed as "a man of communion" in each area of the four dimensions of formation?
- How has this development specifically assisted you in understanding and living out a spirituality of communion?
- What are the practical ramifications of your spirituality of communion as a baptized member of the Church, as an official minister and representative of the Church, and as an ordained priest of the Church?
- 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.
- Are you willing to adhere to the professional and ethical norms of conduct for ministry?
- 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?

The *PPF* indicates that the spirituality and lifestyle of the priest, who is configured to Christ, Head and Shepherd of the Church, must be conformed to the self-sacrificial path of Jesus (PPF, 228).

- Give examples of how your theological studies, liturgical and spiritual practices, pastoral assignments, and personal development (e.g., growth in self-knowledge, friendships, a life of virtue, etc.) have assisted you to understand the meaning of this self-sacrificial path and to embrace it?
- How is the Paschal Mystery uniquely disclosed in the spirituality of the ordained priest? How has this been evidenced in the development of your spiritual formation? In particular, how has this been realized in the integration of ministry (e.g., pastoral assignments, involvement at your home parish, participation in the life of the seminary community, etc.) and spirituality in your life?
- The *PPF* identifies a number of characteristics and practices that are meant to foster growth in priestly spirituality: the Eucharist, the Sacrament of Penance, the Liturgy of the Hours, spiritual direction, scripture reading, retreats and days of recollection, personal meditation, devotions, apostolic dimensions, asceticism and penance, obedience, celibacy, simplicity of life, reconciliation, solidarity, solitude, and ongoing spiritual formation. These foster growth in the basic dimensions of priestly spirituality that are noted in the previous sections and questions.
- Give examples of how your theological studies, liturgical and spiritual practices, pastoral assignments, and personal development (e.g., growth in self-knowledge, friendships, a life of virtue, etc.) have assisted you to understand, embrace, and utilize the above characteristics and practices in the development of a priestly spirituality?
- Are you willing to live a life of steady prayer centered in the Eucharist, the Liturgy of the Hours and the liturgical cycles?

Intellectual Formation

Intellectual formation is closely related to the other three dimensions of formation. As it develops the gift of human intelligence and so enables it to be in service to one's brothers and sisters in faith, intellectual formation complements and guides human formation. Intellectual formation applies not only to a comprehensive understanding of the mysteries of the Catholic faith, but also to an ability to explain and even defend the reasoning that supports those truths. In this way, it provides those who are being formed spiritually with a knowledge of the Lord and his ways which they embrace in faith. Finally, intellectual formation through the study of theology enables priests to contemplate, share, and communicate the mysteries of faith with others. In this way, it has an essential pastoral orientation.

-- Program for Priestly Formation, 263.

Theological Thinking

Analyzes and critically responds to the various expressions of Christian faith traditions and praxis and uses the insights of other fields of study contribute to the understanding of those expressions.

--Third Institutional Outcome for Master of Divinity Degree (2007)

Communication

Uses oral and written communication skills to meet the needs of various audiences. In this process the seminarian utilizes appropriate theological language and develops frameworks in which to express theological ideas.

--Fourth Institutional Outcome for Master of Divinity Degree (2007)

The academic curriculum should have a discernable and coherent unity.

- Drawing on the portfolio that you have developed over the past three and a half years, discuss how you have mastered and integrated knowledge of the sacred sciences (i.e., specifically Biblical, Historical, Systematic, Liturgical-Sacramental and Pastoral Theologies of the Church).
- How has the study of Sacred Scripture and its interpretation helped you in the task of preaching homilies?
- What evidence can you show of applying appropriate hermeneutical and exegetical methods? (Cite examples from select Scripture courses, projects, papers, homilies as well as professors' comments contained in your portfolio.)
- How have your classes in Church History helped you reflect on the Church's multicultural origins and ecumenical contexts (Cite examples from select historical courses, projects, papers, interviews, as well as professors' comments contained in your portfolio.)
- How has the study of Systematic Theology prepared you for the pastoral duty of evangelization, apologetics and catechesis? How has the analysis of theological texts assisted you in evaluating pastoral situations or engaging in theological reflection? (Cite examples from select Systematic courses, projects, papers, formal theological reflection sessions, or supervisory sessions, as well as professors' comments contained in your portfolio.)
- Moral theology should be taught in a way that draws deeply from Sacred Scripture and Tradition, refers to the natural law and absolute moral norms, and gives consideration to the natural and human sciences. The close link between moral, spiritual and dogmatic (systematic) theology should be evident. (Cite examples from select Moral Theology courses that demonstrate an understanding in the *principles of medical-moral ethics*, *sexual ethics*, and the *social encyclicals of the Church*. (Provide an example for each of these areas using papers, case studies, as well as professors' comments contained in your portfolio.)
- In liturgy, the core should include studies in the theological, historical, spiritual, pastoral and juridical aspects of liturgy. Seminarians must learn to celebrate all of the Church's sacred rites according to the mind of the Church without addition or subtraction. Liturgical *practica* should include the celebration of the Eucharist and other sacraments. . . , introductions to official liturgical books, and the Church's directives for music, art and architecture. (Cite examples from select Liturgical-Sacramental courses, projects, papers, performance enactments, *practica*, homilies, as well as professors' comments contained in your portfolio.)
- How has your study of canon law, especially liturgical and sacramental law prepared you for pastoral ministry? (Cite examples from select Canon Law courses, project case studies as well as professors' comments contained in your portfolio.)

Pastoral Formation

All four dimensions of formation are interwoven and go forward concurrently. Still, in a certain sense, pastoral formation is the culmination of the entire formation process. The aim of pastoral formation – the formation of a “true shepherd” who teaches, sanctifies, and governs or leads – implies that such formation must include several essential elements:

- *Proclamation of the Word* – understands the intersection of God’s Word and human experience through communication skills so that God’s Word can be effectively expressed in preaching and teaching.
- *The sacramental dimension* – appreciates the sacraments as a central part of priestly ministry and how they nourish and sustain God’s people.
- *The missionary dimension* – opportunities to become acquainted with the missionary work of the Church through participation with Catholic Relief Services and the diocesan mission team.
- *The community dimension* – understands that pastoral ministry is primarily directed to a community and then to individuals within that community for care, guidance and leadership.
- *Skills for effective public ministry* – acquisition of certain skills to communicate the faith in clear, comprehensible language with personal integration that enables one to relate to people across a number of different cultures and theological/ecclesial outlooks.
- *A personal synthesis for practical use* – uses field education experiences to link the elements of human, spiritual, and intellectual formation in such a way that they can be put to practical use of others.
- *An initiation to various pastoral experiences*, especially in parishes – experiences pastoral life firsthand with a mentor who gives feedback and provides opportunities for personal synthesis, clarification of motivations and the development of directions for life and ministry through theological reflection and evaluation.
- *Cultural sensitivity* – appreciates the diversity that marks the Catholic Church and society, particularly with ministry to migrants, refugees and ethnic cultures that preserve their identity.
- *Religious pluralism* – sensitivity to the ecumenical and interfaith context that forms a backdrop for life in the United States and for the Catholic Church in this nation.
- *Formation for a particular presbyterate* and a local Church through a cultivation of bonds of affective communion with priests with whom one will serve.
- *The poor* – cultivates a preferential option for the poor, marginalized, sick and suffering within the social contexts and structures that can breed injustice.
- *Leadership development* – learns how to take initiatives and direct a community into action or movement through basic administration skills, continuing education and ongoing formation, management of physical and financial resources, stewardship and evangelization.
- *Cultivation of personal qualities* – collaborates with others in ministry (permanent deacons, men and women religious, lay ecclesial ministers, volunteers, parishioners and diocesan consultative bodies).

Collaboration

Develops and uses personal and interpersonal skills that can enhance the quality of ministry and style of leadership in the service of community building and in the achievement of common goals.

--*Fifth Institutional Outcome for Master of Divinity Degree (2007)*

Based on your own pastoral experiences within your field education assignments thus far, choose three of the above areas highlighted in the Program of Priestly Formation and comment on how these experiences have prepared you for future priestly ministry.

Master of Arts in Theology Program (M.A.)

The Master of Arts (M.A.) degree program is designed for ordained clergy, seminarians, and lay ecclesial ministers to study the basic elements of the Catholic tradition. The primary aim of the program is to foster a personal integration of faith that supports a solid theological foundation in the Roman Catholic tradition.

Seminarians are provided the opportunity to study theology with the depth and breadth of the faith tradition. In addition to core courses, seminarians choose four elective courses in one of the following areas —Biblical, Historical, Liturgical/Sacramental, Systematic, or Pastoral. While there is a specific ministerial thrust to this program, a desire to become a pastoral minister is not required.

The Master of Arts degree is distinct from the Master of Divinity degree that is required of seminarians who are preparing for the ordained ministry and that is oriented to the practice of that ministry.

Master of Arts Degree Program Goals Linked to Institutional Outcomes

Saint Mary Seminary and Graduate School of Theology established five institutional outcomes: Christian Discipleship, Formation, Theological Thinking, Communication, and Collaboration that overarch all three degree programs. These outcomes define our reflective identity, and vocation as a seminary, and are linked to specific programmatic goals for the Master of Arts degree program.

Master of Arts Degree Program Goals Linked to Institutional Outcomes

Institutional Outcomes	Master of Arts
<p>Christian Discipleship 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 worldview that influences actions and interactions</p>	<p>The seminarian:</p> <ul style="list-style-type: none"> ● exhibits an understanding of the Church in its mission, manifested in an appreciation for the Word of God, Tradition and the Magisterium of the Church ● exhibits an understanding of the Christian world view in a variety of contexts ● demonstrates intellectual growth and development resulting from the study of various theological disciplines ● values the ethical and moral principles of the Christian life
<p>Formation Integrates various components of the program to achieve an authentic renewal of one’s mind and heart for personal, professional and ecclesial growth</p>	<ul style="list-style-type: none"> ● develops a disposition and skills for human, intellectual, and spiritual development and pastoral application ● values, integrates, and uses assessment feedback from faculty, Spiritual Directors, field education, and peers ● engages in self-assessment based on criteria for academic growth
<p>Theological Thinking 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.</p>	<ul style="list-style-type: none"> ● demonstrates a knowledge of the biblical, historical, systematic, liturgical/sacramental and pastoral theologies of the Church ● engages in critical thinking which includes: <ul style="list-style-type: none"> ◆ engagement in theological research ◆ employment of a variety of theological and methodologies ◆ analysis of a variety of theological texts and traditions ◆ synthesis of insights from a variety of theological disciplines in light of pastoral situations ◆ evaluation of theological texts ● engages in theological reflection (in-class)

<p>Communication Uses oral and written communication skills to meet the needs of various audiences. In this process the seminarian utilizes appropriate theological language and develops frameworks in which to express theological ideas.</p>	<ul style="list-style-type: none"> ● demonstrates an ability to read critically. ● demonstrates an ability to speak clearly and meaningfully ● articulation of an accurate understanding of the biblical, historical, systematic, liturgical/sacramental and pastoral theologies of the Church ● demonstrates an ability to write with clarity and insight and adheres to standards of academic integrity
<p>Collaboration Develops and uses personal and interpersonal skills that can enhance the quality of ministry and style of leadership in the service of community building and in the achievement of common goals.</p>	<ul style="list-style-type: none"> ● appropriately values diverse ecclesiologies, theological positions, cultures and global perspectives and responds with prudence to erroneous positions ● works well in class projects and discussions

Master of Arts in Theology (M.A.) Program Curriculum

Prerequisites:

- A Bachelor of Arts degree or its equivalent from an institution accredited by a regional accrediting association.
- Suitable test scores from the Graduate Record Examination (GRE).
- An undergraduate background supported by undergraduate achievement, which would indicate the ability to engage successfully in graduate theological studies; it is most desirable that this background includes courses in philosophy and some introductory undergraduate courses in Scripture and Catholic doctrine
- For those pursuing a double degree program (both the Master of Divinity and Master of Arts degree), completion of at least one year in the Master of Divinity program while maintaining at least an accumulative “B” average is required.

Curriculum Requirements: 44 semester hours

Core Courses hours 36
(35 semester hours of core courses)

Biblical Studies hours 10

Biblical Hermeneutics	2
Pentateuch and Historical Books	3
Synoptic Gospels and Acts	3
Pauline Literature and Catholic Epistles	2

Historical Studies hours	6
Church History I	3
Church History II	3
Systematic hours	13
Fundamental Theology	3
Christology	3
Ecclesiology	2
God: One and Three	2
Fundamental Moral Theology	3
Liturgical and Sacramental Theology hours	6
Liturgical-Sacramental Theology	3
Eucharist	3
Elective hours	8
(8 semester hours of elective courses):	
<i>Area Electives</i>	6
(6 hours of course work in one of the following: Biblical, Historical, Liturgical-Sacramental, Systematic or Pastoral Studies)	
<i>General Elective</i>	2
(2 hours of course work outside the seminarian's area of specialization in an elective.)	
Total Hours	44 semester hours
Total core courses	35 semester hours
Total electives	8 semester hours (6 area electives) (2 general electives)
MA Capstone Symposium	1 semester hours

The Master of Arts Symposium

At the completion of all course work, the seminarian is required to select and complete a symposium from one of three formats: a written take-home exam, a developed thesis statement, or a written research paper. The following timeline will guide the seminarian's progress:

- By the end of the Spring semester, one year before intended graduation an orientation to the capstone process is held for possible candidates for graduation in May of the following year.
- The seminarian meets with the intended advisor before the end of the semester. Discuss general themes and research plan for the summer. The advisor can then assess whether or not the

seminarian has sufficient coursework to engage the topic (and recommend work as necessary).

- Seminarians are expected to adhere to the following timeline:
 - Within one month of start of the semester prior to the seminarian's final semester (i.e. one month into the Fall semester for a Spring graduation): the seminarian should secure an advisor, draft a thesis statement, craft major bibliography, and establish the committee. By the end of the fall semester, the seminarian should submit a complete substantial draft of the capstone to his or her advisor. The advisor and two readers review the draft and offer suggestions.
 - Within one month of the start of the seminarian's final semester: the substantial draft must receive approval from the seminarian's advisor and the student's symposium must be scheduled. The symposium can only be scheduled after the seminarian has a substantial draft approved.
 - Symposia should take place no later than March 15 for a May graduation.
 - Failure to follow this timeline will likely result in the seminarian's graduation with the Master of Arts degree being deferred to the following year.

A seminarian may choose his or her format for concluding symposium from **one of two formats**:

Format A:

A developed thesis statement

Part I

The seminarian develops a thesis statement that reflects his or her focused area of concentration. The statement should be composed from the seminarian's course work and demonstrate sufficient integration, insight, research, and theological development.

Thesis statement overview:

- the thesis statement is a 50-word summary paragraph
- the thesis statement reflects one or several theological perspective(s) that is (are) clearly defined with a particular focus
- the thesis statement is supported by a detailed outline
- the thesis statement and outline should not exceed one single-spaced typed page
- the thesis statement has an attached bibliography of sources consulted
- the thesis statement reflects contemporary scholarship, research, personal insight and integration. it represents a composite of the seminarian's critical assessment and thinking within the theological enterprise
- although the advisor is the primary consultant and is responsible for the final approval of the thesis statement, the seminarian is free to call upon other faculty members for assistance and direction

The Preliminary Process - When the Advisor has approved the thesis statement, outline, and bibliography, the seminarian submits these materials to the two Readers. After consultation with the committee, the seminarian schedules the date and time of the symposium with the Registrar.

The Committee evaluates the thesis statement, outline, and bibliography using the following criteria: the seminarian's approach and organization of the topic, the use of salient theological-historical literature, personal integration, and the seminarian's overall creativity in developing and presenting the material. The Committee may meet before the scheduled date of the symposium to shape a strategy for their discussion.

Part II

Presentation Format - During the symposium, the seminarian presents an overview of his/her thesis statement followed by a 50-minute discussion/question period.

Discussion Process - In his/her discussion with faculty members, the seminarian is expected to demonstrate an understanding of theological methodology, an awareness of the important literature-documentation and contemporary scholarship in of the following areas: Biblical, Historical, Systematic, Pastoral and Liturgical-Sacramental Theology. The seminarian demonstrates the ability to integrate theological and pastoral convictions. The seminarian's area of focus must also demonstrate the interdisciplinary nature of the theological enterprise.

Evaluation—The seminarian's thesis outline and oral presentation is given one of three grades: "pass with honors," "pass," or "fail" based on the rubrics for the format and degree program.

Format B:

A written research paper

Part I

The seminarian choosing Format C approaches the Academic Dean three semesters before his or her projected date of graduation (even though course work may not be completed). The seminarian is appointed an Advisor who will mentor the seminarian through the completed project. The research paper's topic evolves from the seminarian's current area of study and does not require research in an entirely new area. The paper is intended to broaden and deepen the seminarian's knowledge and understanding of an already familiar topic.

In order to help the seminarian achieve the objectives for a written research paper, the following format is recommended that:

- The seminarian submits a one-page prospectus with a preliminary bibliography to his or her Advisor.
- The seminarian receives approval of the topic and focus of the paper from the Advisor at least two semesters before graduation. At this time, the seminarian, in consultation with the Advisor, selects two additional faculty Readers.
- In some instances, the Advisor may have the seminarian consult the wider faculty for guidance and assistance.
- The Advisor serves as the writing mentor for the seminarian. Thus, the seminarian should work out a schedule to meet with the Advisor during the course of the semester. It is in the seminarian's best interest to submit drafts of the paper to the Advisor for feedback and direction.

- The paper should be at least 25 pages in length, but not exceed 40 pages.
- The research paper follows the format and style of *A Manual for Writers of Term Papers, Theses, and Dissertations* by Kate L. Turabian (7th Edition).

The Preliminary Process - The seminarian presents the final draft of the paper to the Advisor five weeks before the anticipated date of the symposium. During that time, the Advisor may meet with the seminarian and make minor revisions to the paper. Once the paper is approved, the seminarian in consultation with the Advisor and Readers, schedules the date and time of the symposium with the Registrar. Faculty readers should be given at least two weeks to read the paper. The Committee may meet before the scheduled symposium to prepare their comments for the seminarian.

Part II

Presentation Format - During the symposium, the seminarian is expected to give a 5-minute synopsis of his/her paper. This will be followed by a 50-minute discussion/question period.

Discussion Process - The seminarian may be asked by the Committee to clarify or further develop an area represented in his or her paper. The seminarian will be asked to discuss certain points, areas, or sections within his or her paper, explain his or her theological or historical methodology, and discuss the literature reflected in the bibliography. The seminarian's research demonstrates the interdisciplinary nature of the theological enterprise reflected in the treatment of the topic. The Committee will evaluate the seminarian's overall organization of the paper, the quality of the written work, the development of the topic, and the seminarian's ability to discuss and support his or her written work.

Evaluation - The seminarian's written paper and his/her oral presentation is given one of three grades: "pass with honors," "pass," or "fail" based on the rubrics for the format and degree program.

Protocol for both Formats

All scheduled symposia will be posted on the Faculty and Seminarian Bulletin boards and on the Saint Mary Seminary website [www.stmarysem.edu] with names of committee members, time and location.

The symposium is a public forum. Faculty, seminarians, and invited guests may attend any of the scheduled symposia. The seminarian should notify their advisor of the number of guests expected.

At the symposium, seminarians may use the following resources: (a) the final copy of the work (i.e., the written exam, the thesis outline or the research paper), (b) appropriate resources or materials approved by the Advisor (e.g., a Bible or a theological work by a given author), and (c) in special cases, audio-visual equipment (i.e., PowerPoint) that may enhance the seminarian's presentation.

At the end of the 50-minute symposium, the Committee meets for a short time to discuss and grade the seminarian's overall project. The seminarian meets with his or her Committee after their deliberations to receive his or her final vote, using the degree program rubric:

- When a seminarian's work reflects outstanding integration, exceptional aptitude, excellence and originality both in the written and oral presentations, the Committee may award "pass with honors."
- When the seminarian has demonstrated above average integration, aptitude, and competence in

the respective field, both in the written and oral presentations, the Committee may award the vote of “pass.”

- A seminarian who receives a failing vote by the Committee must reschedule a symposium during one of the next two semesters. The seminarian will have the option to (1) choose a new format for the symposium, (2) change his or her Advisor and have a new Committee appointed, or (3) continue to work with the same format but address concerns and implement recommendations from the previous symposium. A seminarian receives only one opportunity to reschedule a symposium.

Library Services

Philosophy

The goal of the Library is to support the Saint Mary Seminary and Graduate School of Theology in its mission of preparing men for Holy Orders. The Library also collaborates with and serves as a theological resource for Borromeo Seminary, the Permanent Diaconate program, the Pastoral Ministry program, the Continuing Education office, and, more generally, for patrons across Ohio.

In pursuit of its goal, the Library has five primary objectives:

1. to assemble a strong collection of materials adequate to support graduate work in theology at the Masters and the Doctor of Ministry levels
2. to create and provide the tools necessary to allow patrons to efficiently identify and obtain materials required for their study
3. to maintain inventory and circulation control of the collection
4. to provide assistance to patrons in effectively using the Library
5. to provide physical facilities adequate for housing the collection, for the staffing of the Library, and for the creation of a hospitable place to study

The Collection

The Library owns over 80,000 items, making it the largest theological library in northeast Ohio. Its collection of 63,000 books, and 17,000 bound journals emphasizes philosophy (particularly that related to St. Thomas Aquinas), scripture, systematic theology, ecumenism, moral theology, spirituality, pastoral theology, religious education, liturgical theology, canon law, Church history, and patristics.

Periodicals

The Library subscribes to approximately 250 periodicals. Current issues are on display in the balcony. Back issues of the current volume/year can be found in alphabetically arranged boxes behind the display shelves in the balcony. Bound periodicals are shelved alphabetically on mobile shelving in the basement. All periodicals, both current issues and bound volumes, are Library Use Only and may not be checked out.

Microforms

The Library owns a number of resources in microfilm and microfiche format. Notable among our holdings are a complete run of the Catholic Universe Bulletin on microfilm. Also available are a microfilm reader and a film/fiche reader/printer. Please request assistance from the Library staff if you wish to make use of these resources.

Library Tools

The Catalog

The catalog is the primary means by which patrons can locate books within the collection. The catalog is accessible at <http://catalog.stmarysem.edu>. It is also available via a link at the Saint Mary Seminary web site at <http://www.stmarysem.edu>. The catalog can be searched by author, title, subject, keyword, and call number. Search results will include the location of the book, the call number, and the status (such as available, library use only, due on ____, etc.).

The Library is also a member of a consortium of 90 academic libraries in Ohio called OhioLINK. Together, the central catalog of all members offers access to more than 50 million items statewide. Seminarians, faculty, and staff can use the OhioLINK central catalog to find and request materials online, and have them delivered to their home library. The central catalog is accessible at <http://ole1.ohiolink.edu/search/>.

Periodical Indexes

Periodical indexes provide access to the periodical literature. The primary periodical indexes in the Saint Mary Seminary Library are: the ATLA Religion Database with ATLASerials, the Catholic Periodical and Literature Index, the New Testament Abstracts, the Old Testament Abstracts, and the Philosophy Index.

To access these databases, on the Library computers, click on the desktop icon labeled “EBSCOhost SMS databases”. Next, click on the first link labeled “EBSCOhost Research Databases”, then scroll to the bottom of the list to find the five databases mentioned above. Using the checkbox next to each title, you can select one or more databases to search at one time.

Other periodical indexes of interest are available through OhioLINK. From the main OhioLINK site (www.ohiolink.edu), click on the link for “Library Databases”. Of the more than 140 databases available, a few are of particular interest to SMS seminarians:

- Academic Search Complete
- Dissertation Abstracts
- Humanities International Complete
- Religion and Philosophy Collection

These databases include both citations and full-text resources.

Other OhioLINK Resources

From the main OhioLINK webpage, there are other resources available:

Digital Resource Commons – The DRC archives and provides access to a variety of multimedia material, including 3,000 digital educational films and documentaries.

E-Book Center – OhioLINK has a growing collection of over 81,000 e-books covering a wide variety of subjects and including encyclopedias, dictionaries and other reference works.

Circulation

Valid library cards are required to check out books. All library cards expire on the last day of August (as

indicated by the expiration sticker on your library card), so each year patrons will need to revalidate their library card. This is the means by which the Library can collect updated patron information, whether it be a new address, a new phone number, a new email address, etc. Please see a member of the Library staff if you need to update your library card.

The loan period for SMS books is 3 weeks for seminarians, and 90 days for faculty, and books are renewable two times. The loan period for OhioLINK books is also 3 weeks, but 1 week for other formats (CD's, DVD's, etc.). OhioLINK books can be renewed up to four times, but other formats may not be renewed.

If seminarians wish to renew the books they have checked out, they may do so within 5 days of the due date. Earlier than this, the system will respond that it is too early to renew. Later, and the system will not permit it because they are overdue. To renew both SMS and OhioLINK books, visit the SMS catalog, and click on the login button, or go to My Record. Access your record by entering your last name as the username, and your library card number as the password. You will then see a list of items you have checked out, and you can select those items you wish to renew.

All periodicals, both current issues and bound volumes, are "Library Use Only" and may not be checked out.

The Saint Mary Seminary Library follows the policy of confidentiality recommended by the American Library Association. The confidentiality of all patron records will be upheld.

Patron Assistance and Services

Orientation & Bibliographic Instruction

To assist patrons in finding materials in the Library, orientation sessions are conducted for new seminarians at SMS and Borromeo Seminary. Bibliographic instruction sessions are also conducted upon request for other groups, such as the Permanent Deacons, Doctor of Ministry seminarians, or at the request of an individual instructor.

Reference Collection

The reference collection includes books like encyclopedias, dictionaries, or other titles you might consult for information, but not necessarily read from cover to cover. They are designated by the letter "R" at the beginning of the call number. Reference books are non-circulating.

Reserve books

At the beginning of each semester, professors have the option of requesting that books in the circulating collection be moved to their "Reserve Shelf." This transfer temporarily changes the book status to non-circulating or "Library Use Only" to ensure that all seminarians in the class have access to the book, and to prevent the book from being monopolized by a single seminarian. Reserve books can be found by locating the professor's name, and the course abbreviation.

Interlibrary Loan

If there are resources that cannot be located either in the SMS Library or within the holdings of the

OhioLINK consortium, please see the Library staff to request Interlibrary Loan services. While every effort is made to borrow from libraries that do not charge a lending fee, if there is a charge by the lending library, that fee is passed on to the patron.

Facilities

Layout of Library

There are three levels in the Library, the Main floor, the Balcony, and the Lower level or Basement.

On the Main floor you will find our Reference collection on shelves around the walls. Also along the walls are the VHS cassettes and DVDs, and the Reserve books. The other books on this level are primarily biographies, philosophy, psychology, and fiction. (The Library uses the Dewey Decimal classification system, and the books with classification numbers 0 – 199 are found on the Main floor.) The Horstmann collection is also found on the Main floor.

The circulation desk and the public catalog computers are on the Main floor, along with the offices of Library staff.

In the Balcony current periodicals on display, plus previous issues for the current volume. A reading area and study tables are available in the Balcony, as well as the Library's microfilm resources.

The Basement houses the bulk of the Library collection, books with the classification numbers 200 – 999. Bound journals are also in the Basement, as are two computers for seminarian use in composing papers, etc. The Library copy machine is also found in the Basement.

Copy machine

The Library copy machine is located in the basement. Copy cards can be purchased from the receptionist in the Lobby and are available in denominations of \$1.00, \$2.00, \$5.00, \$10.00, and \$20.00. Copies cost \$0.05 each.

Wireless access

Seminarians with appropriately capable laptops have access to a wireless connection in the Library. Please see a member of the Library staff if there are issues connecting.

6. Pastoral Formation

“All four dimensions of formation are interwoven and go forward concurrently. Still, in a certain sense, pastoral formation is the culmination of the entire formation process. “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”;⁴³⁰ therefore “priestly formation must be permeated by a pastoral spirit.” (PPF, 366).

Rationale

- To provide opportunities for the individual seminarian to realistically test out his vocation in the context of the actual pastoral mission
- To develop or to deepen an awareness of the sensitivity, compassion and discernment needed to minister to people of various ages, cultures, temperaments and educational backgrounds.
- To develop the habit of theological reflection as an integrative force in combining theoretical knowledge with pastoral experience.
- To enable students to gain personal confidence (identity and authority) in their becoming pastoral theologians.
- To relate students to a competent supervisory process which will support personal and spiritual formation, critical reflection, shared ministry, and professional competence.
- To develop within students an ongoing self-assessment process, utilizing self-perceptions and critiques from others for the purpose of stimulating further growth.

Goal

“The goal of pastoral formation is to form shepherds of God’s People; this goal requires men who are not self-centered, aloof, judgmental, or self-imposing but instead are characterized by a “serene openness” and capable of listening and collaboration. True shepherds must have a desire to understand the hearts of others and engage in attentive accompaniment.” (PPF, 367)

Program Objectives

To assist the student to grow in awareness of the reality of priestly ministry through:

...experiencing the lifestyle of a diocesan priest(s)

...experiencing the relationships in the life of the priest(s) that is, with other priests, pastoral staff members, parishioners, local ministers, and friends

...experiencing the parish structures of shared responsibility and accountability, that is, working with parish groups, organizations, and lay ministries.

To assist the student toward growth in awareness of his own personal giftedness for the priestly, celibate vocation in the daily experiences of:

- ...time management, stress and conflict in pastoral ministry and his ability to deal with these in terms of his emotional development and personal growth
- ...maintaining a personal prayer life consistent with the demands of pastoral ministry which includes finding personal spiritual nourishment in the liturgy
- ...integrating the gift of celibacy into the pattern of his own life and lifestyle and ministry
- ...opportunities which indicate a healthy attitude toward authority, obedience and accountability
- ...relating to others in a mature relationships marked by trust, dialogue and authentic communication

To assist the student in his ability to give pastoral leadership by...

- ...providing opportunities to integrate the traditions of our faith in response to the actual faith needs of the people he serves
- ...providing opportunities to draw people together for worship relating the liturgical mysteries to the life of the community
- ...providing opportunities for assisting the people in recognizing and using their gifts for the praise of God, the promotion of the gospel, and the social ministry of service, justice, and church unity

To assess the student's potential for further growth and development through...

- ...his interaction with others
- ...his openness to critique from other ministers and parish members
- ...his ability to value and learn from pastoral experience
- ...his ability to see value in patterns of life-long study in the context of ministry and professional development
- ...his ability to appreciate and understand evaluation as necessary for priestly ministry

Components

Seminarians have varying degrees of personal and professional abilities and formal theological training which they bring to a particular elective depending upon their own natural gifts and the years of theology they have completed.

- Seminarians are assigned to a parish or institution not merely to participate in valuable programs that exist there, but rather, to learn specific tasks and responsibilities in defined areas of ministry which correspond to the ten electives listed above.
- Each seminarian concentrates on one content area of learning per semester.
- First year students for the first & second semester are exposed to evangelization in the context of small group faith formation.
- Second year students engage in catechesis in a parochial school setting.
- Third year students participate in a pastoral year assigned to a parish in their diocese.
- Fourth year students are assigned to agencies and institutions which offer direct service to those alienated or marginalized from society in some way.
- Fifth year students are assigned to parishes which provide maximal opportunities for marriage and family life ministry and for the exercise of the diaconate order.
- During the summer of a student's second or third year in the seminary, they can opt for a two week

Summer Field Education placement in El Salvador under the supervision of the Diocesan Mission Team. This Field placement replaces the second semester of student's fourth year Field Education placement.

- Both the student and the supervisor will submit evaluation reports at the end of each semester.

Criteria for Parish Selection

A placement is a learning site. Those parishes and agencies selected to be Field Education placements are known as Teaching Parishes.

- To insure a wider variety of pastoral approaches and experiences, and in order to broaden his knowledge of the diocese a seminarian will not be placed in his home parish.
- Seminarians will be assigned to a different parish or institution each year and preferably to a different locale or region of the diocese to insure a knowledge and experience of different needs, e.g., central city parish, suburban parish, ethnic parish, rural, etc.
- Parishes and institutions are selected whose program offerings as well as supervisory personnel indicate the provision of maximal learning situations. Individual student needs, talents and interests as well as the individual parish or institutional needs are part of this consideration.
- To a great degree, a parish or placement is selected because of the quality of supervision it can provide. While all supervisors are trained through the seminary's Supervisory Training program, some supervisors are selected because of qualifications acknowledged by other accreditation sources, e.g., certified alcoholic counselors, master teachers, etc.
- Placements are made through an examination of each student's work experience profile, evaluations from previous Field Education electives, and a once yearly student interview with the Field Education Department.
- A student is free to request a particular placement. Such requests should be submitted in writing accompanied by specific reasons.
- All placements, both parishes and agencies or institutions, are selected after consulting with the Formation Faculty and with the approval of the Diocesan Secretary for Clergy and Religious and the President-Rector of the seminary.

Financial Responsibility

With the exception of the pastoral internship experience, there are no financial responsibilities incurred by the parish or supervisor to participate in the field education program. Seminarians are responsible for all costs associated with transportation and participation in the program.

Please consult with the Seminary Rector regarding current pastoral internship stipend amounts.

Criteria for Selection

“Pastoral formation depends in great measure on the quality of supervision. To serve as a supervisor of seminarians calls for experience, competence, and generosity. Priests and others who serve as supervisors, mentors, and teachers are an extension of the faculty of the seminary. It is important that this identification with priestly formation become part of the mindset of pastoral staffs that serve to initiate seminarians to pastoral life.” (PPF 5th ed. #240)

Supervision implies that someone oversees the activity of another. Saint Mary Seminary understands supervision to be Pastoral Supervision, an educational enterprise. Pastoral Supervision is meant to empower the learner to live and to function as a minister of the Lord. Pastoral Supervision in Field Education is a learning activity clearly designed to bring the seminarian to: Theological understandings; Ministerial attitudes; Personal maturity; and Professional skills. The implications of such pastoral supervision are to teach the seminarians to ask the right questions as opposed to providing answers for them.

The Supervisor

The supervisor is one who demonstrates competency and dedication in the ministerial act and who serves as a model for one who seeks to learn to live and function as a minister of the Lord, not necessarily for the learner to copy, but to use as a point of departure for developing a unique professional identity.

...who evidences ministerial effectiveness and spiritual depth in his own priestly ministry

...who understands and who supports the goals of priestly formation as established by the Program for Priestly Formation as implemented by the seminary formation program

...who demonstrates a personal willingness to participate in the pastoral internship and who is capable of leading the parish's participation

...who demonstrates a competency in assessing another's gifts for ministry; in affirming strengths for ministry; in citing professional and personal weaknesses

...who is trained in supervisory processes and who has demonstrated effective supervisory skill

...who is willing and competent to participate in a variety of written evaluative assessments relative to a seminarian's formation

...who accepts his authority as an adjunct faculty member and his responsibility in guiding the intern's formation in the parish site.

The Training of Supervisors

Pastoral Supervisors who participate in the Field Education Program are those who have successfully concluded a Supervisory Training Workshop. This training includes the supervisory process itself, the goals and objectives of priestly formation, the integration of theory and practice via theological reflection, the structure of the field education program and the purpose and plan for evaluating student learning.

Supervision is designed to help the student ask the right question and to require that the questions be asked

and not avoided. The "right kind of question" includes those seeking theological dimensions in the field education experience, those asking what really happened in the situation and those inquiring about the student's feelings during that encounter, and those which link the experience with the faith and the tradition of the Church.

Since supervision is not interference with what actually happens, but is to help the student understand what actually did happen, then supervision is accomplished primarily in a reflective way -- the student is led to reflect on his experience in order to understand it and to recognize its meaning. Theological supervision must be concerned with growth and development of the person whose call is to ministerial service.

The student ordinarily sets supervisory agenda, that is, material for discussion in the formal supervisory session, although the supervisor may set it. The student commits to writing a recent experience about which he or she still has feelings or unresolved questions. Such an incident or verbatim may be of a positive nature or a negative experience. This written agenda is presented to the supervisor no less than two days previous to the supervisory session in order to provide both the supervisor and the student with ample time for reflective preparation.

Field Education Requirements

Configuration I

1. Fall Semester: Minister at your assigned parish for approximately 46 hours during the 15 week-semester to prepare, plan, and facilitate a small group faith formation program during the spring semester.
2. Spring Semester: Implement a 10-week small group faith formation program at your assigned parish. Participate each week in various roles of leadership, facilitation, faith sharing, and facilities management.
3. Compose four theological reflections each semester (total of eight for the year) using the online Percorso formation tool. Each reflection should show an integration of the theological methodology covered in class and pastoral praxis.
4. Meet with your supervisor for brief informal supervision and discussion of process during both semesters.
5. Complete all required assignments and end-of-semester evaluations.

Configuration II

1. Seminarians are responsible for teaching six (6) lessons during the Spring Semester. There will be three observation days for each level of education (Elementary, Middle School, and High School), and one final evaluation day.
2. Minister at your assigned school placement once a week with the exception of weeks which include seminary breaks and holidays. The classroom teacher will assign the teaching topics for each week of class. Ordinarily, seminarians follow the weekly curriculum of the assigned classroom. On occasion, deviation from this schedule can be an exception, but this is always the prerogative of the classroom teacher and not an option of the seminarian.
3. Students must follow the published teaching schedule. In the event that a seminarian misses a teaching

assignment, (e.g. illness) he will inform the school immediately and then arrange with the classroom teacher for a make-up class.

4. Appropriate dress is semi-formal (jacket and tie). Seminarians should be addressed as “Mr.” followed by a first or last name.
5. No lesson is taught without a lesson plan. Classroom teachers should receive a copy of the lesson plans on the teaching day. The classroom teacher will write comments on the lesson plan as the teaching act is in progress. This is the source of discussion and critique between the seminarian and the teacher after the lesson is completed.
6. Teacher manuals and handouts are necessary pieces for preparation and instruction.
7. When teaching, please avoid teaching too frequently on your vocational call. Brief introductions are appropriate for the first time a seminarian meets a class, but the focus of the Practicum is to learn to teach the faith as a believer in Jesus Christ, not vocational promotion.
8. Assistance is available to the seminarian; the Principal, the classroom teacher, or the Pastoral Theology instructors will offer whatever aid is needed. Students are encouraged to inquire if help is needed. Groups meetings may be held periodically with the Director of Field Education. These sessions may discuss progress, share questions, and reflect upon the teaching experience.
9. The Director of Field Education and members of the seminary faculty will periodically observe the seminarians teach. This person is in addition to the classroom teacher and Principal.
10. Theological Reflection: Post three (3) reflections selected from each of your teaching experiences in the three grade levels. Reflections should give evidence of competence in theological reflection, ability to integrate feedback, and show growth in ministry (<https://seminary.Percorso.church>). Teachers and supervisors will also have an opportunity to provide feedback on the seminarian’s teaching experiences and reflections.

Pastoral Internship

Human Formation:

1. Live this internship as closely as possible to the life that you would hope to live as a priest. This is a real test to see how you can live out the formation that you have received in the seminary and to continue with ongoing formation.
2. Take your days off and spend time throughout the week with friends, family, and the people that are a support to you. Build in time for exercise and recreation each week.

Spiritual Formation:

1. Attend and pray the Mass daily in addition to the Liturgy of Hours.
2. Spend some time each day before the Blessed Sacrament in gratitude. Pray for the Spirit to enlighten you. It will be very beneficial to reflect daily on the abundant ways that God will use you to bless other people’s lives and be blessed by their presence in your life.
3. Allow your spirituality to be opened, expanded, and deepened by parish life.

Intellectual Formation:

1. Read academic, spiritual, and personal interest books and articles each week.

2. Find a field that you are interested in within the parish and dive into it, read about it, and learn more about from the people.

Pastoral Formation:

1. Discover ways that you can teach, pray with, lead, and be with the people at your parish. Greet people before and after all weekend Masses (appropriately dressed).
2. Don't be afraid to "fail." Try new things, give yourself the freedom to make mistakes and learn from them.
3. Introduce yourself at all Masses your first weekend. Visit the school, parish groups, and events and introduce yourself. Get to know the people. Take opportunities to "waste time with the people of God," especially the poor.
4. Meet six (6) times with your Lay Formation Board (three times a semester).
5. Meet twenty-four (24) times with your supervisor for a formal supervisor session.

Preaching in the Parish Internship

1. Based in the requirements for the course Liturgical Preaching III, interns will preach seven separate Sundays during the pastoral internship.
2. At least a week before the scheduled date for the intern's preaching, he is to meet with the presider of the liturgy at which he will preach. At this meeting the supervisor and intern discuss both the homily which is offered by the supervisor and the preaching which will be offered by the Intern after the post communion prayer.
3. The intern should give a text for the post-communion preaching to the supervisor at least two days before the meeting so that the supervisor has an opportunity to review and reflect on it prior to the date of the scheduled meeting.
4. The preaching should be based upon the principles which have been explored in the Liturgical Preaching courses. It is essential that the homily and the intern'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 intern'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 in light of the liturgy which they have just celebrated.
5. 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.
6. The presider and intern will work together, discussing the text provided and making any changes which seem appropriate.
7. The homily should be limited to 7-10 minutes and the intern's preaching to 5-6 minutes.
8. The intern should be dressed in suit and tie when serving in liturgical roles and/or vested in an alb.
9. Before the preaching event the presider should explain to the parish the special nature of the intern's preaching after communion, identifying it as a part of the service, 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 intern afterwards.

10. Immediately after the preaching the intern should meet with his Lay Formation Board to receive their comments (using the coaching method) on the effectiveness of the preaching.

Pastoral Project:

1. Each intern is asked to participate and reflect upon a specific act of ministry during the course of the internship.
2. In consultation with the supervisor and pastoral staff, seminarians should design, develop, and implement a pastoral project which corresponds to a need in the parish assignment.
3. The project should occur during the internship, though it may be something the parish wishes to continue after the internship has concluded. The pastoral project should:
 - a) Address some specific area of ministerial need in the parish
 - b) Something not currently being done in the parish
 - c) Be developed by the intern through the advice and creativity of the parish staff
 - d) Be coordinated by the intern in regards to advertising, organization and execution
 - e) Be evaluated with the supervisor and staff after the completion of the project
 - f) Be summarized in written form to be submitted with the seminarians final evaluation
 - g) Can also be incorporated into Capstone portfolio

Past Project Sample Ideas:

- Bible study series at lunch for the pastoral staff
- Wedding anniversary celebration for parishioners
- Vocation discussion group
- Women's bible study
- Server Recruitment and Training Program
- Hospital or Nursing Home Faith Formation program
- Weekly parish bulletin article

Pastoral Care

1. Minister at your assigned hospital placement four times during the internship.
2. Meet weekly with your supervisor for brief informal supervision and discussion on issues related to pastoral care of the sick.
3. Post four (4) Verbatim Theological Reflections to Percorso. Reflections should give evidence of competence in theological reflection, ability to integrate feedback, and show growth in ministry.

4. Complete and collect end-of-semester assessments (e.g. self-evaluation and supervisor evaluation) for each semester of study. Assessment is available online through the Percorso program.

Configuration III

1. Minister at your assigned placement for three (3) hours a week with the exception of weeks which include seminary breaks and holidays.
2. Meet weekly with your supervisor for brief informal supervision and discussion.
3. Meet with your supervisor four (4) times during the course of each semester (approx. once every 3 weeks for a total of eight (8) for the year) for a Theological Reflection (Supervisory Session). Reflections should be given to your supervisor at least three days prior to the scheduled meeting.
4. Post each Theological Reflection (Supervisor Session) to the Percorso program along with feedback and reflections that resulted from your meeting with your supervisor. Reflections should give evidence of competence in theological reflection, ability to integrate pastoral feedback, and show growth in ministry.

Vocational Synthesis Stage (Diaconate)

FALL SEMESTER:

1. Minister at your assigned parish for three (3) hours a week with the exception of weeks which include seminary breaks and holidays. Ministry should be focused on sacramental preparation and canonical procedures (baptism, marriage, and annulment ministry).
2. Meet regularly with your supervisor for brief informal supervision and discussion.
3. Post one Supervisor Sessions into the online Percorso tool that gives evidence of your growth and competency in ministry.

SPRING SEMESTER:

1. Parish residency from Saturday through Monday night.
2. At the Seminary during Eucharistic Devotions Weekend.
3. During spring break the deacon may select one free weekend.
4. During Holy Week, be present at your Diaconate Parish assignment from Wednesday through Easter Sunday.
5. Post two Supervisor Sessions into the online Percorso tool.

Preaching in the Parish

1. Based in the Diocesan directives, deacons will preach the homily at their parish assignment once a month.
2. The preaching should be based upon the principles which have been explored in the Liturgical Preaching courses. 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.

3. Immediately after the preaching the deacon should meet with his Homily Board to receive their comments (using the coaching method) on the effectiveness of the preaching.
4. All homilies should be video recorded and posted to Percorso for feedback from instructors, supervisors, peers, and parishioners.

Suggestions for Diaconate Ministry:

Fall Semester:

1. Marriage and annulment preparation
2. Marriage validation preparation
3. Development of Parish Marriage Policy book
4. Reviewing RCIA candidates for potential marriage issues
5. Updating Marriage Register
6. Organizing Marriage Records in Parish Archives
7. Design an Information Night on the Annulment process
8. Working with Pre-Cana Program
9. Working with Couple to Couple Ministry
10. Training individuals to facilitate wedding rehearsals
11. Contacting couples in parish who desire to baptize their children
12. Developing an Anniversary Celebration for couples married 25, 40, 50, 60 years.

Spring Semester:

1. Preaching at Sunday Eucharistic Celebrations
2. Celebrate baptisms
3. Deacon at funerals, wakes, burials
4. Preside at Wedding Ceremonies
5. Deacon 1st Communion Liturgy
6. Assist or lead wedding rehearsals
7. Preside at Prayer Services, Morning & Evening Prayer
8. Marriage Counseling, Individual Counseling
9. Stations of the Cross
10. Work with RCIA Team on Easter Vigil Planning
11. Work with Liturgy Commission on Triduum Planning
12. Parish Registrations

13. Weekend rectory on-call needs
14. Involvement in the School, PSR, Youth Ministry
15. Participate in Staff Meetings and Council Meetings
16. Communion to the Homebound, Hospitals, Nursing Homes

Lay Formation Board | Pastoral Internship

Purpose:

We believe that the people of God in our parishes have unique insights and contributions to offer for the pastoral formation of seminarians. We believe that it is important for the seminary program to utilize the resources and the awareness of the entire community of faith in the supervision of those persons preparing for the ordained and professional ministry.

Rationale:

“Word of God and the Sacraments. Every lay person should openly reveal to them his/her needs and desires with that freedom and confidence which befits a child of God and a brother/sister in Christ. An individual layperson, by reason of the knowledge, competence, or outstanding ability which he/she may enjoy, is permitted and sometimes even obliged to express his/her opinion on things which concern the good of the Church. When occasions arise, let this be done through the agencies set up by the Church for this purpose.” The Lay have a right, as do all Christians, to receive in abundance from their sacred pastors the spiritual goods of the Church, especially the assistance of the 37, The Church, Vat. II.

“In general, there should be developed in seminarians the abilities most appropriate for the promotion of dialogue with people, such as a capacity to listen to other people and to open their hearts in a spirit of charity to the various circumstances of human need.” 19, Decree on Priestly Formation, Vat. II.

“The custom of engaging in apostolic works is a common feature in seminaries today, but the essential role that this endeavor should play in the total educational and formative process has recently been recognized in a fuller way. This dimension of learning through active engagement in the ministry must be seen as an integral part of the total formation of the future priest, drawing from the academic and spiritual aspects and in turn, feeding back into and enriching them. Active pastoral involvement, if carefully designed and properly supervised-an absolute necessity-is just as educational in nature as is classroom work.” 178, Program on Priestly Formation, 1st. ed. NCCB.

Functions:

1. Different insights emerge from different degrees of life experience. These can be provided by a mixed group of laypersons, that is, both sexes, varying ages, different states in life, educational backgrounds, etc.
2. Listening is essential to learning. An intern learns the needs of people by being attentive to how those needs are represented and expressed by members of the Board. Board members are encouraged to make the needs of their parish known.

3. Constructive criticism is offered in a warm, supportive atmosphere by persons who accept the responsibility of participating in the task of priestly formation. Interns hear feedback on their degree of professionalism, the quality of their ministry, their approach to people, the impact of their personality on groups and on individuals, their attitude and behavior as one who is discerning a vocation to priesthood. Such feedback should be both affirming and challenging. The intern seeks to improve himself for the good of God's People and his future ministry. He looks for helpful direction.
4. Lay Formation Board persons act more as companions to the intern as he learns to minister; not as persons who stand in watch and assess. While assessment is integral to their task, it emerges from a mutual journeying, a "walking along with", a helping relationship. This approach allows the intern to receive feedback from those who care about him and his future ministry.
5. All parishioners will not have personal contact with the intern. However, parishioners often offer their reflections about the intern and his ministry. Lay Formation Board member, because of their parish involvement, are often in a position to "hear what others say" and in this way can offer to the intern a fuller expression of what the parish thinks of how he ministers. It is incumbent upon the Lay Formation Board member to sort out and share with the intern ANY information that she or he deems helpful and growth-promoting.
6. The Lay Formation Board relationship with the intern is both helpful and confidential. Only designated parties receive the progress report of growth and development of an intern. Members of a Board accept their responsibility to preserve with integrity any information offered by the intern himself or information offered to them by others.

Evaluation:

Formal critique will be offered to the intern in a modified form through a written evaluation to the seminary faculty who carry the responsibility for the assessment of an intern's progress and development. The process is as follows:

- At the mid-point and the end of the year, each Lay Formation Board member receives an evaluation form which he or she completes. After completion, the intern meets individually with the Lay Formation Board member to discuss the written results. The intern then keeps the document in readiness for the visit of the Director of Field Education.
- When the intern has met with each Lay Formation Board member, the Director of Field Education visits the parish and meets with them for a brief review. The purpose of this visit is for clarification and mutual understanding.
- Lay Formation Board members' evaluations do not stand alone in this process. Their evaluations will be considered along with the evaluations of the supervisor and those of the pastoral staff members and support staff. The combined information of these parties is offered to the evaluating faculty.

Mutual Understandings:

- That people do have and are permitted to have their impressions and perceptions of how ministry is lived out through their ministers. That these perceptions may or may not be accurate

- That it is valid to offer an impression and to dialogue about it for the purpose of determining its validity or the degree of merit it may have
- That no person serving on a Lay Formation Board is expected to “convince” any other member of the board or the seminarian on the validity of the observation
- That such feedback as is offered is for the personal growth of the seminarian and is not a part of the formal evaluation process as conducted by the seminary--it is the responsibility of the seminarian to digest what is offered, to reflect on the feedback offered and then to integrate it into what he already knows about himself. Integration is the responsibility of the seminarian.

Meeting Process:

1. Lay Formation Board meets six times during the internship (three in the Fall, and three in the Spring)
2. Format of the Meeting is two-fold:
 - a. First 30 minutes is devoted to discussion about a timely topic related to church and priesthood issues
 - b. Second 30 minutes is devoted to a group critique of the interns’ personal, ministerial, and liturgical-preaching growth and development.
3. Intern selects a topic for each meeting from the list provided. Reading materials should be supplied to members of the Lay Formation Board in advance of the meeting along with a few questions which would stimulate the discussion for the group. This is an opportunity for the intern to hear firsthand from the Lay Formation Board their feelings, perceptions and understandings about these topics. The intern facilitates the discussion.
4. The 30 minute critique concentrates on the interns’ learning and experience in the parish. The intern assists the Lay Formation Board by suggesting certain questions for their reflection from the list of topics on the next page. Lay Formation Board members are not confined to these specific topics but should make an effort to cover the broad areas of the personal, the ministerial, and the liturgical-presence and homily.

Meeting Topics:

The intern may choose six of the eight topics listed below to be the focus of the discussion for each of his meetings. It is expected that the intern have a relevant article to be distributed to the Lay Formation Board prior to the meeting to aid in the discussion.

1. Celibacy as a Gift for Priestly Service
2. Obedience...to me and my successors. How is obedience lived out in daily practice of the priest?
3. Liturgical Prayer and Personal Prayer in the Life of the Priest
4. Collaborative Ministry: Serving Together: What unites? What divides?

5. The Priests' Relationship To His Parishioners: What unites? What divides?
6. The purpose of the homily: To instruct? To inspire? To direct?
7. The Priestly Lifestyle: Living with and among the People of God
8. Being a Credible Voice to Those Being Served

Preaching Feedback:

- During the year, the intern will offer a post-communion reflection on five separate Sundays.
- Lay Formation Board members are asked to be present at all assigned Sunday preaching events, and to provide feedback to the intern following the celebration.

Assessment in Pastoral Formation

Assessment and evaluation in Field Education is based on the Institutional Outcomes and Objectives for the attainment of the Master of Divinity Degree found in the St 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 for the achievement of a Master of Divinity degree and competency as an ordained Catholic priest. These outcomes also reflect the four areas of formation reflected in the Program for Priestly Formation, 5th 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.

Assessment Tools

Mid-year evaluations are completed through use of Percorso with questions relating to progress over the first fifteen-weeks of ministry.

The end of the year assessment is a comprehensive evaluation of the entire formation year utilizing the questions related to the Institutional Outcomes. Candidates for priesthood should be able to demonstrate growth in these Outcomes during each year of formation.

Rating Criteria

The following indicators will be used for rating:

- 1 = Low Proficiency - little experience in this area and a low level of proficiency, knowledge, or skills.
- 2 = Moderate Proficiency - moderate and inconsistent proficiency with a few documentable examples of knowledge, skill, and application in this area.
- 3 = Growing 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 = 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 Institutional 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
9. Demonstrates an appropriate level of professionalism
10. Shows the ability to self-initiate and prepare and submit materials on time

Writing Theological Reflections (Supervisor Sessions):

The purpose of Theological Reflection (TR) 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. TRs are often 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 TR document 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 in order 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, 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 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. My first day, I was toured around the facility and introduced 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 began to notice 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 the majority of the folks were very ill and frail; many of them were nearing the end of their earthly journeys. We stopped by one room in particular 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 in to 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. 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.

Reflection Questions:

1. When I think about the many expectations people have of their priests, how can I communicate God's love to every person I meet?
2. How does healthy human interaction factor into my life now as a seminarian? Who in my life models Christ's touch that can help me in the priesthood?
3. How can we better communicate Christ's loving touch through words and interactions? What tools or examples should help guide us?

Theological Reflection Grading Rubric

This rubric is based on a 100 point scale.

Means of Assessment	Evaluation Criteria			
	Advanced Critically analyzes at a high level (16-20 points)	Proficient Meets criteria and communicates it well (11-15 points)	Not Yet There Meets some criteria with minimal analysis (5-10 points)	Not There at all Meets few criteria and undeveloped analysis (1-5 points)
Part 1: Description (20 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
Part 2: Theological Reflection (20 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.
Part 3: Integration (20 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.
Timeliness (20 points)	Submits the reflection at least three days prior to the scheduled discussion time.	Submits the reflection less than three days prior to the scheduled discussion time.	Brings the reflection to the scheduled discussion.	Submits the reflection late, or not at all. Misses the scheduled discussion without proper notice.
Attitude (20 points)	Internalizes feedback when appropriate; seeks wisdom	Avoids apology and defensive attitudes; seeks wisdom	Shows a defensive attitude; signs of desiring wisdom	Disrespectful; no apparent desire for wisdom

Harmonious Rectory Living

A. Residence Boundaries

1. private and off-limit rooms; common places
2. common times for getting together; relaxing
3. the need for personal privacy
4. interpreting the “closed door”
5. interpreting the phrase, “this is your home”

B. Care of rooms and/or house

1. cleaning responsibilities
2. laundry
3. use of kitchen; responsibility for other rooms
4. use of meeting rooms; reorganization; refreshment clean-up

C. Meal schedules

1. times for meals
2. notification of absence; who gets informed
3. policy governing inviting guests
4. dietary needs, if any

D. Support Staff Relationships

1. lines of communication; authority; reporting procedures
2. areas of competency; who does what
3. personnel: cook, housekeeper, secretaries, receptionists; maintenance persons, volunteers

E. Rectory Communication

1. staff communication: time, place, method
2. receiving and relaying messages
3. use of telephone; personal and business calls
4. use of postage, stationary, equipment, etc.
5. absence from rectory: who is informed? what method?

F. Visitors

1. house boundaries for...members of your family; seminarian or priest friends
parishioners; other lay friends; females; adolescents or children
2. areas for visiting-groups and individuals

G. Days off and time away

1. day off--from when to when
2. time away from parish--for what reason?
3. Sunday time--away policy, if such exists
4. appropriate evening return time

H. On-Call Responsibilities

1. use of office space
2. counseling or meeting another in need--appropriate time and appropriate place

I. Appropriate dress

1. informally within the rectory setting

2. for a ministerial appointment in the rectory
3. when actively engaged in ministry in the parish setting
4. socializing at a parish function
5. representing the parish in other settings
 - hospital and nursing home ministry
 - funeral home visitation

J. Keys

K. Gifts and Stipends

1. use of parish moneys for ministry
2. personal monthly stipend stipulated by the seminary
3. Seminarians are prohibited from soliciting money from the Pastor, staff, or parishioners. Contact the Rector if you are experiencing financial needs.

L. House Responsibilities

1. rectory and plant security
2. lights
3. windows
4. maintenance of the common rooms in the rectory
5. share in the common priest routines around the house, e.g. banking, etc.

M. Health Needs

1. medications under doctor's orders
2. current health status

N. Use of alcohol

1. parish policy/rectory policy
2. parish functions or socializing with parishioners

O. Socializing with Parishioners

1. dinner invitations to parishioners' homes
2. other recreational invitations, e.g. golf, tennis

P. Confidentiality--conversations relative to rectory and parish

Q. Common Prayer

1. diversity of style within rectory
2. communal prayer
3. private prayer
4. time
5. daily Eucharist

Possible Challenges in the Parish Setting:

- 1) Time management and personal scheduling coordinated with ministerial scheduling
- 2) Articulation of church teaching-lack of personal confidence; theologizing “on one’s feet”
- 3) Handling stress and frustration in an appropriate way and in appropriate forums
- 4) Maintaining personal spirituality in the new setting
- 5) Making personal spirituality the norm for communal setting
- 6) Knowing the expectations of others-issues of personal authority with staff
- 7) Taking initiative and acting creatively; accountability
- 8) Confrontation and conflict management
- 9) Ministerial ethics and confidentiality
- 10) Professionalism in clothing and behavior.
- 11) Liturgical decorum-dress, practice, demeanor
- 12) A sense of appropriate hospitality with individuals and groups
- 13) Self-care-exercise, recreation, etc. in an appropriate time allotment
- 14) Differences in Ecclesiology among staff-dealing with theological diversity
- 15) Differences in lifestyles among priests and religious
- 16) Personal family issues
- 17) Fear of evaluation; priesthood as a public act and a public commitment
- 18) Vocation discernment - “Will I be happy serving people for the rest of my life?”
- 19) Liturgical practice-norms, guidelines, legitimate options, pastoral sensitivity

6. Assessment of Seminarians

Because education and growth are gradual processes, continuing assessment 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 that they can change and correct what is inappropriate and develop in those areas in which they may be weak. Such assessment is primarily the responsibility of the seminary faculty. The faculty should also involve the seminarians themselves, their various supervisors, and either directly or indirectly, religious and lay co-workers and those to whom the seminarians have ministered (PPF, 164).

The seminary is responsible for the continuing assessment of seminarians regarding their progress in priestly formation and must detail the expectations and procedures for the assessment process (PPF, 159, 164).

In the written assessment reports received from the seminary, the diocesan bishop or religious ordinary will look for the following qualities in candidates for Sacred Orders as outlined in the *Program of Priestly Formation*.

The Purpose of Assessment

These citations from the *Program of Priestly Formation* are indicative of the Church's concern that its priests be well prepared to assume the office of priesthood -- both as a unique person and as a professional minister. They also indicate that the primary responsibility for carrying out the work of priestly formation and evaluating its progress in individual candidates rests upon the Diocesan Bishop, the seminary faculty, and the seminarian himself.

Accordingly, Saint Mary Seminary undertakes a program for the continual assessment of seminarians for the priesthood that is based upon the general law of the Church and the directives of the United States Conference of Catholic Bishops. This program is structured with the following objectives in view:

- For the Diocesan Bishop: to provide annually for him, information and direction in order to assist him in determining the readiness of a candidate for promotion to the next level of preparation or to Sacred Orders.
- For the seminarian: to provide assistance to him in assessing the presence or absence of a call to the ordained ministry; to provide the information and direction he needs to assist him in determining the level of his development relative to ordained ministry: i.e. the presence or absence of the potential to continue to develop the qualities necessary for ordained service in the Diocese of Cleveland; his strengths and his weakness.
- For the seminary faculty: to provide the necessary information so that the evaluating faculty may validate the presence of a call to the ordained ministry in a particular candidate; to provide these faculty members with the information and direction they need to assist them in their task of identifying the relevant concrete factors and functions which should be present in a man at a particular stage of his preparation for ministry and of determining their presence or absence in a particular candidate; to assist the faculty by facilitating and enhancing their effectiveness in promoting in the seminarians the proper development of characteristics and qualities which are appropriate to the diocesan priest.

The seminary program, seen in its entirety as a program for priestly formation, is a process which seeks to facilitate in the seminarian a change and a development of beliefs, attitudes, feelings, behaviors, and behavioral tendencies.

The integration and evaluation processes of the seminary program are meant as a tool to monitor this growth and development in the seminarian. In order to achieve these goals and objectives, each component of the integration and evaluation program must be characterized by candidness, objectivity, responsibility, and a willingness on the part of each person to stand behind his or her evaluation. The components of the program include the ongoing integration dialogue, the seminarian's self-evaluation, internal forum evaluation, faculty evaluation, peer evaluation, and the Diocesan Bishop's evaluation. Each of these components are specified and explained below.

Responsibility for Integration and Assessment

In the Internal Forum

The Spiritual Director

Each seminarian has his personal Spiritual Director. He may be the Spiritual Director appointed to the seminary or one chosen by the seminarian from a group of priests of the diocese who have been selected for this purpose by the seminary's Spiritual Director in consultation with the faculty and the Diocesan Secretary and Vicar for Clergy and Religious, and with final approval of the Bishop. Ordinarily new seminarians are assigned to the house Spiritual Director.

The relationship between the Spiritual Director and the seminarian is safeguarded by professional secrecy and confidentiality which fosters an atmosphere of trust and openness. The Spiritual Director will not divulge to anyone anything about the seminarian which he learns from these consultations and is not personally involved in the evaluation process in the external forum. At the invitation of the seminarian, his personal Spiritual Director may attend the evaluation session as an observer. The seminary Spiritual Director may observe evaluation sessions so as to facilitate his work in the seminary community. Through various counseling techniques and the process of spiritual discernment the Spiritual Director and the seminarian together monitor the seminarian's suitability for the Catholic priesthood.

If the Spiritual Director is not that of the seminary, he will work closely with the seminary Spiritual Director who is responsible for the total program of spiritual formation. He will receive from the seminary's Spiritual Director necessary information and official documentation on the role and duties of the Spiritual Director of seminarians.

Confessors

The spiritual formation of the seminarian should include the regular celebration of the Sacrament of Reconciliation. The celebration of the Sacrament is the responsibility of the seminarian and should be encouraged by the Spiritual Director. The Spiritual Director and confessor need not be the same person. The annual retreat and periodic communal celebrations of the sacrament afford the seminarian the opportunity for an alternate confessor in the spirit of canon 240. Also, there are confessors present every weekday during Holy Hours.

In the External Forum

The President-Rector

In accordance with Canon 260, the first authority in the seminary is vested in the President-Rector. It is incumbent upon the President- Rector to make the prescribed canonical investigation concerning the fitness of the candidate to Orders. Further, he not only puts at the disposal of the bishop the information he has gathered concerning the fitness of the candidate, but "he shall give his judgment or opinion as to the character and disposition of the candidate. This judgment will certainly be entitled to great weight, since it is presumed that the Rector is more likely than anyone else to give a correct judgment about the seminarian." (Canon Law Digest I:467)

The Evaluation Faculty

At Saint Mary Seminary, those diocesan priests who are members of the Community of Formators meet annually for the evaluation of each seminarian. Others, by virtue of contact with seminarians and by appointment of the President-Rector, may serve on the Evaluation Faculty.

The Dean of Seminarians

Since he is responsible for the disciplinary order of the seminary it is presumed that he will have a greater knowledge of this aspect of the seminarian's life. Hence, his observations and opinions on a given seminarian will carry a correspondingly greater weight within the faculty evaluation session.

Pastors and Pastoral Supervisors

At the end of each summer vacation period, the pastor of each seminarian will submit to the President-Rector his observations of the conduct and character of that seminarian. These observations may be presented to the faculty evaluation session at the discretion of the President-Rector.

These pastors are also invited to attend the evaluation session for their seminarian-parishioner. While they do not have an official part to play in the evaluation process, they are invited to make any remarks which they might deem to be of help to the faculty.

Reports from the seminarian's pastoral supervisor are presented during the evaluation session by the Coordinator of Pastoral Formation. These reports are of special value in considering the seminarian's aptitude for parish ministry.

Because of the special nature of the Pastoral Internship Experience, supervisors for this experience are invited to be present for the evaluation of these seminarians and to give orally any observations or clarifications they deem appropriate at the time. In addition, extensive written reports and summaries of oral interviews conducted by the Coordinator of Pastoral Formation from the Intern's co- workers are made available to the evaluating faculty (PPF, 169).

The Diocesan Bishop

Since the Diocesan Bishop bears the final responsibility for a seminarian's advancement toward Holy Orders it is essential that he be informed as to these candidates. For the seminarians at Saint Mary Seminary the bishop receives information from the President-Rector which reflects the faculty evaluation and recommendations as well as his own. This is usually done when the Rector submits to the bishop the petitions of the seminarians for ministries, candidacy, and Orders. On occasions when there arise special concerns for a particular seminarian the President-Rector will inform the bishop as the situation warrants. In any case, the bishop will communicate his evaluations and decisions to the President-Rector who will, in turn, communicate them to the seminarian and faculty.

The Integration Process

By "integration" is meant the appropriation of the fruits of various formation domains - spiritual, intellectual, pastoral, human - according to the needs of each seminarian and its subsequent manifestation in the changed behavior, attitudes, knowledge, skills, etc., of the seminarian.

Additionally it means recognizing how one aspect of the formation program influences and is influenced by another aspect and the capacity to make that interrelatedness of the program work positively for one's personal development. The responsibility for presenting formation opportunities to the seminarian lies with the seminary faculty. The work of this integration lies with the seminarian himself.

This integration is expected to flow from an ongoing and regular dialogue between the Formation Advisor (a priest) representing the whole faculty and the seminarian. The Formation Advisor holds out to the seminarian the goals and objectives of the seminary program as a whole as well as a vision of the diocesan priest and priesthood in the contemporary Church and world. In turn the seminarian draws from the various aspects of the formation program what enables him to realize those goals and vision in his life. Since integration is viewed as overall development of a seminarian in all aspects of human growth, the Formation Advisor should be comfortable in inquiry and discussion on all levels of development. These levels include personal, emotional, spiritual, intellectual and social.

Seeking to both challenge and affirm, the Formation Advisor brings to the seminarian his or her own observations as well as the reactions, clarifications, corrections, and concerns of the rest of the faculty. It is expected that any faculty member who has a concern or commendation about a seminarian see that seminarian directly and also discuss the concern or commendation with the seminarian's Formation Advisor. This should insure ongoing and effective integration.

- At the beginning of the formation year the Rector and Vice Rector of the seminary will see that each seminarian is assigned a priest who will serve as that seminarian's Formation Advisor. Unless a change is requested by the seminarian or the Formation Advisor, he will work with the same Formation Advisor throughout his participation in the formation program of the seminary.
- It is the responsibility of the Formation Advisor to utilize any seminary reports on the seminarian as well as any information that the seminarian may provide for him, e.g., medical or psychological reports, supervisory reports, the reports of pastors or other parish priests, peer evaluation, and any information the Spiritual Director might provide through the seminarian.
- It is the responsibility of the seminarian to contact his Formation Advisor and the expectation is that both parties will commit themselves to meeting within the first three weeks of the school year. Together they should consider the seminarian's personal needs relative to his personal growth and professional development in the light of his time in the seminary.
- This initial meeting is to help the seminarian formulate some specific growth goals for himself for the present school year; these are ordinarily based upon the specific criteria for evaluation listed further on in this section. Finally, they should mutually set a schedule of meetings according to the seminarian's needs so as to monitor progress in the goals that have been set and to discuss other issues as they arise in the course of the year. Circumstances may require a meeting between Formation Advisor and seminarian to take place apart from those agreed upon so as to handle an immediate issue.

- For seminarians who are entering the Pastoral Internship the Formation Advisor will work out with the seminarian before the Internship growth goals which might be addressed during the Internship. The seminarian is to be encouraged by the Formation Advisor to share these goals with his Supervisor so as to make the most of the Internship experience. The continuance of the Formation Advisor/Advisee meetings at regular consistent intervals is essential since this year, more than any other, is the time when balancing values and considering options takes place.
- The seminary administration recognizes that, for any number of reasons, the relationship between the Formation Advisor and a particular seminarian may become counterproductive. When this happens, either the seminarian or the Formation Advisor may request that a change be made. It is expected that the Formation Advisor and the seminarian have mutually assessed the situation. One or the other will then inform the seminary rector of the matter. He, in turn, will discuss the matter with both parties and assign a new Formation Advisor as the case warrants.

The Assessment Process

Introduction -- An Overview

“The annual evaluation should include a well-founded judgment concerning the suitability of the seminarian for advancement to the next year or stage of formation. The evaluation report should be detailed. The qualities listed in Canon Law for promotion to Holy Orders are considered at each stage of advancement: integral faith, right intention, requisite knowledge, good reputation, integral morals and proven virtues, and the requisite physical and psychological health. The evaluation should provide a judgment of the seminarian’s aptitude for priestly life and ministry as well as an estimation of his capacity to lead a chaste, celibate life. The seminarian’s current stage in formation should be considered in assessing his readiness for advancement. The individual benchmarks pertaining to each stage are to be considered and applied, according to the principle of gradualism, at each stage of formation (PPF, 171).

Each year the evaluating faculty evaluates each seminarian. Evaluations are scheduled so as to allow each faculty member time to reflect on his or her own experiences of each seminarian, and to reflect on the seminarian's self-evaluation; to share these reflections with the seminarian in a faculty forum; to listen as other faculty members share their reflections; to assess all the information and input; and finally, to make a recommendation as to the seminarian's continuance in or dismissal from the seminary program. This judgment is based on the sufficiency of demonstrated progress in formation for priestly ministry proper to each stage of the program. Time is also allocated for the communication of these results to the seminarian and to permit a re-evaluation session if the seminarian should request it.

“The content of the annual evaluation must be communicated to each seminarian with a signed acknowledgment of having reviewed the evaluation” (PPF, 172).

The Written Self-Evaluation

In view of the annual evaluation, the seminarian should present his Formation Advisor with a rough draft of his personal self-evaluation at least three weeks prior to the scheduled evaluation or on the due date indicated on the seminary’s general calendar. This self-evaluation should include his growth goals and his evaluation of his achievement in these areas based on the areas and characteristics desired in the candidate for the priesthood today. In writing this self-evaluation the seminarian should make use of the data he has received from other sources available to him, e.g., supervisory reports, portfolio feedback, achievement of specific formation goals, peer evaluation, etc. This rough draft will be the basis of discussion between himself and his Formation Advisor. In cases where the faculty has a particular concern about a seminarian, the Formation Advisor should

make this known to the seminarian as soon as possible so that he will have sufficient time to respond to the concern and to reflect on it in his self-evaluation. In the light of this conversation with his Formation Advisor, the seminarian will then prepare the final draft. The final draft is to be at least two typed, double-spaced pages, but no more than five pages. The Formation Advisor will guide the seminarian as to the appropriate length and content of the self-evaluation.

The Evaluation Dialogue Session

The final draft of the self-evaluation should be given to the Formation Advisor on the date scheduled on the academic calendar. Once approved by the Formation Advisor, the seminarian should upload an electronic copy to his online portfolio.

In addition to the above procedure, the Pastoral Interns provide their supervisors with a copy of the self-evaluation on the same date it is to be submitted on the seminary calendar.

In preparation for the evaluation session, each member of the Community of Formators will carefully read and reflect on the self-evaluations of the seminarians to be evaluated. Evaluators will complete an online evaluation form for each seminarian (see form in Appendix to this handbook).

At the evaluation session the seminarian meets with the members of the Community of Formators and those other persons already mentioned who may be invited. It is the responsibility of the President-Rector to facilitate this session. At the core of this meeting are the seminarian and his self-reflection as well as data presented by the Academic Dean, the Dean of Seminarians, the Coordinator of Pastoral Formation, and the Formation Advisor. The Formation Advisor's report will cover all aspects of the seminarian's development.

Each member of the Community of Formators is given the opportunity to present to the seminarian and to the others present his or her personal reflections on the self-evaluation, to offer personal observations based on contact with the seminarian, and to ask for any needed clarifications or further reflections from the seminarian.

Formators will refrain from counseling the seminarian at this time or from rendering a definitive vote on the seminarian. It is expected that this is a time for each party present to listen to all that is being said.

As much as possible the session should be characterized by open and concerned dialogue. It is to be expected that each year of the formation program will create a special focus during the evaluation sessions; hence, while the faculty is always conscious of the final goal of the program, readiness for priestly ministry, there will be a special focus in the first evaluation session on initial impressions and expectations for the succeeding years in the program; the second year evaluation looks to the candidate's readiness for Pastoral Internship Experience; the third year focuses on how the Intern has utilized his experience for his growth; and the fourth and generally final evaluation session is in view of the candidate's readiness for ordained ministry. The final evaluation focuses on the seminarian's ability to summarize the strengths and weaknesses that have become evident during the course of his formation. He is expected to offer a plan that supports his strengths and diminishes his weaknesses during his ordained ministry. The focus of each session will require some adjustment in the style, format, and timing of the session itself. However, the purpose of the evaluation session remains substantially the same: to provide a basis on which the faculty may offer guidance to the Bishop in calling these candidates to Orders and to offer each seminarian material on which he must reflect for the sake of integration and vocational discernment.

The faculty accords to each seminarian the professional confidentiality which the sensitive nature of these sessions dictates. It is expected that any seminarian who chooses to discuss these sessions with another person would do so with prudence and discretion.

Faculty Assessment and Communication of Results

After the ordinary evaluation session, each faculty member will assess the seminarian's readiness to continue in the formation program of the seminary and make a recommendation for continuation, dismissal, or a leave of absence if deemed suitable. Faculty members will give their individual recommendations to the President-Rector.

A positive recommendation or a recommendation with reservation by all faculty members will result in continuation for the seminarian. Such results will be communicated to the faculty by the President-Rector. The written recommendations and evaluations of the faculty are given by the President-Rector to the Formation Advisor who will then communicate the decision and any reservations to the seminarian.

When there is not unanimity regarding recommendation for continuation, the Community of Formators will convene in a review session. At this session each faculty member will express his or her decision and reasoning behind the decision. The President-Rector will lead the discussion until a consensus is reached. If the decision is for continuance or leave of absence, the Formation Advisor will communicate the results.

When the faculty recommendation is for dismissal, the President-Rector and the Formation Advisor will work together in communicating the decision to the seminarian.

After an evaluation session it is possible that new information about a seminarian may arise. It is possible that such information could lead to a change in the Formator's recommendation. It is left to the President-Rector's discretion to determine how to handle new information.

The President-Rector will also collect the original copy of the final edition of the self-evaluation and the latest faculty evaluation forms for each seminarian and secure these documents as a part of each seminarian's personal file. The results of the evaluations are presented by the President-Rector to the Bishop who has the final responsibility to call a candidate to Orders.

Throughout the evaluation process the seminarian demonstrates his own maturity and commitment to the value of this procedure by initiating contact with his Formation Advisor at each step of the process.

“The evaluative process culminates in a yearly written report from the Rector to the diocesan bishop or major superior that provides a clear estimation of the seminarian's progress in the areas of human, spiritual, intellectual, and pastoral formation” (PPF, 170).

Request for a Faculty Reconsideration of Its Decision

Seminarians who are not recommended for continuation in the program will be informed by the President-Rector and the Formation Advisor who will give the seminarian a letter that briefly enumerates the reasons for dismissal. The seminarian may submit a request for reconsideration of the decision of the Community of Formators in light of new information and/or a clarification of old information that might have a substantial bearing on the decision.

This request is to be submitted in writing to the President-Rector by the seminarian within three calendar days after the seminarian receives the negative decision. This request should include a written statement outlining the reasons why the decision should be reversed (new information and/or clarification of old information) and any documentation the seminarian deems pertinent to the reconsideration. Along with the request, if he desires to have people speak on his behalf, the seminarian should submit a list of the names, addresses and telephone numbers of up to five people who the seminarian would like to appear on his behalf and who are able to provide new information and/or a clarification of old information. The seminarian should indicate specifically on what point(s) in his written statement the invited guest would be providing such new information and/or clarification. Also, if he so desires, the seminarian may choose an Advocate to assist him through

the process. The seminarian should designate the Advocate in the request given to the President-Rector. The seminarian and the Advocate are free to contact the seminarian's Formation Advisor for any clarification that they might need with regard to the process. The President-Rector will indicate the date on which the reconsideration will take place as soon as it can be scheduled.

At the reconsideration hearing, the President-Rector will welcome those present and offer an explanation of the procedure. The invited guests will be excused at this point to be recalled individually at a later time. The Advocate, if the seminarian has chosen one, will remain with the seminarian throughout the entire process. The reconsideration will proceed in this way:

1. The President-Rector will summarize the concerns that led to the dismissal vote of the Evaluation Faculty Committee.
2. Using as a basis for his remarks the written statement that he had previously submitted with the request for reconsideration, the seminarian will give a brief explanation of why the Evaluation Faculty's concerns are insufficient to warrant dismissal.
3. A faculty representative will respond to the written statement that the seminarian has submitted and if he so desires to the seminarian's comments.
4. The guests will be invited into the meeting individually to speak on the point(s) designated in the seminarian's request. Questions may be asked of the guests by the seminarian first and then by faculty members.
5. After the last guest has been heard, questions may be asked or clarifications may be sought by faculty members from the seminarian.
6. The faculty representative may at his discretion offer closing observations.
7. The seminarian will then offer a final summation of why he thinks the Faculty Evaluation Committee should reverse its prior decision.
8. The President-Rector will then conclude the session by thanking the participants and explaining the rest of the procedure to those present.

The Community of Formators will share their observations in an Executive Session. A vote is taken after the appropriate discussion. The President-Rector announces the results of the vote to the Community of Formators and asks the Formators to confirm or amend the vote. A serious doubt about the suitability of the seminarian must be resolved in favor of the Church. These results are communicated to the seminarian by his Formation Advisor in the presence of the President-Rector. It is this discussion and decision which are communicated to the Bishop by the President-Rector. Any further appeal is governed by the Code of Canon Law.

Non-Continuing Seminarians

If during the formation year, a seminarian discerns that he is not called to diocesan priesthood, he is to notify the President-Rector. Such a seminarian, or one who has been dismissed by the Faculty, is expected to depart from the seminary at that time. With the permission of the President-Rector, the seminarian may complete the academic semester provided he continues to carry a full academic load and continues to fulfill all community responsibilities (i.e., liturgical and spiritual expectations, house job, dishes, etc.). In exceptional circumstances, and only after consultation with the Dean of Seminarians, the Academic Dean, the Seminary Spiritual Director and the Formation Advisor, the President-Rector may permit a seminarian to remain in the seminary community until the end of the academic semester, even though the seminarian chooses only to audit some of his courses. Such a seminarian would still be expected to fulfill all community responsibilities. Failure to do so would result in immediate departure. In such circumstances, the President-Rector or Dean of Seminarians will be responsible for notifying the seminarian.

Leave of Absence

At times it is best that a seminarian's growth needs to be addressed outside of the seminary program. A leave of absence is generally granted for one year at a time. While on a leave a seminarian is still considered to be a member of the seminary community.

- It is expected that seminarians who are contemplating a leave have discussed the matter with their Formation Advisor and their Spiritual Director.
- Seminarians who desire to take a leave are to submit a written request to the President-Rector stating the reason(s) for the leave and the strategy being devised to deal with the reason(s) before leaving the seminary. If no statement has been submitted within two months after leaving the seminary, the Formation Advisor is expected to pursue the issue.
- Approaching the end of the year's leave, the seminarian is expected to contact his Formation Advisor to inform him of the decision to return to the seminary, withdraw, or to ask for an extension. This decision is then to be communicated to the President-Rector by the seminarian. If the seminarian does not make this contact, the Formation Advisor will do so. The President-Rector then decides on re-admission, extension or withdrawal.
- If the evaluating Community of Formators mandates the leave of absence, it is the responsibility of the Formation Advisor to present, in writing, the mandate and any conditions which the Community of Formators may require. The written document should be prepared in consultation with the President-Rector. In presenting the mandate to the seminarian the Formation Advisor explains the reasons for the mandate and any conditions. The Formation Advisor will also monitor the fulfillment of the mandate during the leave. This holds true also for a request to receive a psychological evaluation and/or counseling as a condition for possible return to the full program. In consultation with the Evaluation Faculty Committee, the President-Rector and the Formation Advisor make the decision to readmit a seminarian from a mandatory leave of absence.
- While the President-Rector has principal responsibility in this action, he works with and through the Formation Advisor who serves as his liaison with the seminarian. It is important that the Formation Advisor keep the President-Rector informed of the seminarian's progress or of any new developments. While a seminarian may and is encouraged to communicate directly with the President-Rector, the use of the Faculty Advisor helps to keep continuity with the process of integration and readiness for ministry.
- When a seminarian goes on leave or is dismissed, it is the responsibility of the seminarian to communicate this information to those whom he chooses and in a manner of his own choosing. The seminary administration will notify officially the seminarian's proper pastor and, if necessary, the field education supervisor. If a seminarian leaves during the academic year common courtesy dictates that the seminarian would inform his field education supervisor that he will not be continuing in his assignment.

Professional Counseling Referrals

Saint Mary Seminary is committed to a holistic approach to Christian living and to formation for ordained ministry. There are essential connections between spiritual, mental, emotional, and physical health. Consistent with this recognition is the fact that at times it may be appropriate -- indeed necessary -- for one to enter into therapy of some kind in order to facilitate one's growth and development as a person, as a Christian, and as a candidate for ordained priestly leadership.

Saint Mary Seminary thus recognizes the important role that therapy might play in an individual's life and formation at a given time. The seminary itself, however, is not a therapy institution. Instead, the seminary formation faculty may at times initiate referral to an institution, program, or therapist. Or it may happen that entering into therapy may take place at the initiative of the seminarian.

These guidelines are meant to help facilitate the process of a seminarian entering therapy.

- The seminarian's Formation Advisor is the Community of Formators with whom the seminarian should most appropriately discuss the issues related to entering into therapy. Thus if a seminarian approaches the President-Rector or another faculty member about entering into therapy the seminarian should be referred to the Formation Advisor to discuss the various aspects of his involvement in therapy. Further, if a seminarian approaches his Spiritual Director about entering therapy it is the understanding of the Community of Formators that, respecting the confidentiality appropriate to that relationship, the seminarian should ordinarily be encouraged to discuss the various aspects of his involvement in therapy with his Formation Advisor.
- When a seminarian initiates the decision to enter therapy, he should also be directed to inform the President-Rector of this situation.
- When the decision to enter therapy is made at the suggestion of the Formation Advisor (or perhaps Spiritual Director), the seminarian should also be directed to inform the President-Rector of this decision.
- In situations where the Community of Formators requests a seminarian to seek a psychological evaluation and/or therapy, the seminarian is expected to inform his Faculty Advisor that contact has been made and the Formation Advisor, in turn, informs the President-Rector.
- The President-Rector and seminary Community of Formators will work together to keep a current listing of professional counselors to whom seminarians may be referred.
- It is recommended that when a seminarian has been asked to enter professional counseling, the seminarian should meet with his Formation Advisor and the President-Rector to determine the appropriate course of action. Ordinarily the seminarians are expected to release the counselor to consult with the referring agent, i.e., normally the Formation Advisor and President-Rector. This is to keep clear the communication between the counselor and the seminary program's interests and concerns.

Financial Considerations for a Psychologist or Counselor Not Employed by the Seminary

- The seminarian is to assume primary financial responsibility for counseling not related to formation or different from recommended seminary counselors. If necessary the seminary may be able to fulfill an auxiliary role in this regard.
- As a seminarian enters into counseling he should consider these three avenues of financial support, in this order: the seminarian's health insurance program, the seminarian's own financial resources, Saint Mary Seminary Rector's Fund.
- Most often health insurance programs pay at least some percentage of support for counseling or other forms of therapy.
- It is the seminary's understanding that the seminarian should next consider his own financial resources as the source for the payment for therapy. This may take the form of paying for the percentage of counseling not covered by the insurance, or perhaps covering the entire cost of the therapy himself. This might obviously require personal adjustments and sacrifices on the part of the seminarian.
- Finally, if a need remains for financial support for counseling the seminary stands ready and willing to offer such support through the Rector's Fund. Ordinarily the President-Rector looks for evidence that the first two avenues of financial support have been exhausted.

Benchmarks of Assessment

"The existence of a vocation is established not so much by some inner feeling or devout attraction, which may sometimes be absent or hardly perceptible, but rather by a right intention in the aspirant, together with a combination of physical, intellectual and moral qualities which make him fitted for such a state of life." (Pius XI. *Ad catholici sacerdotii*). Therefore, in considering the fitness of the candidate for the priesthood, his health, his academic qualifications, and his character must all be carefully considered.

Physical Health

The physical good health required by the ministry of the diocesan priesthood is to be ascertained in each candidate. "We deem it useful to exhort you to examine with your acknowledged prudence and with care whether those who wish to receive Orders are physically fitFor this reason these candidates should be carefully examined and where necessary the judgment of a good physician should be sought." (Pius XII. *Menti nostrae*).

Psychological Health

A state of emotional maturity and psychic balance are essential if a priest is to exercise his ministry in the diocesan priesthood happily and fruitfully. As a part of the overall formation evaluation process, new seminarians at Saint Mary Seminary are given psychological tests as a regular part of the admissions process. Furthermore, if there is a reason to doubt a candidate's fitness on these grounds, a suitable investigation is to be instituted according to the prescriptions outlined by the Congregation for Catholic Education *Guidelines for the use of Psychology in the Admission and Formation of Candidates for the Priesthood*, 29 June 2008. A seminarian may be referred to a clinical psychologist or, if the situation warrants it, to a psychiatrist.

Academic Achievement

Fitness for ordination requires that measure of intellectual ability sufficient to perform properly the diocesan priestly ministry. Ordinarily the possession of a bachelor's degree from an accredited college assures such intellectual ability. Further, the Graduate Record Aptitude Examination is required prior to application to Saint Mary Seminary in addition to official transcripts from all colleges attended. The results are offered to the faculty for their consideration.

However, it is not only intellectual ability which must be measured, but also the use of these mental talents which must be considered when evaluating a candidate's fitness for the priesthood. This academic achievement is measured in the grades or marks which the candidate receives in his various courses. Should the candidate manifest a consistently unsatisfactory level of academic achievement, that is, numerous D's and F's, his fitness for the priesthood would ordinarily be seriously questioned.

Benchmarks of Formation

Candidates are expected to manifest a right intention and freedom of choice. This right intention must exclude motives of personal gain, self-advancement, or public prestige; rather he must be motivated by faithful and loving service to God and to the people of God in Christ's Church. As this motivation is supernatural, it must be nourished through supernatural means: the liturgical life of the Church, exercises of piety in private prayer, etc. If there is evidence of the lack of such motivation, serious question as to the fitness of the candidate will be raised.

Configuration Stage Benchmarks

By the end of this stage the following benchmarks should be observed:

1. **Interiority:** demonstrate interior freedom, self-possession, self-motivation, direction, and the capacity for self-donation; selfless leadership and the relational qualities of solidarity, compassion, empathy, and attentive listening. (PPF, 198)
2. **Self-Mastery:** cares for, respects, and has vigilance over his body with balanced habits of exercise and rest; developed workable strategy for handling psychological issues in his life; Well-established habits regarding the proper use of technology; awareness of and capacity to manage appropriate boundaries. (PPF, 199)
3. **Internalized Spiritual Life:** shown through fidelity to the Liturgy of the Hours, daily Mass, and personal prayer, even when he is away from the seminary or house of formation. (PPF, 239-242)
4. **Vocational Permanence:** ability to communicate and share his joyful desire for lifelong priestly life and ministry, as well as a desire to live the sacramental life of a priest. (PPF, 239-242)
5. **Academic Integration:** demonstrates the ability to integrate academic development with the spiritual and pastoral dimensions (e.g., his understanding of Christian anthropology influences his approaches to personal prayer and pastoral ministry). (PPF, 292)
6. **Fidelity to the Magisterium:** demonstrated in his proclamation and explanation of the Catholic faith and in his ministerial actions.
7. **Pastoral Leadership:** demonstrate that he is articulate, good at listening, and capable of public speaking. He can take on the role of a public person in the Church. His intensive study of theology is integrated with his pastoral skills making him an effective homilist and teacher. (PPF, 376-378)
8. **Docility to Authority:** offering his life in service to the Church involves understanding and following the will of Christ in the person of his diocesan bishop or the competent authority of his institute of consecrated life or society of apostolic life. (PPF, 376-378)

Peer Evaluations

“Peer evaluations are recommended as helpful in the evaluation process. Such evaluations must be conducted in a responsible and confidential manner. Seminarians completing peer evaluations should be exhorted to do so with honesty and in a spirit of charity. Positive or negative opinions concerning the suitability of a peer for advancement should be expressed clearly” (PPF, 168).

Peer evaluation is a part of the total formation and evaluation process offered to all seminarians preparing for priestly ministry in the Catholic Church at Saint Mary Seminary. The willingness to be evaluated, including evaluation by peers, is seen by the faculty to be a very strong indication of the seminarian's desire to grow to be a better minister.

To highlight the importance of this process peer evaluation will take place within the context of communal prayer and during a period of time set aside for this purpose during the spring semester.

Objectives

To provide the seminarian with an assessment, made by his peers, of his progress in self-development;

To serve as a reminder that personal assessment of progress must be continually made by the individual himself; and

To provide the seminarian with information that he can use to make comparative evaluations of his progress from year to year.

The Form

The form is printed material in two parts: the first allows the Reviewer to prayerfully reflect upon a particular seminarian's behavior in the light of the four areas of formation: intellectual, pastoral, human and spiritual. The second is a series of statements in four categories with which the Reviewer will agree or disagree relative to the person being evaluated. There is also provision for personal comments.

The Process

- A week before the actual evaluation each seminarian will receive a list of seminarians whom he will evaluate and the booklet “Saint Mary Seminary Peer Review. Each section in this booklet deals with a specific aspect of formation as outlined in *Pastores Dabo Vobis*. The seminarian is to reflect and pray on each of the areas of formation and for the seminarians that the seminary Spiritual Director has selected for him to review.
- After a week of reflection and prayer the seminarian will receive and complete a review form as conscientiously as possible within the allotted time and return them to the seminary Spiritual Director.
- Seminarians ought to receive and read the evaluations from their peers in the same prayerful context in which they were given. Seminarians ought to reflect seriously on the meaning of these responses and should consider discussing them with their Spiritual Directors and Formation Advisors.
- Only in an instance in which a seminarian has received a considerably unfavorable faculty evaluation might the faculty request that the seminarian share with the entire faculty his peer evaluation. Such a request is made to the seminarian in writing, signed by the Rector. The seminarian must give written authorization for the peer evaluation to be used in such a manner.

Yearly Evaluation Form

Seminarian _____ Class _____

Evaluator _____ Date _____

How long have you known this seminarian? _____

How well do you know him personally? ___ Very Well ___ Well ___ Fair

How well do you know him academically? ___ Very Well ___ Well ___ Fair

Abstention: ___ Privileged relationship

 ___ Lack of Knowledge

Progress Vote

1. _____ Advance in the Program: List Positive Reasons

2. _____ Advance in the Program with special attention to the following issues:

3. _____ Leave of Absence

4. _____ Dismiss

5. _____ Further Discussion Requested

Ordination Vote:

Recommendation: *10 is the strongest recommendation for Orders and 6 the weakest. 1 is the strongest recommendation to deny Orders and 5 is the weakest*

	Recommend					Not Recommended				
1. Recommendation	10	9	8	7	6	5	4	3	2	1
2. Further formation required										
3. Discussion requested										

5th year Confirmation of ordination vote

	Recommend					Not Recommended				
1. Recommendation	10	9	8	7	6	5	4	3	2	1
2. Further formation required										
3. Discussion requested										

Appendix I: Copyright Guidelines

The following material is an excerpt from an article which appeared in the *Seminary Newsletter of the NCEA*, Vol. 15, No. 2: December, 1976.

Without great fanfare, the first revision of copyright legislation since 1909 was signed into law on October 20, to become effective January 1, 1978 (Public Law 94-553). Under the law, copyrighted material is now to be protected during the lifetime of the author and for 50 years thereafter. But probably the most significant part of the new legislation for those involved in education is contained in the report accompanying the law; this report is now part of the legislative history to which courts may refer in deciding copyright cases. In the report are set down guidelines to assist in the interpretation of the doctrine of "fair use," the previously unwritten principle which courts have employed to allow some unauthorized copying in the past.

According to these guidelines, reprography must be "spontaneous"; this means that "the decision to use the work and the moment of its use, for maximum teaching effectiveness, are so close in time that it would be unreasonable to expect a timely reply to a request for permission." For purposes of teaching or research, a person may then make a single copy of:

- a chapter from a book
- an article from a periodical or newspaper
- a short story, short essay or short poem
- a chart, graph, diagram, drawing, cartoon or picture from a book, periodical or newspaper For classroom use, it is permissible to make multiple copies of:
 - a poem of less than 250 words
 - an excerpt of less than 250 words from a longer poem
 - a complete prose article, story or essay, if it is less than 2500 words
 - an excerpt, from any prose work, of not more than 1000 words or ten percent of the work, whichever is less
- one chart, graph, diagram, drawing, cartoon or picture from a book or periodical

An instructor, however, should not make multiple copies from the same author more than once in a class term, nor from the same collective work or periodical issue more than three times in a term. "Consumable" materials, such as workbooks and standardized tests, may not be copied at all.

When making interlibrary loans, a library can safely make as many as six copies per year of a periodical published within the last five years. (Periodicals more than five years old are exempted from the guidelines.) Similarly, for interlibrary loans, it is permissible to make as many as six copies per year of small excerpts from longer works, copies of unpublished works for purposes of security and preservation, copies of published works to replace damaged copies, and copies of out-of-print works which cannot be purchased at a fair price.

It should be emphasized that these guidelines represent the minimum that is permissible under the law, and they specifically state that they are "not intended to limit the types of copying permitted under the standard of fair use."

The proliferation of fast, flexible, and economical means of reproducing materials that we have witnessed in recent years seems to have dulled the sensitivity of many people to the moral issue involved here. The morality of the herd seems to have prevailed in the minds of many --"everybody's doing it." But it is still true that unauthorized replication of copyrighted material can be not only illegal but also immoral, insofar as it is an unreasonable use of someone else's property....But it seems obvious that if any consciences should be alert to matters of justice, it should be the consciences of those of us who in one way or another are involved in training the moral leaders of tomorrow.

Appendix II: Policy on Seminarian Residence in Parishes

The Rector determines the housing situation of applicants. Formation Advisors monitor housing needs of seminarians that develop while they are in the program and inform the Rector (Dean of Seminarians) of needs or arrangements.

Those seminarians needing housing are put into contact with pastors willing to host seminarian residents. The Rector, in collaboration with the Dean of Seminarians, develops and maintains a list of such pastors.

The pastor and the resident seminarian will draw up an agreement which covers the following points:

- room and board, the specifics of which are to be worked out between the pastor and the resident.
- housekeeping issues:
 - expectations of housekeeper and staff
 - meal expectations
 - relationships to other residents
 - rectory living expectations
- Parochial expectations, if any, should be clearly delineated, understood, and agreed upon by the pastor (and possibly the pastoral staff) and the seminarian. Such expectations are not to interfere with the seminarian's formation responsibilities.

Procedure

The Rector forwards a copy of the agreement to the Vicar for Clergy and requests permission for the seminarian to reside at the parish rectory. After the Vicar for Clergy grants the permission, the rector communicates this decision to the seminarian.

A definite time period should be established for the residence, evaluated by the pastor and resident at least every six months.

The relationship can be terminated at the initiation of either the pastor or the resident, other obligations and agreements having been fulfilled. An amenable termination is the responsibility of the resident and the pastor.

The Rector is to be informed of arrangements, changes or terminations in parish residence, either directly or through the seminarian's Formation Advisor.

Appendix III: Seminarian Financial Responsibility

Introduction

As in the case with ordained priests, seminarians are stewards of the financial resources of the diocese and the people they are called to serve. Integral to priestly formation is the responsibility of the seminary faculty to see that seminarians develop financial stewardship and accountability.

The administration of the seminary is financially responsible and accountable to the Bishop and to the people of the diocese.

Occasionally a seminarian may find himself in need of financial aid. The following policies and procedures are promulgated to assure the development of financial stewardship and accountability and to assist seminarians' fiscal responsibility.

Policies and Procedures

- Seminarian financial responsibility and accountability is an item for integration with all seminarians. The formation adviser is expected to broach this issue with the seminarian during the first formation advisement session of a given academic year and to monitor it during the rest of the year.
- A seminarian who finds himself in financial need will first discuss this need with his formation adviser. The validity of the request will be apparent if there has been a continuing discussion of the seminarian's financial condition and steps being taken to live within a budget.
- If it is determined that the need is legitimate, the following procedure is followed in obtaining the necessary funds:
 - First, insurance coverage is reviewed to see if the need or part of it is covered. Copies of such insurance coverage should be in the possession of the seminarian and available to the formation adviser, Rector and Treasurer of the seminary.
 - Second, the seminarian is asked to seek aid from relatives or other benefactors, e.g., his pastor.
 - Third, if the above sources prove unavailable or inadequate, the formation adviser will support the seminarian's contact with the Rector or Treasurer of the seminary.
 - At no time may any seminarian solicit funds to support personal needs or seminary programs from individuals or groups other than their relatives or pastors without the permission of the Rector or the Treasurer of the seminary.
- Normally, loans, e.g., guaranteed seminarian loans or sources like the Catholic Knights of Ohio, are made available annually to selected seminarians who have applied and are arranged through the Treasurer for amounts for which they prove eligible. The Rector's Fund is considered when alternative funding is not available.
- Because of high costs, counseling expenses present a special case. In cases where the seminarian initiates counseling, the seminarian is expected to pay for the counseling. If aid is needed, the process outlined above is to be followed.
- In cases where the seminary faculty requests counseling, possible seminarian sources are investigated, e.g., insurance coverage, etc. If such sources are not available, or only partially so, the Rector's Fund will meet the expenses.

Appendix IV: Policy Against Sexual Harassment

Saint Mary Seminary and Graduate School of Theology is committed to providing an environment where women and men can work together comfortably and productively, free from sexual harassment. Such behavior is unchristian and will not be tolerated. Since appropriate social interaction is a continuing concern of formation and education, discussions on appropriate behavior are raised in various forums including theological reflections, spiritual direction, formation advisement sessions, house conferences, field education supervisory sessions and so forth.

This policy against sexual harassment applies to all phases of activity connected with the Seminary, including admissions procedures, testing, classroom demeanor, field work, hiring, promotion, benefits, counseling sessions, terminations and social events. Prohibited behavior includes not only overtly suggestive or blatantly sexual activity, but also threatening, or demeaning communication of a sexual nature, whether the comments are serious or jocose.

Any member of the Seminary community found to have violated this policy shall be subject to appropriate disciplinary action, including a warning, reprimand, suspension or discharge, according to the findings of the complaint investigation. Any member of the Seminary community who is a victim of sexual harassment may bring a complaint to any faculty member who, in turn, shall inform the Dean of Seminarians or the Rector who shall cause an investigation to be made by appropriate personnel to determine the truth of the allegations and the disciplinary action to be taken, if any. The investigation shall give the accused an adequate opportunity for a meaningful defense, and the victim an opportunity for appropriate input. The results of the investigation will be given to the Rector who will either adopt the findings and recommendation or modify them to achieve an equitable result. All complaints will be handled as confidentially as possible.

Appendix V: Internet Policy

1. Introduction: Access to the Seminary Internet System is made available to seminarians and faculty to enhance the educational experience at the Seminary, and to improve their ability to communicate with others. The computer system is part of the formational experience for seminarians, and, as such, it must be used in a Christian way.

2. No Expectation of Privacy: Since the Seminary is providing onsite access to the internet for formational purposes, communications created, sent, received, stored and/or accessed using the Seminary Internet System are not private. Seminary officials reserve the right to monitor and inspect all electronic communications that use the Seminary Internet System. The Seminary may disclose the contents of such communications to third parties such as law enforcement personnel and to those who have ecclesiastical authority over the seminarians or other seminarians. Users hereby waive any right to privacy that they may have otherwise claimed in connection with their use of the Seminary Internet System.

3. Inappropriate Use: The usual expectation of ethical behavior extends to the use of the Seminary Internet System. While users are encouraged to conduct legitimate research on the system, uses that pander to immoral behavior or attitudes are prohibited. Obviously civil and criminal laws must be obeyed. Users are reminded that they are responsible for observing the U.S. Copyright laws (United States Code, Title 17); obeying all licensing restrictions in connection with software that is downloaded or used in connection with the system, and respecting the privacy of others. E-mail or other information inadvertently received shall not be read, but shall be deleted from one's files as soon as the discovery is made.

4. Safeguards: Users will avoid excessive or inappropriate use that would materially and adversely affect the system. All users must, at their own expense, install and keep updated software that protects the system from computer viruses and other invasive programs that might compromise the security of the computers using the Seminary Internet System. Users will not permit others to use the system through their computers. Only those who have agreed to this policy may use the library computers.

5. Operating Standards and Violations: The Librarian will act as liaison for computer affairs, and publish from time to time advisory bulletins on the use of the system. The librarian has the authority to require that certain security software be installed on each computer. Violations of this Policy may lead to restricted access to the system, denial of access, and academic discipline up to and including expulsion from the Seminary in addition to whatever civil or criminal penalties that might accrue to the user's wrongdoing.

I have read the above conditions and restrictions, and I agree to abide by them.

Signature

Appendix VI: iPad Acceptable Use Policy

Addendum to the CPL Network and Internet Policy

Rationale:

Providing seminarians with an individual iPad in a 1-to-1 environment provides an opportunity to enhance each seminarian's overall educational experience. Utilizing the iPad gives seminarians the access to resources anywhere **there is Wi-Fi availability**, anytime - in classrooms, the residence halls, on field education assignments, at home, or elsewhere. This also narrows the digital divide between seminarians and promotes responsible use of today's ever-changing technologies, preparing the seminarians for their future ministry in an electronic age.

Ownership:

iPads remain the property of Saint Mary Seminary and Borromeo Seminary for three years or until the seminarian has graduated, in the case of the upper classmen. At the end of three years, or at graduation, the ownership of the iPad is transferred to the seminarian. If a seminarian is dismissed or voluntarily leaves the seminary, the iPad must be returned to the seminary.

Acceptable Use:

Use of iPads is subject to the Internet Policy in the current Faculty-Seminarian Handbook. This iPad Acceptable Use Policy is considered an addendum. All applications (apps), files and documents stored on the iPad are the property of the seminary. If there is reason to believe that the policy is not being followed the seminary administration reserves the right to confiscate and search a seminarian's iPad to ensure compliance. Seminarians in violation of the Acceptable Use Policy may be subject to disciplinary action, repossession, confiscation, or removal of content. In the event of repossession or confiscation, completion of all class work remains the responsibility of the seminarian. The seminary is not responsible for any financial loss in connection with any personal files that are deleted, or any compensatory or consequential damages due to the use of misuse of the iPad.

Caring For The iPad

1. Seminarians are expected to use protective covers/cases for their iPads.
2. The iPad screen is made of glass and therefore is subject to cracking and breaking if misused. Never drop nor place heavy objects (books, laptops, etc.) on top of the iPad.
3. Only a soft cloth or approved laptop screen cleaning solution is to be used to clean the iPad's screen.
4. Defacing the iPad, in any way is prohibited (stickers, markers, etc).
5. To extend battery life, seminarians should always turn off and secure their iPad after work is completed.
6. Do not subject the iPad to extreme heat or cold (do not store in vehicles).

Safeguarding and Maintaining the iPad as an Academic Tool

7. The iPad is provided as an academic tool and is to be used in conjunction with the seminarian's personal computer. Malfunctions or technical issues with the iPad are not acceptable excuses for failing to complete an assignment, unless no other means of completion exist.

8. Syncing the iPad to iTunes should be done regularly. Doing so will safeguard all files, documents, and apps.
9. Items deleted from the iPad cannot be 'undeleted'. Seminarians are responsible for backing up files.
10. Work completed on the iPad should be e-mailed to your personal e-mail account then saved to a flashdrive, your personal computer, or the server.
11. Preloaded apps may not be deleted and they must be updated periodically. Directions will be given regarding periodic updates.
12. Memory space is limited. Academic content takes precedence over personal files and apps. In the case of memory space conflict, personal files/apps must be removed at the seminarian's expense.
13. Non-educational content is for personal use only and should not be shared in any manner, audio or visual, with other seminarians.
14. The volume is to remain on mute unless headphones are attached and/or permission is given or necessary for a class presentation.
15. The whereabouts of the iPad should be known at all times. It is seminarian's responsibility to keep the iPad safe and secure.
16. iPads assigned to other seminarians are not to be tampered with in any manner.
17. If an iPad is found unattended, it should be given to the nearest faculty/staff member.

Lost, Damaged or Stolen iPad

18. Upon receipt of the iPad, seminarians are required to enroll in "Find My iPad", the iPad tracking feature.
19. If the iPad is lost, stolen, or damaged, the Rector or Academic Dean must be notified immediately.
20. Lost iPads that cannot be recovered will be remotely wiped.
21. The seminarian iPad technology fee covers the replacement or repair of an iPad that is lost, stolen, or accidentally damaged.

Prohibited Uses Include:

22. **Accessing Inappropriate Materials** - All material on the iPad must adhere to the values and mission of Saint Mary Seminary and Borromeo Seminary. Seminarians may not send, access, upload, download, or distribute offensive, profane, threatening, pornographic, obscene, or sexually explicit material.
23. **Illegal Activities** - Use of the CPL internet for financial or commercial gain or for any illegal activity is prohibited..
24. **Violating Copyrights** - Seminarians are allowed to have music and install apps on their iPads, however the items downloaded and synced to the iPad must be in compliance with Federal copyright laws.
25. **Cameras** - Seminarians must use good judgment when using the camera. The seminarian agrees that the camera will not be used to take inappropriate, illicit or sexually explicit photographs or videos, nor will it be used to embarrass anyone in any way. Any use of cameras in restrooms, or private rooms, regardless of intent, will be treated as a serious violation.

- 26. Unauthorized Access - Seminarians must set a passcode to prevent other seminarians from misusing their iPad. Any seminarian trying to gain access to another seminarian's accounts, files or data will be subject to disciplinary action.
- 27. Malicious Use/Vandalism - Any attempt to destroy hardware, software or data is prohibited. Any violation will be subject to disciplinary action.
- 28. Jailbreaking – Jailbreaking is the process which removes any limitations placed on the iPad by Apple. Once jailbroken, users are able to download additional applications, extensions and themes that are not otherwise available. Jailbreaking results in a less secure device and is strictly prohibited.

If the acceptable use policy is violated, the iPad may be remotely locked down, wiped, and/or confiscated, and the seminarian will be subject to disciplinary action.

Seminarians are expected to use the iPad with prudence, discretion, and personal discipline consonant with their identity as a seminarian and the spiritual and educational mission of Saint Mary Seminary and Borromeo Seminary. Seminarians are expected to discuss any concerns regarding their own personal use of the iPad with their Formation Advisor.

Verification of Receipt of Acceptable Use Policy

I have read, understand and agree to abide by the terms of the foregoing **iPad Acceptable Use Policy**. I agree that in keeping with the spirit and philosophy of Saint Mary Seminary and Borromeo Seminary, it is ultimately my responsibility to make good choices when I use the iPad and CPL computer network. Should I commit any violation or in any way misuse my access to CPL computer network and the Internet, I understand and agree that my access privilege may be revoked and disciplinary action may be taken.

Name **(Please print clearly)**

Equipment Registration Number

User signature

Date

Appendix VII: Inclusive Language

The Saint Mary Seminary community desires to be sensitive to the use of inclusive language. A policy concerning the use of inclusive language in academic courses is regularly printed in the seminary's academic catalog. In particular, presiders and other liturgical ministers (e.g., Lectors in their Universal Prayer should be attentive to the use of language and sensitive to inclusivity in prayers that they compose. It is the responsibility of all to raise their consciousness on this and related justice issues through reading, education, and dialogue.

As a means of guiding the use of inclusive language in the seminary's liturgical celebrations, the following resources should be consulted in order to understand the Church's theological and liturgical principles concerning this matter:

- Bishops' Committee on the Liturgy, *Consultation on the Translation of Liturgical Texts* (1 June 1998)
- Congregation for Divine Worship and the Discipline of the Sacraments, *General Instruction of the Roman Missal*, Third Typical Edition (2010)
- Congregation for Divine Worship and the Discipline of the Sacraments, Instruction (fifth), *Liturgiam authenticam, On the Use of Vernacular Languages in the Publication of the Books of the Roman Liturgy* (28 March 2001)
- United States Conference of Catholic Bishops, *Criteria for the Evaluation of Inclusive Language Translations of Scriptural Texts Proposed for Liturgical Use* (15 November 1990)

It is the responsibility of the Spiritual-Liturgical Life Committee to oversee, evaluate, and make recommendations to the Faculty Committee, as necessary, concerning the use of inclusive language in the seminary's liturgical celebrations.

Appendix VIII: Program for Homiletic Preparation

RATIONALE

The following program is a result of discussions held by the Faculty Committee, in consultation with the Bishop, concerning the formation of priesthood candidates for the ministry of preaching. In light of ecclesial documents, as recently as *Redemptionis Sacramentum* (25 March 2004, #65-66), seminarians are not permitted to preach the homily at the celebration of the Eucharist. However, legitimate opportunities for preaching do exist within the liturgical norms of the Church.

Precisely because preaching requires an integration of knowledge, faith, experience, ritual presence, and skill, limited opportunities to preach outside of the Eucharist during the formational years can provide both for the candidate and for the faculty a clear focus by which aptitude for public parish ministry can be evaluated. The opportunities which the following program affords throw into focus even more clearly the centrality of the public proclamation of the gospel within our formation program. They provide both for candidates and faculty a continuing reminder that academic knowledge, personal piety, or a desire to serve are not in themselves sufficient for ordained priestly ministry if they cannot be effectively utilized in the ritual public setting in which God's Word is proclaimed.

The program of homiletic preparation for Saint Mary Seminary includes **limited, supervised, and graduated** opportunities for preaching during the Parish Internship after Communion at Sunday Eucharist.

SEMINARIAN PREACHING PREPARATION

Seminarians are permitted to preach outside the Eucharist at various liturgical celebrations.

At least a week before the scheduled date for the seminarian preaching, he is to meet with the presider of the liturgy at which he will preach. The seminarian should have given a text for the preaching to the presider at least two days before the meeting so that the presider has an opportunity to review and reflect on it prior to the date of the scheduled meeting.

Within the preaching there should be 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.

THE TRANSITIONAL DIACONATE

With ordination to the diaconate, the fullest opportunity for Eucharistic preaching begins. While residing at the seminary, the transitional deacon will be assigned to preach one weekend a month at his parish assignment. This will occur at the Sunday celebration of the Eucharist under the guidance of a priest supervisor. As with the Parish Internship program, the deacon will again work with a preaching board of parishioners who will evaluate his effectiveness at certain of the liturgies at which he preaches.

Additionally, deacons will be assigned to preach once a month at the seminary during each of the fall and spring semesters. The Director of Liturgy is responsible for assigning the deacons to preach at seminary liturgies.

PREACHING AT SEMINARY LITURGIES

On occasion, seminarians are afforded opportunities to preach at special events and at the celebrations of the Liturgy of the Hours. As a general rule, each seminarian will give a postil once a semester at the community's celebration of Morning Prayer. Postils (i.e., very brief reflections on the scripture

reading, a psalm text, the liturgical day, etc.) are given on two of the three days when the Saint Mary Seminary community gathers for Morning Prayer. Periodically, a seminarian may be asked to preach at a Liturgy of the Word, Evening Prayer, or some other non-eucharistic liturgy on a special occasion (e.g., the Appreciation Evening for Spiritual Directors and Field Education Supervisors, etc.).

Appendix IX: Guidelines for Seminarians Engaged in Healing or Deliverance Prayers

Definitions:

- Healing and Deliverance is the work of God, when and how he chooses to accomplish it, we are just the instruments He may choose to work through.
- Healing Prayer: involves intercession for the healing of physical, emotional, psychological, etc. wounds. Healing prayer is not necessarily exorcistic.
- Deliverance/Exorcism Prayer: involves the activity of demons. It is exorcistic by nature. It concerns relationships with evil spirits, addressing where doors have been directly or indirectly opened to them.
- Types of Afflictions by demons:
 - Ordinary
 - Temptation (exterior attack)
 - Extraordinary
 - Oppression (exterior attack)
 - Obsession (interior attack)
 - Possession (interior attack) – this last category ordinarily needs the work of a priest appointed by his bishop as an exorcist.
- Two types of Prayer for Deliverance/Exorcism:
 - Deprecatory/Intercession: indirect petition that implores God to act. (i.e., asking Jesus to deliver someone from evil. “We ask You Lord Jesus to deliver this child of Yours from every affliction of evil.”)
 - Imprecatory/Command: direct command that is reserved for priests or those given authority by the Church to pray them (i.e., “I command you to leave in the Name of Jesus.”)
 - Examples of those who can pray imprecatory prayers:
 - Priests given the authority to perform Major Exorcisms by their bishop.
 - Priests who offer prayers of deliverance for the flock entrusted to them (sometimes called minor exorcism which is distinct from major exorcism)
 - Spouses over each other
 - Parents over their children
 - Individuals when praying for themselves.
- There is a distinction between Power and the Authority to use Power. One should never violate the parameters of authority.
 - If one does not submit to the Authority of the Church one risks losing necessary spiritual protections for ministry. Example: Formal Rites and Prayers of Exorcism are generally reserved to the priest appointed by a bishop as an exorcist.
 - The laying on of hands is a sign of authority and should not be used lightly and never without the

permission of the one being prayed over.

- In general, the laity should refrain from laying hands on the head of another because this is a sign of authority over them.
- Especially in work of deliverance, the individual who is afflicted must desire their own deliverance and be willing to cooperate and work for it.
- Discernment: anyone involved in deliverance ministry (or any ministry in the Church) must discern what is actually going on in the person they seek to minister to. There is usually a need for a pastoral conversation to determine what is actually going on and how best to address it.
 - For example, in most cases the formal rites of exorcism and the ministry of an exorcist are not needed, except in the case of an actual possession.
 - In the lesser forms of spiritual affliction, the first step needed is for the individual to regularize their spiritual life (i.e., daily prayer, Sacraments (esp. Confession & Eucharist), sacramentals, etc. They need to “populate” their lives with the holy.

Norms for Seminarians:

- Deliverance or Exorcism is a Ministry of the Church and must be done under the guidelines of the local bishop.
- Seminarians who are deacons must be mindful of the norm to only give blessings that are provided for in the Church’s liturgical books.
- Seminarians should only engage in a conversation/prayer-talk with God and not at demons.
- Seminarians should be aware of where/how laying on of hands is expressed (not on the head) when praying for them...may lay hands on the shoulders of others with their permission
- Seminarians should only pray with someone when it is the person’s expressed will (and being aware of the location of the prayer, not in private rooms)
- Seminarians may pray deprecatory prayers over others for healing or deliverance with their permission.
- Seminarians may encourage others regarding their daily prayers, participation in the Sacraments, the use of approved Sacramentals, and to “populate” their lives with the holy.
- Seminarians may pray intercessory prayers for a person, inviting God and/or the Saints to help them.
- All those who seek to intercede and assist others with prayer must strive to maintain a robust and healthy personal spiritual ascetism.
- In the matters of deliverance ministry seminarians must always be obedient to those exercising the Authority of the Church.
- Seminarians should keep in mind that not everything is the “enemy breathing down their necks” and need to avoid an unhealthy curiosity of the occult.

Appendix X: Process for Transfers to or From Religious Communities or Other Dioceses

The USCCB, *Norms Concerning Reapplication for Priestly Formation*, are to be followed in reviewing an application for enrollment in a program of priestly formation that is submitted by one who has previously been enrolled in such a program or who has belonged to an institute of consecrated life or a society of apostolic life (CIC, c. 241 §3; CCEO, c. 342 §3).

I. Diocesan Seminarians:

When a Diocesan seminarian is considering whether he may be called to religious life or to service in another diocese, the following discernment process must be employed.

The seminarian must initially bring the matter to his Spiritual Director and Formation Advisor. While the input of spiritual direction is essential, the issue cannot linger in the internal forum. The issue of one's vocation is also an ecclesial matter that the Church discerns along with the seminarian in the external forum.

After two discussions with the Formation Advisor, the pertinent issues and considerations should be identified. In the course of those discussions, if the seminarian decides to remain in the program as a candidate for the Diocese of Cleveland, no further action need be taken.

After the above-mentioned meetings with the Formation Advisor, if the seminarian is still considering a transfer, the seminarian will meet together with the Rector and the Formation Advisor. After discussion, the Rector may indicate that further discussions with the Formation Advisor and Spiritual Director are advisable. In such a case, the Formation Advisor must report to the Rector on no less than a monthly basis concerning the status of the seminarian's discernment. When the Rector considers the issues ready for fuller treatment, he will ask the Seminarian for a written self-reflection concerning the issues and steps he has taken in discerning the transfer. The Seminarian will share the written self-reflection with his Spiritual Director and Formation Advisor. The Formation Advisor may then ask for revisions so the Seminarian can include additional pertinent information.

The self-reflection is then distributed to the Formation Faculty. After reading the self-reflection, the Formation Faculty will gather to discuss the issues. The Faculty may decide to encourage the seminarian (1) to transfer, (2) to remain in the Diocese, or (3) to engage in further discernment within or outside the seminary. The Faculty may design a leave of absence to assist the seminarian, suggest a retreat, or arrange for further discussions with certain priests or religious. It may also pursue any other reasonable course of action that it may consider potentially fruitful.

The Rector, Formation Advisor and one member of the Formation Faculty designated by the seminarian then meet with the seminarian and his Spiritual Director (who observes but offers no input at the meeting). During this session, the objective is not to convince the Seminarian to remain in the Diocese, but to communicate the Faculty's assessment of the Seminarian's discernment process and to offer the Faculty's view on the status of the Seminarian's vocation. The Rector also communicates and discusses with the seminarian the Faculty's recommendation for the next step in the discernment process.

After all the steps of the above discernment process have been completed, the seminarian will communicate his final decision to his Formation Advisor. The seminarian, the Formation Advisor and the Rector will then meet to finalize the process.

If the seminarian decides to pursue a transfer, the Rector then communicates information concerning the seminarian's suitability for Orders to the relevant religious superior, vocation director of the receiving diocese, and rector of the receiving seminary in accord with the USCCB's *Program for Priestly Formation*, 6th Edition.

II. Religious or Seminarians from Other Dioceses:

When a Religious or seminarian from another diocese approaches any faculty member to inquire about transferring into the Diocesan Seminary program, he or she will inform the Rector who will notify the Vocation Director. The Rector will inquire whether the Seminarian has brought the issue to the attention of his Religious Superiors or to his own diocesan Vocation Director. If he has not, the Rector will direct him to do so prior to any further discussion about a transfer.

After the seminarian has fully discussed the matter with his own diocesan officials or religious superiors, he may apply for admission to Saint Mary Seminary. The Rector must seek from the pertinent Religious Superiors or the rector of the candidate's current seminary information pertaining to the candidate's suitability for Orders in accord with the USCCB's *Program for Priestly Formation*, 6th Edition. The admissions committee will determine if all required elements for application to the Seminary have been submitted and will request the Seminarian to submit any items that may be missing. After meeting with the candidate, the Admissions Committee will vote on whether to accept the candidate into the seminary program. If the Committee votes to accept the candidate, the Rector will inform the bishop who, if he decides to accept the candidate, will write the letter described in *Norms*. If the seminarian is accepted, the Academic Dean will determine which year of formation the candidate will enter. The Rector will then communicate the Seminary's decision.