

***St. Patrick's Seminary -
The Mentoring and Advising of
Seminarians
(2001)***

ST. PATRICK'S SEMINARY

THE
MENTORING AND ADVISING
OF
SEMINARIANS



Menlo Park
California

2001

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I. Introduction

A. *What is Personal Formation?*

Priestly formation is the process by which a seminarian is aided in his consideration and preparation for ordained ministry within the Catholic Church. The aim of seminary formation is twofold: (1) to assist the seminarian's growth, and (2) to provide an accurate and helpful assessment to his (Arch)Diocese. The accomplishment of these goals involves regular meetings between the seminarian and his advisor or mentor and an annual evaluation by the Faculty Council. The components of formation are broken into four main areas: spirituality, academics, personal growth, and field education. The aim of formation is to enable the seminarian to become effectively self-reflective so that in accurately viewing his life he can see where changes are needed, make concrete plans to effect change, and carry through to achieve these goals.

B. *What is the Scope of the Evaluation Process?*

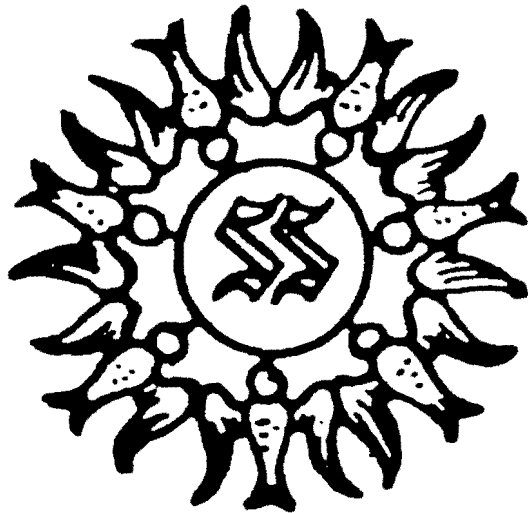
The evaluation process is designed to assist the faculty, the sponsoring (Arch)Diocese, and the seminarian to discern the seminarian's fitness for ordained ministry in the Church. The values and skills in terms of which the seminarian's candidacy is assessed are based on Church teaching expressed in the Second Vatican Council, the apostolic exhortation *Pastores Dabo Vobis*, the *Code of Canon Law*, and the fourth edition (1992) of the *Program of Priestly Formation* of the United States Conference of Catholic Bishops.

The various areas at the core of the formation program and the evaluation process at St. Patrick's Seminary are the following:

1. Personal maturity;
2. Social life and skills for personal interaction;
3. Spiritual maturity, expressed in part by a commitment to prayer and discipleship;
4. A readiness for public service in the Church, in union with the Holy Father, one's Ordinary, the diocesan presbyterate, lay ecclesial ministers, and the Christian lay faithful;
5. Theological competence and an acceptance of the Church's doctrinal and moral teaching;
6. Pastoral readiness for public ministry in the Church;
7. A devotion to the Word of God and indications of one's ability to preach the Word to others;
8. A readiness to embrace a life of celibacy, Gospel simplicity, and pastoral charity;
9. Readiness to minister in the changing ethnic and racial fabric of the Church in one's (Arch)Diocese;
10. A sense of solidarity with the poor and victims of injustice and a respect for life;

11. Concern for ecumenism and interfaith relations;
12. Leadership skills, including the readiness and skills necessary for collaborative ministry;
13. A readiness to accept responsibility for ongoing priestly formation.

The qualities articulated in these Guidelines are an integral part of the Evaluation Process of St. Patrick's Seminary.



II. The Process of Evaluation

The Faculty Council as a whole sustains responsibility for the evaluation process and monitors the seminarian's progress in integrating into his life these major areas: (1) spiritual maturation; (2) academics; (3) pastoral development; and (4) social interaction with peers, Faculty and others.

In order to facilitate this process, each seminarian works with a faculty advisor or mentor. (see Fourth Theology: Mentoring Program) By the third week of the Fall semester of each year, seminarians select their advisor. After speaking with faculty members they are considering, they present to the Vice-Rector the names of three possible advisors. Advisors are designated by the Vice-Rector in consultation with the President/Rector. Should a seminarian not wish to choose his advisor, he may ask the Vice-Rector and President/Rector to assign one.

A seminarian may request a change of advisor by presenting to the Vice-Rector his reasons for requesting such a change. Such a request is then discussed with the President/Rector, and his decision is final. The advisor also has the right to ask for the change of a particular advisee.

It is the responsibility of the advisor to guide and monitor the seminarian's activities in the various areas of his life in order to foster the seminarian's integration of personal spirituality and social effectiveness, theology, and pastoral experience. The advisor writes the seminarian's evaluation by the designated time each year in the second semester.

Each advisor is to meet with a seminarian once a month for approximately a forty-five minute period. The purpose of this meeting is to provide the greatest opportunity for knowledgeable exchange between the advisor and the seminarian as they discuss the integration of the various components mentioned above. The advisor not only represents the Faculty to the student, but also represents the seminarian to the Faculty. A depth of sharing between these two persons is thus important and encouraged.

In writing and compiling a seminarian's evaluation, the advisor makes use of the following data: (1) the seminarian's self-assessment; (2) his academic record; (3) his field education evaluation; (4) his Spanish and English competency evaluation; (5) evaluations received in faculty discussions of the seminarian; and (6) the "statement" from his Vocation Director.

After the appropriate process as explained below, the Faculty Council votes on the evaluation presented to it by the advisor. The Faculty Council vote designates the evaluation as the seminary's own, and copies of this final evaluation are then sent to the seminarian's Ordinary and his Vocation Director. In addition, a copy of the final evaluation is kept in the seminarian's file and a copy is given to the seminarian himself.

The judgments of the Faculty Council about a student are communicated to him by his advisor/mentor.



III. Specific Components of the Evaluation Process

At the beginning of the school year, students submit their requests for their advisor. The Vice-Rector in consultation with the President/Rector designates an advisor for each seminarian.

During the first semester, the name of each seminarian is brought before the Faculty Council. The purpose of this discussion is to provide a forum for individual faculty members to exchange their perceptions of a student, and to have these perceptions passed on to the student through his advisor. At this time, the advisor will present to the Faculty Council a student's stated goals for the year. Part-time faculty members are invited to submit in writing any evaluation of a student they may wish to contribute.

During the second semester, the advisor/mentor of each seminarian will compile and write the final evaluation. The advisor/mentor writes this evaluation in consultation with the seminarian and synthesizes his own evaluation of the student as well as the evaluations which come from the seminarian himself, his academic record, his Spanish and English competency report, his field education placement evaluation, and his Vocation Director.

At the same time, the seminarian composes his self-assessment, which he submits to his advisor before the advisor completes his written evaluation. This self-assessment is to be from two to three pages in length (double-spaced). If the student is in the first year or new to the community, he is also asked to compose his autobiography. Both documents become part of the total student evaluation.

This synthesis comes to be the seminarian's evaluation. At a designated time in the second semester, this evaluation is made available to the Faculty Council. The Faculty Council then discusses the evaluation and the recommendation. The seminarian is to see the latest version of his evaluation submitted to the Faculty Council.

The results of this discussion are then brought back to the seminarian by the advisor and any necessary changes in the evaluation are discussed with the student. The student is then asked to sign the evaluation; this signature indicates that he has seen the final evaluation and that he agrees that the evaluation process has been properly followed in his regard. In the event that a seminarian and an advisor cannot agree on some item or items in the final evaluation, the seminarian is invited to type a one-page statement clearly detailing the item(s) which he would like to see considered by the Faculty Council.

This final, signed evaluation is then returned to the Faculty Council for voting. Should a seminarian have appended a page as described above, this statement is then discussed by the Faculty Council.

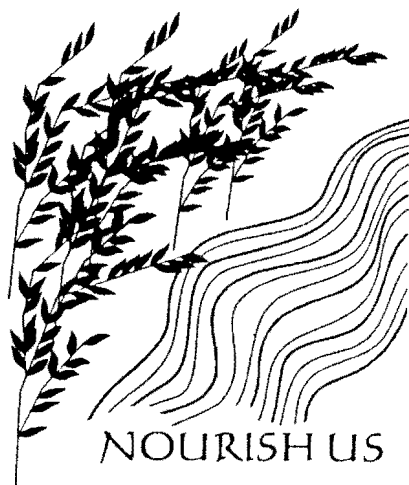
A student also has the right to appear personally before the Faculty Council to speak about his evaluation.

The Faculty Council's vote is final regarding the manner of incorporating suggested changes/alterations in the evaluation. The Faculty Council then votes on the final evaluation. The kinds of votes by the Faculty Council are: affirmative, affirmative with notation, negative, and abstention. The category, affirmative with notation, denotes an observed deficiency in the candidate that needs correction and improvement.

The final evaluation, signed by the student and approved by the Faculty Council, is given to the Vice-Rector. The student's advisor also gives him and the student an unsigned copy of the evaluation, which includes the final vote and any notations. Copies of this unsigned text are then sent to the student's Bishop and Vocation Director.

Advisory Boards

Should serious circumstances warrant, the President/Rector may name an advisory board to work with a student. The board is comprised of the seminarian's advisor and two other members of the Faculty Council.



IV. Advising Meetings

Here are suggestions for evaluation meetings with one's advisor/mentor.

A. Preparation

1. Write down a few possible discussion items.
2. Think of concrete situations, behaviors, and events which could be discussed.
3. Keep a page or note pad, jot down significant experiences, thoughts, and incidents.
4. Pray for yourself and your advisor.
5. Look over the dimensions for your formation.
6. What questions might your Bishop or Vocation Director like to have answered about you?
7. Think about your complementary side:
 - if you work out of your head, what emotions might be good to talk about?
 - if you work out of your heart, what concrete plans are you making to achieve your goals?

B. During the Advising Session

1. Report back any significant points or impressions from the previous meeting.
2. View questions asked of you as an opportunity not simply to provide one or two word answers, but to give your general approach to questions raised.
3. Advising time is your time to explore your concerns; thus, be concrete, avoid generalities, and speak about specific events/questions/behaviors/situations.
4. Practice observing yourself:
 - are you presenting yourself as a real person with joys and sorrows, successes and failures, hopes and fears, likes and dislikes?
5. Take initiative:
 - suggest topics
 - keep the conversation moving ahead
 - give feedback about what has been helpful, what has not been helpful
6. Be honest about areas you cannot or are not yet ready to address: trust your advisor/mentor.

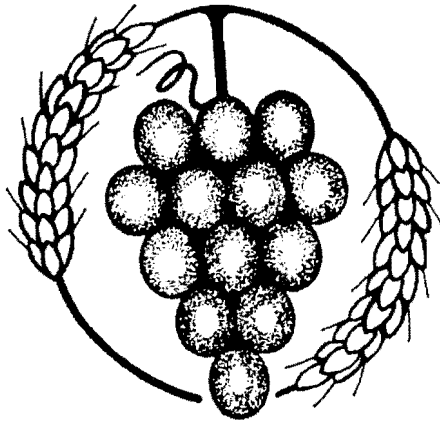
C. Follow Up

1. After the meeting, jot down what was discussed:
 - topics to follow up on

- what you agreed to try/to report about next time
 - possible future topics suggested by this conversation
 - any lingering impressions or questions you have
2. Think about what would help make your advising sessions more productive.

D. First Semester Goals

During the first semester of each year, the Faculty Council briefly speaks about each student in order to assess his current life in the seminary. Before this time, a student is asked to give to his advisor/mentor the goals he plans to set for himself for the year. These goals are to help the student take responsibility for his role in the formation process. They can be set in light of the various evaluative questions asked of him in his particular year in seminary formation. These goals will be shared with the Faculty Council so that members of the faculty can assist the seminarian in the pursuit of his goals.



V. Practical Aspects of Advising

A. Helps

1. Be Proactive

If you have a concern, a serious personal issue to work on, or are involved in a potentially serious situation, inform your advisor/mentor, or the President/Rector right away. If a student takes the initiative to speak about serious concerns, the seminary can work with that person.

2. Be Truthful

Nothing is more disarming and helpful than the truth. Those who candidly discuss their strengths and weaknesses can be confident of support, trust and growth.

3. Allow Trust to Grow

Trust must be both earned and given. In any relationship, time and experience are necessary for trust to grow. Start by sharing relatively safe things about yourself. If confidences are kept and trust earned, move on to deeper topics. Those who reveal their deepest darkest secrets from day one may be acting manipulatively. Conversely, some people after many years are no better known than the first week of association. This conveys a fear that if others really know me, they would not like me. Take your time, but grow in trust and deeper levels of self-revelation with peers and your advisor/mentor.

4. Take Initiative

Sometimes the formation process can feel like a constant digging to find something to discuss. The more the seminarian is able to identify areas he wants to develop and skills he desires to learn or increase, the more likely it is that positive results will occur.

5. Indicators of Growth

Maturing involves developing, using, and becoming accountable to an interiorized set of values, beliefs and motivations.

Accurately and insightfully observing one's word and actions, developing concrete and workable plans to make changes and adjustments, and carrying through when change is needed are essential life skills.

The following are some indicators that a person is maturing:

- accepts responsibility for faults and failings
- acts the same whether observed or not
- keeps promises

- able to risk possible failure
- accepts praise without conceit
- lives within means
- prepares for the future by living in the present
- keeps confidences
- appropriately self-discloses
- helps others without taking on their problems
- offers others both support and challenge
- both supports and challenges oneself

B. Pitfalls

1. Lack of Trust

Some seminarians have difficulties with the seminary advising process either because of their own fault or because the advisors themselves are human and can make errors. Sometimes seminarians do not trust the seminary advising program and do not divulge anything negative about themselves, thus avoiding authentic formation. The seminary must make good recommendations regarding students. The better students are known, the greater the likelihood that the seminary can make an informed recommendation.

2. Lack of Openness

Some seminarians have fear that the seminary is looking for an excuse to dismiss them. As a result, some seminarians always present themselves in the most favorable light. Everything is going fine. They are dedicated, diligent, always helpful and pleasant. They are making progress in all areas, and although they may have had some minor faults and failings, these are largely in the past. It takes enormous energy to keep up an image like this. Realize that everyone has imperfections and at times serious concerns. These are usually not debilitating. What is important is how we deal with these situations and move forward.

3. Placing Blame

Some people have a tendency to blame all their shortcomings and failures on other people and situations beyond their control. These people tend to think that they were never given adequate information, other people dropped the ball, unexpected emergencies came up at the most unfortunate times, policies or structures are flawed, their youth or age is being used against them, they have been misunderstood, others who are more popular do exactly the same things and no one says anything, and the list could go on and on. These are unbecoming victim attitudes.

VI. Guidelines for Advising

A. Pre-Theology I

1. First Semester: Getting Started

a. The Advisor

Explain in detail to the student the role of faculty advisor and the entire evaluation process for the year ahead.

Take a brief personal history covering the following areas: family background, education, work experience, personal interests, special skills, faith history, Church and ministry involvement, psychosexual development, and health concerns.

Advise a student that he is to prepare a typed autobiography responding to all the questions listed under the *Guidelines for Autobiographical Statement* before the end of the first semester.

Trace the development of the student's vocational discernment to date: When, where and how did you decide you might have a vocation to priesthood? Who were the principal influences or models behind this decision? What obstacles did you have to overcome in carrying out this decision? What is your present understanding of diocesan priesthood? How deep is your current level of commitment in carrying through on your decision? How well acquainted are you with the diocese you are studying for?

Transition Issues

How comfortable are you feeling about the program here: the daily routine, your studies, community living, liturgical and spiritual life, personal growth, outside field education involvement?

What goals are you setting for yourself this year? How do you hope to accomplish them? What criteria will you use to measure your success at the end of this year?

How are you managing your time? Are you achieving a satisfactory balance between the time you devote to prayer life, studies, field education involvement, community affairs, exercise, leisure time, and socializing? Approximately how many hours each week do you spend with each of these activities? Are you feeling any unusual stress about meeting your obligations and still living a normal healthy life?

b. The Advisee

- Transition and adaptation issues: having any difficulties in adjusting to seminary life? Are your expectations for the year realistic? Do you understand the seminary's expectations? How familiar are you with Catholic belief, practice and customs?
- Give a brief personal history: family background, health, education, work experience, hobbies and interests, previous involvement in Church and ministry.
- Where are you in vocational discernment? What is your view of the priesthood? How do you evaluate your abilities and needs?
- How do you understand the purpose and goals of Pre-Theology? Do you anticipate difficulties with studies? How do you budget your time?
- Do you want apostolic involvement? (this is optional for Pre-Theologians. A decision should be reached, in this regard, within the first three weeks of the first semester of each year.)

2. Second Semester

- Review the holiday vacation and the first semester.
- How do you see yourself at this time? What personal, formational, and academic goals are emerging?
- Review the year and plans for the summer.

3. Guidelines for Autobiographical Statement

a. Family Background

1. When and where were you born?
2. What were your parent's occupations? Are they still living?
3. How many siblings do you have?
4. What is your present relationship with your parents and siblings?
5. Is your family supportive of your vocation?
6. What strengths do you derive from your family?
7. What areas of your family life do you need to resolve? How do you propose to do so?

b. Life Management

1. What was your educational experience? What is the highest degree you earned?
2. What jobs or careers have you had? What was your last job responsibility?

3. What use do you make of alcohol, drugs, and tobacco?

4. What is your present state of health?

c. Ecclesial Experience

1. What attracted you to consider ordained ministry as a possibility for yourself?
2. What ministries have you performed in parish communities? What reaction to your ministry did you receive?
3. How committed are you to being ordained for your sponsoring diocese? How well do you know its people? (Please list experiences.)

4. Guidelines for the Final Evaluation: Pre-Theology I and II

a. Relationship with Advisor

- is able to self-disclose/to be open
- interacts with authority figures

b. Transition

- adapts well to community life
- is able to adapt to formation/academic program

c. Vocational Discernment

- participates in advising sessions
- articulates what draws him/what are hesitations
- serves others/is generous
- accepts persons of other cultures/other opinions
- is open to learning

d. Spiritual Formation

- participates in common exercises
- evidences a personal prayer life
- has appropriate knowledge of the faith
- balances liturgical/devotional prayer
- sees the work of God in his own life story
- participates in spiritual direction

e. Personal Formation

- is able to identify personal limitations and strengths/demonstrates self-insight
- is open to constructive criticism/affirmation
- takes responsibility for his own life
- demonstrates social skills/manners/hygiene
- is able to make decisions and act on them
- is able to seek help
- identifies family of origin concerns
- follows through on counseling, if recommended

f. Celibacy/Chastity/Simplicity of Life/Justice

- has appropriate interpersonal relationships
- has mature relationships with men and women
- maintains personal and social boundaries
- is able to self-disclose appropriately
- has appropriate affect/identifies emotions
- evidences realistic knowledge of sexuality
- is able to reflect on personal sexual history
- has a simple lifestyle
- shows concern for justice and solidarity with the poor

g. Physical Health

- has regular habit of physical exercise
- maintains good physical health
- deals appropriately with health concerns
- is able to manage stress/balance involvements

5. Guidelines for Self-Evaluation: Pre-Theology I and II

a. In General

- *Be concrete* - write about behaviors, use examples, avoid generalities and platitudes.
- *Be real* – discuss not only your strengths, but also areas in which you desire to grow/improve.
- *Be selective* – write about areas of particular importance this year.
- *Be neat* – this report goes to your Bishop and Vocation Director. It needs to be presentable and typed.
- *Be concise* – Your self-evaluation should be about 2-3 pages long.

b. Introduction

- What goals did you set for yourself this year?
- What has been the major challenge of this year?
- What do you consider your most significant accomplishment of the year?

c. Personal Formation/Community Living

- If this is your first year in the seminary, how has the transition gone for you?
- Do you meet with your advisor regularly?
- Do you bring topics, examples, and incidents to talk about in your formation sessions?
- Are you open to compliments, suggestions, correction, and guidance?
- How do you evaluate your social skills, manners and hygiene?
- Do you eat properly, sleep enough, exercise, and attend to your health needs?
- Do you relate to a diverse spectrum within the seminary community?

d. Spiritual Formation

- Are your meetings with your spiritual director regular and profitable?
- What forms of prayer and devotional life sustain you?
- In what ways have you grown spiritually this year?
- What goal(s) do you have for further spiritual growth?
- What do you do in order to grow in your understanding of the Catholic Faith?
- Have you lived a life of authentic celibacy?
- Do you live simply?
- Do you have a solidarity with the poor and a concern for justice?

e. Academic Formation

- Do you come prepared for class, attend faithfully, and hand in assignments?
- Do you study to learn for life, or just to satisfy requirements?
- How do you evaluate your academic potential?
- Do you request academic help when you need it?
- Do you contribute to the learning atmosphere of the classroom?
- Do you discuss academic topics outside of the classroom?

f. Vocational Discernment

- Do you reflect about and discuss your experiences as a seminarian?
- What do you do in your daily life which prepares you for possible priestly ministry?
- How has your field education work impacted your seminary journey?
- Have those factors which caused you to enter the seminary changed or remained the same (explain)?
- How does the quality of your prayer, relationships, attitudes toward church, studies, and service influence your decision to continue your journey in the seminary?

g. Conclusion

- What is your general evaluation of how the year has gone for you?
- Include any significant events/changes which have had a major impact on you this year:
 - health issues
 - family issues
 - major setbacks
 - significant advances
 - significant people: heroes, mentors, friends, teachers, others, and how they have impacted your life/attitudes/actions.

B. Pre-Theology II

a. The Advising Session

- What are your expectations and goals for the year? Are they realistic?
- Where are you now in your vocation discernment? What is your present view of the priesthood? What strengths do you think you bring to possible priestly ministry? What areas do you need to work on?
- Do you regularly see your spiritual director?
- What forms of prayer do you use?
- What place do the Scriptures and liturgical prayer have in your life? Spiritual reading?
- What areas of spiritual formation need particular attention?
- How do you show initiative and responsibility for your own formation?
- What is your attitude toward studies? Your study habits?
- How do you budget your time?
- Are you aware of your academic needs?

- How do you evaluate your social skills? Interaction with others? Ability to form new relationships? Openness to people of cultures other than your own? Attention to health (eating, sleeping, exercise)? Manners and hygiene?
- Do you wish to be involved in some type of field education?

1. Second Semester

a. The Advising Session

- Review the Christmas vacation.
- How was your retreat? Its benefits? Its difficulties?
- How was the first semester?
- Are you ready to enter first theology?
- What has been your progress in the spiritual, personal, formational, academics, and field education dimensions of your life?
- How do you assess yourself at this time?
- What personal, formational, academic, field education goals are emerging?
- Review your year: Any surprises? Significant advances? Any disappointments? What have you learned from teachers, peers, others?
- What are your plans for the summer?
- How do you see your discernment and formation for priesthood continuing during the summer months?

C. First Theology

1. First Semester

a. The Advisor

Explain in detail to the student the role of faculty advisor and the entire evaluation process for the year ahead.

Take a brief personal history covering the following areas: family background, education, work experience, personal interests, special skills, faith history, Church and ministry involvement, psychosexual development, and health concerns.

Advise the student that he is to prepare a typed autobiography responding to all the questions listed under the *Guidelines for Autobiographical Statement* before the end of the first semester.

Trace the development of the student's vocational discernment to date: When, where and how did you decide you might have a vocation to priesthood? Who were the principal influences or

models behind this decision? What obstacles did you have to overcome in carrying out this decision? What is your present understanding of diocesan priesthood? How deep is your current level of commitment to carrying through on your decision? How well acquainted are you with the diocese you are studying for?

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What goals are you setting for yourself this year? How do you hope to accomplish them? What criteria will you use to measure your success at the end of this year?

How are you managing your time? Are you achieving a satisfactory balance between the time you devote to studies, prayer life, field education, community affairs, exercise, leisure time, and socializing? Approximately how many hours each week do you spend with each of these activities? Are you feeling any unusual stress about meeting your obligations and still living a normal healthy life?

b. The Advisee

Vocational Discernment

How have those factors which caused you to enter the seminary changed or remained the same? How do you plan to continue with your process of vocational discernment in this year ahead? To what degree do you already possess leadership qualities like listening skills, vision, collaboration, insight, responsibility, initiative, courage, etc. What leadership qualities are you hoping to develop further?

Spiritual Formation

What forms of prayer and devotional life sustain you? What goals have you set for spiritual growth in the coming year? How are the seminary program and your own efforts helping you to realize these goals? How faithful are you in areas of sacramental life, liturgy, personal prayer, and spiritual direction?

Celibacy and Sexuality/Simplicity of Life/Justice

How realistic are your present notions of sexuality and celibacy? With whom do you talk about such issues as sexuality, celibacy and priestly lifestyle? What are you doing to increase your understanding and appreciation of celibacy? What kind of friendships are you maintaining or forming at this point? Do you live simply? Do you have a solidarity with the poor and a concern for justice?

Community Life

How are you sharing your time and talents in community life? How accepting are you of persons from other cultures? How open are you to constructive criticism or affirmation, to differences of opinion, to working with women as well as men? In what areas are you taking a leadership role? What sort of relationship do you have with people you see as authority figures in your diocese, field education placement, or here at the seminary?

Personal Formation

If you were asked to give a realistic description of yourself, what could you tell me? What would your closest friends say you were like? What do you see as your chief responsibilities during this time of formation? How well are you handling these responsibilities at present? What lifelong healthy living habits have you cultivated? What personal growth areas still need further development?

2. Second Semester

a. The Advisor

Review once more with the student the details of the evaluation process and ask him to begin preparing his typed self-assessment responding to all the questions listed in *The Guidelines for Self-Evaluation*. Set a due date, which will allow time for its completion and correction in preparation for the faculty advisor's own final evaluation of the student. Inform the student of all that goes into his advisor's document: grades, field education evaluation, faculty feedback, student self-assessment, and the advisor's own opinions, judgments, and recommendations.

At the end of the year, after the faculty discussion of the student in the second semester and before the final faculty vote takes place, meet with the student, provide him with a full report of this discussion, and ask him to sign the final evaluation form indicating his recognition that the evaluation process has been properly carried out. After the faculty vote takes place, let the student know the number and kinds of votes cast,

with mentioning the names of any individual faculty members or how they voted.

b. The Advisee

- How were your experiences during the break between semesters
- How did you spend your vacation? What was your retreat like? How do you feel about returning to the seminary?
- How would you describe your experience of last semester?
- How are you feeling about the positive feedback or the concerns raised in the faculty's discussion last semester?
- What progress do you see yourself making with the goals you outlined last semester?
- What strengths and weaknesses do you perceive in yourself at this point in your formation?
- Final questions for the student: Can you take ownership of the faculty's observations and recommendations as incorporated in the text of your final evaluation? How well have you achieved the goals with which you began the year? What goals will you need to set for next year in response to what has been said in the evaluation process? What are you planning to achieve over the summer?

3. Guidelines for Final Evaluation: Theology I and II

a. Relationship with Advisor/Advising Program

- open with /advisor
- main topics in the advising sessions
- interaction with authority figures

b. Transition (if the student is new)

- adaptation to community life
- pressures of formation/academic program

c. Vocational Discernment

- willing to share personal faith story
- generous with time and talent
- engages in community life
- listens/values opinion of others
- accepts persons of other cultures
- deportment/gentlemanly behavior/manners
- engages in leadership activities
- performs liturgical roles well
- identifies with his local Church

d. Spiritual Formation

- participates in common exercises
- able to see the work of God in his own life story
- balance of liturgical/devotional prayer
- evidence of devotion to Eucharist
- prays the Liturgy of the Hours, as required
- uses time well during evenings of quiet, Days of Recollection, and retreats
- engages in spiritual direction

e. Personal Formation

- realistic self-knowledge
- open to constructive criticism/affirmation
- takes responsibility for his own life
- makes decisions and follows through
- forgoes personal preference for common good
- able to seek help
- family of origin concerns
- follows through on counseling if recommended

f. Celibacy/Chastity/Simplicity of Life/Justice

- mature relationships with men and women
- has wholesome friendships
- personal and social boundaries
- able to self-disclose in appropriate ways
- appropriate affect/identifies emotions
- evidences realistic knowledge of sexuality
- owns personal sexual history
- chastity/expresses sexuality appropriately
- works to interiorize value of celibacy

- values simplicity of life and a true interest in justice issues

g. Physical Health

- regular habit of physical exercise
- health concerns
- stress management/balanced life

D. *Second Theology*

1. The Advisor

At the beginning of the year, review the student's summer experience: How did you spend your summer? What did you do with your leisure time? What did you enjoy most about the summer? What did you find most difficult?

Review last year's final evaluation: What do you understand last year's final evaluation to say? What specific concerns did the faculty express? How did the faculty challenge you? How do you plan to deal with those concerns and challenges? What specific goals have you set for yourself to accomplish in the year ahead?

2. The Advisee: First and Second Semesters

a. Vocational Discernment

- Where are you in your process of vocational discernment at present?
- What is your vision of ministry as you begin this year?
- What is it about your vision of priesthood that makes it so attractive for you?
- Is that attraction at this point stronger, about the same or somewhat less than before?
- What do you see now as your greatest challenges after ordination?
- What are you doing in your daily life to prepare yourself for those challenges?
- What do you think you will need most to be successful in ministry?
- To what degree do you already possess the leadership qualities essential to ministry such as responsibility, initiative, listening skills, collaboration, insight, vision, courage, etc.?
- What leadership qualities are you hoping to develop further?
- What kind of commitment do you have to social justice?

b. Spiritual Formation

- In what ways have you grown spiritually during this past year?
- What goals have you set for spiritual growth in the coming year?
- How are the seminary program and your own efforts

helping you to realize these goals?

- What is the meaning and importance of the Eucharist and the Liturgy of the Hours for you?
- How significant for you is the time you set aside for private prayer, spiritual reading, retreats, and Days of Recollection?
- How faithful have you been to spiritual direction?
- How comfortable and effective are you as a leader, reader or liturgical minister at community prayer?

c. Academics

- What is it about theology or the courses you are taking that you like or dislike?
- How are you managing your study time?
- What kind of effort do your studies require of you?
- How satisfied are you with the level of your achievement or the realization of your potential?
- What kind of reading do you do over and above the demands of your course work?
- Can you give any examples of where you have taken initiative in pursuing an academic interest?
- In what ways have your studies had an influence on your spiritual life or your pastoral work?

d. Celibacy and Sexuality/Simplicity of Life/Justice

- What does the commitment to celibacy mean to you?
- What have you done to increase your understanding and appreciation of celibacy?
- With whom do you talk about such issues as sexuality, celibacy and priestly lifestyle?
- What have you gained from the various treatments of the subject in classes, conferences, personal reading, and the Celibacy Workshop itself?
- How do you relate celibacy to issues like exercise, prayer, and simplicity of life, friendship, and obedience?
- What is it like for you to be living as a celibate right now?
- What sort of relationships do you have with the men and women in your life?
- How would you describe what you consider healthy and appropriate boundaries in such relationships?
- Do you live simply?
- Do you have a solidarity with the poor and a concern for justice?

e. Community Life

- How are you sharing your time and talents in community life?
- How accepting are you of persons from other cultures?

- How open are you to constructive criticism or affirmation, to differences of opinion, to working with women as well as men?
- In what ways do you see yourself exercising a leadership role in the community?
- What attitudes do you find yourself adopting toward Church leadership and magisterial authority?
- Do you understand and can you authentically represent Church doctrine concerning social justice, morality, and matters of Church order and discipline?

f. Personal Formation

- How well do you know and understand yourself?
- How have you grown in self-reflection, assertiveness, and the ability to empathize with others?
- How do you go about supporting or challenging others when appropriate?
- Where and how do you seek help and support for yourself when you need it?
- How do you deal with criticism or affirmation when they come your way?
- What do you regard as your chief responsibilities at this point in your formation?
- How well are you handling these responsibilities at present?
- How are you dealing with issues like time management or stress?
- How satisfactory is the balance you have achieved between the various elements of your life here?
- What are you doing to maintain good health habits?
- What personal growth areas still need further development?

g. Conclusion

- What is your general evaluation of how the year has gone for you?
- Have there been any significant events or changes which have had a major impact on you this year, such as health or family issues, major setbacks or significant advances?
- Can you take ownership of the faculty's observations and recommendations as incorporated in the text of your advisor's final evaluation?
- How well have you achieved the goals with which you began the year?
- What goals will you need to set for next year in response to what has been said in the evaluation process?
- What are you planning to achieve over the summer?
- If you are an immigrant to the U.S., what are your plans for acquiring citizenship?

3. Guidelines for Self-Evaluation: Theology I and II

a. In General

- *Be concrete – write about behaviors, use examples, avoid generalities and platitudes.*
- *Be real – discuss not only your strengths, but also areas in which you desire to grow/improve.*
- *Be selective – write about areas of particular importance this year.*
- *Be neat – this report goes to your Bishop and Vocation Director. It needs to be presentable and typed.*
- *Be concise – Your self-evaluation should be about 2-4 pages long.*

b. Introduction

- What goals did you set for yourself this year?
- What has been the major challenge of this year?
- What do you consider your most significant accomplishment of the year?

c. Vocational Discernment

- Do you reflect about and discuss your understanding of ministry and service?
- What do you do in your daily life which prepares you for possible priestly ministry?
- Have those factors which caused you to enter the seminary changed or remained the same (explain)?
- How does the quality of your prayer, relationships, attitudes toward church, studies, and service influence your decision whether to continue your journey in the seminary?
- What qualities of leadership (listening skills, vision, collaboration, insight, courage, etc.) do you already possess?
- What qualities of leadership do you desire to further develop?
- What steps do you take to build bonds with your (Arch)Diocese?

d. Spiritual Formation

- How has your participation in the Prayer and Sacramental life of the Church developed?
- What forms of prayer and devotional life sustain you?
- In what ways have you grown spiritually this year?
- What goal(s) do you have for further spiritual growth?

- What do you do in order to grow in your understanding of the Catholic Faith?

e. Personal Formation

- What do you do to increase the effectiveness of meetings with your advisor?
- How have you grown in self-reflection, assertiveness, and the ability to empathize with others?
- How do you support and challenge others?
- Give examples of exercising prudential decision-making and decisive leadership?
- What life-long healthy living habits have you developed?
- What areas of health or self-care do you need to further develop?

f. Celibacy/Chastity/Simplicity of Life/Justice

- How realistic is your present image of sexuality and celibacy?
- Do you discuss matters of celibacy, sexuality, and priestly lifestyle with your peers?
- What have you done to increase your understanding and appreciation of celibacy?
- How do you relate celibacy to issues of exercise, prayer, simplicity of life, friendship, and obedience?
- Do you recognize the need for healthy boundaries in relationships with others?
- Do you live simply?
- Do you have a solidarity with the poor and a concern for justice?

g. Conclusion

- What is your general evaluation of how the year has gone for you?
- Include any significant events/changes which have had a major impact on you this year:
 - health issues
 - family issues
 - major setbacks
 - significant advances

E. Third Theology

ADVISOR AND ADVISEE SHOULD REVIEW THE
SEMINARY'S EVALUATION PROCESS

1. Those Returning from Pastoral Year

- What are the strengths you have discovered you have?
- What areas did your supervisor ask you to concentrate on for your effectiveness as an ordained minister?
- Were you faithful to liturgical and personal prayer?
- Specifically, were you faithful to Eucharist and Liturgy of the Hours?
- Did you meet regularly with your Spiritual Director?
- Did you work well with parish staff and groups?
- Did you experience any difficulties in rectory living?
- How did you deal with them?
- How did your understanding and appropriation of celibacy mature and deepen?
- How did you deal with personal relationships outside parochial responsibilities?
- What benefits did you experience from meeting with your lay support group?

2. First Semester

- Where within the seminary and your field education assignment have you demonstrated initiative and leadership?
- How well do you know your diocese?
- How much of your field education work has been done in your diocese?
- What specific aspects of your diocese do you view positively as opportunities for enriching ministerial experience?
- What problematic aspects can you see?
- What questions are you asking yourself about your own readiness for a celibate life?
- What do you see as the most difficult aspects of this commitment for you personally? Have you dealt with this issue with your spiritual director last year? What value concretely (not theoretically) does this commitment have for you?

3. Second Semester

- What are your views on feminist concerns in the Church today? Are these concerns valid? Some? How well do you get along with women? Socially? Professionally? Have you had field education placements in which you have had to work closely with women on an equal level (e.g., parish staff, etc.)? Describe what you would consider an ideal working relationship between you (as a parish priest) and a woman DRE in your parish.
- How would you characterize the state of your health at the present time? Would you say that you have a high or low energy level? Would others agree with this? Do you take any kind of medication regularly? How often? What kind of exercise do you do? Do you see yourself continuing this into ministry?
- Do you take enough time for recreation? How often? What do you do on your afternoon or day off? Can you say "No" to outside

com. .ments when necessary? Do you know how to pace yourself in terms of your workload?

- What kind of a support group do you envision for yourself in ministry? Have you given any serious thought to this?
- How well prepared do you feel you are for ordained ministry? What do you see as your strengths? Your weak areas? What concretely do you propose to do about these weak areas? What areas of your preparation for ministry still need attention?
- Do you think you will make a good priest? Granting this, do you think you will be a happy priest, i.e., fulfilled by the day-to-day work of the parish priest? What kind of expectations will you have of yourself as a parish priest?
- How do you understand and appropriate magisterial authority within the Church?
- Have you assimilated Church teaching so as to be an authentic teacher?
- Do you understand and can you authentically present Church doctrine concerning social justice, morality, and matters of church order and discipline?

4. Guidelines for Self Evaluation:

a. In General

- *Be concrete – write about behaviors, use examples, avoid generalities and platitudes.*
- *Be real – discuss not only your strengths, but also areas in which you desire to grow/improve.*
- *Be selective – write about areas of particular importance this year.*
- *Be neat – this report goes to your Bishop and Vocation Director. It needs to be presentable and typed.*
- *Be concise – Your self-evaluation should be about 2-3 pages long.*

b. Introduction

- What goals did you set for yourself this year?
- What has been the major challenge of this year?
- What do you consider your most significant accomplishment of the year?

c. Vocational Discernment

- Do you reflect about and discuss your understanding of ministry and service?

- What do you do in your daily life which prepares you for possible priestly ministry?
- Have those factors which caused you to enter the seminary changed or remained the same (explain)?
- How does the quality of your prayer, relationships, attitudes toward church, studies, and service influence your decision whether to continue your journey in the seminary?
- What qualities of leadership (listening skills, vision, collaboration, insight, courage, etc.) do you already possess?
- What qualities of leadership do you desire to further develop?
- What steps do you take to build bonds with your (Arch)Diocese?
- Are you developing a sense of the ecumenical dimension of the Church's mission?

d. Spiritual Formation

- How has your participation in the Prayer and Sacramental life of the Church developed?
- What forms of prayer and devotional life sustain you?
- In what ways have you grown spiritually this year?
- What goal(s) do you have for further spiritual growth?
- What do you do in order to grow in your understanding of the Catholic Faith?

e. Personal Formation

- What do you do to increase the effectiveness of meetings with your advisor?
- How have you grown in self-reflection, assertiveness, and the ability to empathize with others?
- How do you support and challenge others?
- Give examples of exercising prudential decision-making and decisive leadership?
- What life-long healthy living habits have you developed?
- What areas of health or self-care do you need to further develop?

f. Celibacy/Chastity/Simplicity of Life/Justice

- How realistic is your present image of sexuality and celibacy?
- Do you discuss matters of celibacy, sexuality, and priestly lifestyle with your peers?
- What have you done to increase your understanding and appreciation of celibacy?
- How do you relate celibacy to issues of exercise, prayer, simplicity of life, friendship, and obedience?

- Do you recognize the need for healthy boundaries in relationships with others?
- Do you live simply?
- Do you have a solidarity with the poor and a concern for justice?

g. Conclusion

- What is your general evaluation of how the year has gone for you?
- Include any significant events/changes which have had a major impact on you this year:
 - health issues
 - family issues
 - major setbacks
 - significant advances

F. *Fourth Theology*

I. Mentoring Program

a. Description

Mentoring replaces advising in the seminarian's final year in the formation program. Since the mentoring relationship is of a different character than advising, it needs further explanation.

The mentoring concept/relationship finds its origins in ancient Greece. In *The Odyssey*, the Mentor is the name of the trusted friend who in Ulysses' absence protects, nurtures, educates, and guides his son Telemachus into adulthood. In the words of developmental psychologists today, mentoring is associated with those same roles. In the Gospels, Jesus acted as a mentor for his disciples in the way he shared with them his life experiences and what God had taught him: "I call you friends because I have made known to you everything I have learned from my Father" (Jn. 15:15). The basic mentoring relationship, then, is with someone more experienced who can act as a guide or host in regard to a new developmental stage, or a new profession.

The mentoring relationship consists of many overlapping roles. As a result, it cannot be as easily defined in terms of a role the way we can define the faculty's role as teacher, presider, confessor, spiritual director, or advisor. Consequently, we understand mentoring at St. Patrick's in terms of a character of the relationship and the function it serves. The mentor is, above all, a transitional figure facilitating the seminarian's entry into the priesthood.

Like the spiritual director, the mentor can serve as a guide, counselor, and support. As a result, the subject matter pertinent to a mentoring relationship will overlap to some extent with that of spiritual director. But unlike the spiritual director, the mentor functions in the public

forum and so is responsible for representing the seminarian to the faculty, the faculty to the seminarian, and the seminarian to his diocese.

Like the advisor, the mentor will also meet monthly with the seminarian and monitor his growth toward integrating the personal, spiritual, academic, and pastoral dimensions of his life. But unlike the advisor, the mentor functions less as an evaluator of suitability and readiness for priesthood and more as a host or guide facilitating the seminarian's vision of himself and the life he wants to live in the priesthood. Facilitating this vision is the most important aspect of the mentoring relationship. It will ultimately determine the character of the relationship that develops and the content of information shared in it.

b. Choosing a Mentor

St. Patrick's has initiated this mentoring program because its faculty believes that learning from significant persons of virtue, faith, and vision is a major part of the development of a candidate for the priesthood. The faculty takes on this responsibility fully aware that we are to be for the seminarians what Jesus was for his disciples—one who shared with them his life experiences and what God had taught him.

St. Patrick's hopes that this mentoring program will facilitate the seminarian's transition to priesthood as well as provide the formative experience of the kind of relationship which the seminarian will want to initiate in his own diocese when he assumes his ministry there.

With the exception of the President/Rector, a mentor is usually a priest member of the Faculty Council.

No faculty member can serve both as spiritual director and mentor for the same seminarian.

c. The Mentor as Evaluator

Even though the responsibility to finalize the evaluation of the seminarian's readiness for Orders comes first in the mentoring relationship, this evaluative dimension is not the primary focus of the over-all mentoring relationship. The reason for this is that the assumption of the faculty in promoting a seminarian to his final year in the seminary is that the faculty believes the seminarian is ready to receive a recommendation to diaconate and priesthood. The burden of verifying this readiness falls on the evaluations which have been made of the student prior to beginning his final year. Thus, the mentor must have some role in the evaluation process to present the seminarian to the faculty for this recommendation.

The evaluation dimension of the mentoring relationship prevails for only a short time. Generally, around the midpoint of the first semester in the seminarian's final year, the mentor will represent him to the faculty through two formal documents, the seminarian's self-assessment and the mentor's assessment.

The purpose of the seminarian's self-assessment is to present a profile of the sort of person he has become by participating in the formation program of the seminary. It is designed to help the seminarian present himself not only in his strengths which will be integral to enhancing his priestly ministry as a spiritual and celibate person, but also in those areas which remain his growing edge and may interfere with his ministry. The faculty's hope for each seminarian presenting himself in this way is that, as he looks back and looks ahead in this time of transition from being a seminarian to being a diocesan priest, he will be able to give as clear a picture of himself as possible to aid him and his Bishop in making the best use of his gifts for priesthood.

The following guide for making this self-presentation was drawn up in consultation with seminarians who were looking for an effective way to say to their Bishops, "As I request ordination, here is who I am."

2. The Mentor as Guide

Once the "evaluation" phase of this relationship is completed, the mentoring relationship continues on a monthly basis for the remainder of the year to facilitate the seminarian's vision of himself and the life he wants to lead as a diocesan priest. These ongoing sessions can build on what emerged through the process and in the seminarian's self-assessment. As a result, these sessions will take on a life of their own as the year progresses so that each mentoring relationship will be somewhat unique in the way it actually functions.

Without trying to program the mentoring sessions or restrict the content or nature of the exchange that takes place within them, the following set of questions may help as a guide to focus these sessions. These questions were drawn up in consultation with students anticipating what they would find helpful in mentoring sessions.

Guide Questions for the Mentoring Sessions

Ongoing Spiritual Formation

- What are the outstanding spiritual issues for you right now that you would like to address in this time of transition?
- How do you assess your personal relationship to Jesus and to the Church?
- How do you understand the place of the Cross and suffering in your life?

- How do you find your participation in the liturgical life of the Church influencing or informing your spiritual and moral life?
- How are you integrating a sense of solidarity and a concern for justice in your personal life and in your ministry?
- What spiritual structures are in place for you? What still needs to be developed?
- How familiar are you with resources for spiritual support in your local Church (spiritual directors, retreat centers, support groups, etc.)?
- What kind of spiritual support system do you foresee establishing for yourself?

Ongoing Personal Formation

- What are some of the outstanding personal issues for you now that you would like to address in this time of transition?
- How do you see yourself as a collaborative leader in the parochial ministry? What vision, attitude, and strengths do you bring to collaborating with the presbyterate and laity, and what limitations do you have which would interfere with collaboration?
- What do you see yourself bringing to the pastoral ministry that will be your special contribution to the parish?
- What pastoral areas do you like the most? Tend to resist? Need to develop?
- What understanding of Church and priesthood are you bringing to your parochial ministry?
- How are you dealing with the tension between being a full-time student and a deacon, which brings an increase of pastoral responsibilities? In what ways do you need to re-evaluate yourself?

Ongoing Education

- What are some of the outstanding educational issues for you now that you would like to address in this time of transition?
- What sort of educational interests would you like to pursue further? How do you plan to do this?
- What steps have you taken or plans do you have to pursue on-going education while in ministry? (library, journals, workshops, occasional courses, etc.)

3. Guidelines for Self-Evaluation

a. In General

- *Be concrete – write about behaviors with specific examples*
- *Be real – discuss not only strengths but areas in which you would like to improve*
- *Be selective – write about areas of particular importance this year*

- *Concise – your self-evaluation should be about 3-4 pages long*

b. Introduction

- In light of that fact that you wrote a similar self-evaluation approximately six months ago, focus on areas of growth, new awarenesses, and summary statements of your self-understanding. What goals did you set for yourself this year in the areas of spiritual, academic, field education, and community life? How have you been progressing toward those goals?

c. Call to Orders

- Describe your personal relationship to Christ and to the Church
- What observable signs in your life indicate that you are called to Holy Orders? How do you understand your vocation as genuinely “ecclesial”? What does “priestly ministry” mean to you?
- How do you understand and appropriate the teachings of the Magisterium? What strategies do you use for educating yourself about these teachings?
- How do you witness to a commitment to a life of personal prayer? In what particular areas of your own prayer life do you most wish to grow? How do you practice fidelity to the Word of God? Describe your practice of the Liturgy of the Hours. Describe your commitment to your Diocese.

d. Lifelong Celibacy/Simplicity of Life/Justice

- How do you meet your needs for friendship and for intimacy?
- Describe the positive values celibacy has had and will have in your life.
- How do you understand the lifelong commitment you will make to obedience?
- How do you understand the lifelong commitment you will make to simplicity of life?
- How are you already living aspects of obedience and simplicity of life? In what specific ways do you intend to progress in both areas?
- What strategies do you have for continuing to grow in a realistic knowledge of your strengths and weaknesses? What strategies are you putting in place for your priestly ministry?
- What are your goals for living a Gospel-simplicity?
- What are your goals for maintaining a sense of solidarity and concern for the poor and victims of injustice?

e. Apostolic Heart and Zeal

- What specifically do you do to further the Church’s commitment to peace, justice, and protection of human life? What do you find particularly challenging in this area?
- What skills and what attitudes have you developed to enable you to serve in multi-cultural parish settings? What challenges for multi-cultural ministries in your Diocese are you preparing for? What improvements would you like to address in this area? How will you do that? Discuss your ability to proclaim Scripture in the liturgical assembly and your ability to preach
- What will help you to improve in each of these areas? How have you grown this year in your pastoral skills and sensitivity in leading others in prayer? What attitudes and awareness have you developed in relation to the ecumenical dimension of the Church’s mission?
- How has the study of theology contributed to your life pastorally and personally?
- What strategies do you have in place and will you have in place to continue your theological education after ordination?
- What areas of pastoral ministry are especially appealing to you? Which do you find challenging?
- What particular pastoral skills are well developed for you? What sorts of skills need further development?

f. Internalization of Seminary Formation

- Discuss specific ways in which you demonstrate leadership in the various aspects of your life. How does your present exercise of leadership relate to pastoral leadership in a parish?
- Describe those personal characteristics which you bring to enhance positive relationships and those which might be a hindrance to personal relationships and to communal life.

g. Conclusion

- In striving to give as clear a picture of yourself as possible to assist your Bishop in making the best use of your gifts for priesthood, what else would it be important to say?

4. Guidelines for Final Evaluation: Priesthood

a. Looking Back

What have been your main formational challenges in each of these four areas (spiritual, personal, field education, academic)? Which challenges have been met and which are ongoing?
The objective of this component is an accurate description of self in light of the challenges of priestly ministry.

b. Planning Ahead

What will be your main formational challenges during transition and beyond?

The objective of this component is to create a useful outline of ongoing formation objectives and practical means for achieving them.

c. Knowing Your Diocese

What diocesan expectations and practical considerations must be planned for during transition? What resources are available for your assistance and how can they be utilized?

The objective of this component is to help draw attention to the practical demands of transition as well as to outline a thoughtful plan for utilization of community and diocesan resources.

d. Building Fraternity

Becoming part of a specific presbyterate under a bishop.

The objective of this component is to help focus attention on the spiritual and practical implications of being part of a presbyterate and possible ways for the newly ordained to foster authentic fraternity.



VII. Special Questions in the Evaluation Process

A. The Faculty Council

At St. Patrick's Seminary, the Local Council required by the Sulpician Constitutions is called the Faculty Council. It consists of those full-time faculty who are appointed to it by the Sulpician Provincial Council for the primary purpose of evaluating and promoting candidates to Orders (Article 129). It serves an ecclesial role by conducting evaluations of students and submitting to the Bishops and Vocational Directors recommendations of seminarians for ordination.

In accord with the Constitutions, the Faculty Council is the highest internal deliberative body responsible for setting "the direction of the community and its activities" (Article 128).

The evaluation process of the seminary is aimed at assisting the seminarian to discern well his progress toward ordained ministry in the Church (PPF 329) in these major areas: (1) spiritual maturation; (2) academics; (3) field education development; and (4) social interaction with peers, Faculty and others.

In order to facilitate this process, each seminarian works with a faculty advisor/mentor. It is the responsibility of the advisor to guide and monitor the seminarian's activities in the various areas of his life in the seminary in order to foster the seminarian's integration of personal spirituality and social effectiveness, theology, and field education experience. Each advisor is to meet with a seminarian once a month to provide the greatest opportunity for knowledgeable exchange between the advisor and the seminarian as they discuss the integration of the various components mentioned above.

B. Discernment within the Internal and External Forum

During the course of seminary formation, each student undergoes a process of vocational discernment which takes place in both the "external forum" and "internal forum" of the Church.

The term "internal forum" refers to that part of the discernment process which by its very nature is private, confidential and privileged. Among the most private and confidential of communications are those which a seminarian shares with his confessor. In virtue of the Seal of Confession and the law of the Church, any communications between a priest and penitent must remain completely confidential; and they can never be shared with anyone or used in any manner when making any evaluation or assessment of a seminarian's suitability for ordination. Likewise, in view of the unique relationship that arises from spiritual direction, a student's spiritual director is forbidden from participating in any discussions dealing with the evaluation or assessment of any seminarian who has selected him as a spiritual director. For this reason,

the Rector, is forbidden from serving as the personal spiritual director of a student.

Advising functions are in the public/external forum with the advisor serving as the key person in the evaluation process for recommendations to continue in the seminary program, ultimately to Orders. The advisor meets with the seminarian/advisee once a month to guide and monitor such matters as the seminarian's participation in a life of prayer, accountability to authority, readiness for celibacy, simplicity of life, sociability, personal integration, pastoral skills, and theological competence. Only members of the Faculty Council, with the exception of the President/Rector, can serve as advisors.

In conducting the process of evaluating the suitability of seminarians for admission as candidates for reception of the stable ministries, and ordination to the diaconate and priesthood, a clear distinction must be maintained between a student's confessor and spiritual director who, by reason of the confidentiality associated with these responsibilities, are bound by the internal forum and are prohibited from participating in such evaluations. Those members of the faculty, such as the seminarian's mentor/advisor, who do interact with students in the public and external forum, are required to participate in the evaluation process by reason of the responsibilities entrusted to them.

C. Role of the Bishop and Vocation Director

The full evaluation of each student is conducted in the second semester of each year. The Faculty Council normally evaluates students by (Arch)Dioceses in order to allow the fullest participation possible by a student's (Arch) Bishop and Vocation Director. The Bishop and Vocation Director are given ample notice each year of when his seminarians are being evaluated by the Faculty Council and Bishops and Vocation Directors are invited to be present for this evaluative meeting. After the meeting itself of the Faculty Council, the seminarian then meets with his Bishop and/or Vocation Director and seminary advisor/mentor in order to discuss the evaluation. The Faculty Council votes on this evaluation the following week.

D. Entrance and Exit Interviews

In the Fall of each year, after the seminarians have selected their advisors, the advisor of any new student will conduct an entrance interview with him. The purpose of this interview is twofold:

1. To assist the seminarian in positioning himself in the seminary program, and to help him orient himself toward it; and
2. To assist the faculty in developing a profile of seminarians admitted to St. Patrick's so that they can assess how and where the seminary program might need adjustment.

In the Spring of each year, after a seminarian has been ordained to the Diaconate, his mentor will conduct an exit interview with him. The purpose of this interview is twofold:

1. To assist the seminarian in processing his growth through his years in the seminary, and to help him bring closure to his seminary experience; and
2. To assist the faculty in assessing how and where the seminary program has influenced seminarians, and to identify the strengths and weaknesses of the seminary program itself.

E. The Appeals Process

The Appeals Process can only be invoked when the evaluation process for a given student has been completed; i.e., the Faculty Council has rendered a decision through vote.

This interaction period in the evaluation process presents the student with the opportunity to challenge the adequacy/validity of his evaluation. This period should be used by the student to make known to the Faculty Council any serious reservations or disagreements he has with his evaluation.

The Appeals Process does not presuppose that a person has a right to Ordination or a right to a positive recommendation.

Basic Procedures Operative in the Appeals Process

The Review Board shall have as its purpose the right to hear and to render a decision concerning alleged improprieties in the evaluation process resulting in a violation of the student's right to a just and thorough evaluation.

The Review Board will consist of three permanent members. The Board will serve for one complete academic year. Its members will be selected in the following way. The Chair will be a non-full-time faculty member who is familiar with the Principles and Procedures of the Evaluation Process. The Chair will be elected by the combined vote of the Faculty Council and the Student Council. The other two members are appointed by the President/Rector from the members of the Faculty Council.

F. Psychological Services

Personal counseling is provided for seminarians in confidential meetings with a seminary-appointed psychiatrist/psychologist.

The meetings are held in a parlor in the Sisters' convent. Conversations are maintained private and confidential.

An individual is free to meet with the psychiatrist/psychologist as often as he wishes. The availability for consultation is maintained year round, regardless of holidays or vacations

The counseling sessions themselves are thirty-to forty-five minutes long, depending on time and scheduling. Session times can be made available at any time, but may be hindered by other commitments such as planned seminary functions or vacations.

The Counseling Process

The basic format for counseling utilizes a brief therapy model in which therapeutic techniques are focused on salient themes and known conflicts. The goal is to enable the counselee to enhance his existing means of insight and conflict resolution and to help him become somewhat his own therapist.

The purpose is to help the person integrate aspects of his history, personality and spirituality such that he is enabled to function with integrity and dimensionality. The process is very similar to that provided in spiritual or academic advising, except that there is a greater focus on psychological issues.

There are occasional chemical imbalances that individuals experience with depression and these are readily diagnosed and treated with antidepressant medication. Similarly, some anxiety states also benefit from antianxiety medication and this is provided.

St. Patrick's Seminary only accepts students whom it assesses as mature and viable candidates for study for the Roman Catholic priesthood. In this light, the seminary understands the role of the psychiatrist/psychologist as assisting mature seminarians to foster a more integral and holistic understanding of their human personality (rather than a posture which understands therapy as a necessary and essential ingredient for maturity and formation).

Consequently, a seminarian sustains full confidentiality when choosing to consult with the seminary's psychiatrist or psychologist. This confidentiality remains intact even in situations where a seminarian's advisor might suggest the possibility of such a consultation in order to deepen a seminarian's maturation. In such cases, for example, the seminary's advisor should not consult with the therapist after the advisee/mentee has begun therapeutic sessions.

If a seminarian's consultation with a therapist is done at the direct request of the Admissions Committee or the Faculty Council, or if this consultation has become a regular part of a seminarian's formation in light of his dialog with his advisor/mentor, this fact will be properly communicated to the Faculty Council and the seminarian's Bishop and Vocation Director.

G. Serious Breaches of Discipline

In the event of a serious breaches of discipline (e.g., academic cheating or plagiarism, criminal behavior, immoral conduct), the Faculty Council will discuss at the first possible opportunity the student's continuance in the seminary.

H. Leave of Absence

If a seminarian is seriously committed to his preparation for the diaconate and priesthood, but due to serious reasons cannot pursue this preparation immediately within the context of the seminary, he may request of the Faculty Council a LEAVE OF ABSENCE. In such a case, the seminarian must put into writing at least these points:

1. the major reason or reasons he is seeking this LEAVE OF ABSENCE;
2. the reasons why he sees this LEAVE OF ABSENCE as a temporary withdrawal from the seminary rather than a decisive withdrawal;
3. what he hopes to accomplish during the LEAVE OF ABSENCE;
4. indicate as clearly as possible the type of data which he will present at the conclusion of the LEAVE OF ABSENCE to demonstrate that he has accomplished his objectives;
5. the precise time period he suggests for this LEAVE OF ABSENCE.

The Faculty Council has ultimate responsibility for granting or denying a request for a LEAVE OF ABSENCE. In accord with the evaluation process of the seminary, the normal channel for requesting a LEAVE OF ABSENCE is through a seminarian's advisor or mentor.

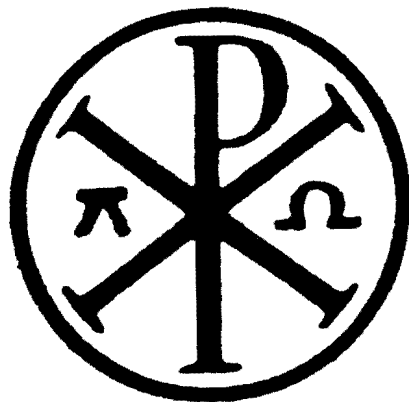
If the Faculty Council votes to grant a request for LEAVE OF ABSENCE, these ramifications ensue:

1. The student is still to consider himself a "seminarian" preparing for the diaconate and priesthood, even though for a specified time period this preparation will be in a place and context different from the seminary itself;
2. The seminarian sustains the responsibility of keeping in contact with his primary advisor, either personally or in writing, at least once a quarter;
3. At the conclusion of the time for the LEAVE OF ABSENCE, the Seminary Admissions Committee, in consultation with the seminarian's advisor, will meet with the seminarian to evaluate his entrance back into the seminary program itself; if this evaluation proves to be positive, the seminarian may then be admitted into the

seminary program without the need to go through the entire seminary admittance procedure.

I. Access to Evaluations

St. Patrick's Seminary guarantees the confidentiality of all student records and evaluations both academic and non-academic, according to the law. Only by a student's written, signed request may academic records be released to any requesting school or agency. The seminary may release what is known as Directory Information (student name, address, telephone number, date and place of birth, major field of study, dates of attendance, degrees and awards received, the most recent previous educational agency or institution attended by the student and participation in officially recognized activities). However, if the student wishes this information withheld, the student may so notify the Registrar in writing within two weeks after the first day of class for the Fall term (forms are available in the Registrar's Office). The same conditions will apply to the release of non-academic information. All seminarians are asked to sign release forms for the "sharing of academic information" and for the "sharing of non-academic information" (i.e., the seminary evaluation of the student) with their Bishops or Religious Superior and vocation director. This information will not be shared without the signed release form on file and it will only be shared with the people so mentioned in the release form. Students also have the right to review their academic records and certain other documents in their files. If they find errors in their files they may discuss the matter informally with the Academic Dean. If the issue is not settled to their satisfaction they may request a formal hearing before a grievance board. Full information on the seminary's policy for dealing with such matters is available on request in the Office of the Registrar.



VIII. The Evaluation Form

St. Patrick's Seminary

Menlo Park, CA 94025

ANNUAL EVALUATION OF

Name

(Arch)Diocese

Date

This annual evaluation has been carefully compiled for the sole purpose of providing a professional opinion regarding a seminarian's suitability for priestly ministry and readiness for advancement. It is based on broad consultation among those responsible for his formation as a candidate for priesthood. Evaluation criteria have been drawn from the *Program of Priestly Formation*, other Church documents, and the experience of seminary formation personnel. This evaluation is considered valid only at the time of presentation. It is not a psychological assessment and its contents may be used only for the stated purpose.

Statement of Confidentiality

Readers of this document are expected to observe the following:

(ARCH)DIOCESE

A copy of this evaluation is provided to the (Arch)bishop and vocation director(s) of the seminarian. It is expected that in handling this material diocesan policies regarding personnel files and confidentiality be followed.

SEMINARY

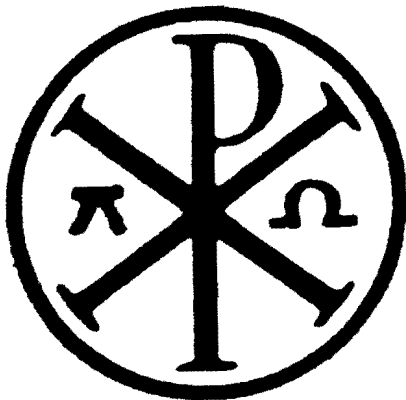
This copy is the official "file copy" and is to be placed in the student's file after the evaluation. A copy of this evaluation is made available to the seminarian at the time it is given to his (Arch)Diocese.

Upon a student's ordination to the priesthood, only the last two evaluations (Theology III and IV) are retained in the permanent file at the seminary.

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St. Patrick's Seminary
Menlo Park, CA 94025

Name

(Arch)Diocese

Date

Formation Report

FORMATION REPORT – 2

IV. Current Faculty Evaluation

1. Relationship with Advisor/Mentor:

2. Vocational Discernment:

I. Entered St. Patrick's Seminary in the Fall of _____.

II. Sacramental/Ministries Record:

BAPTISM

CONFIRMATION

READER

ACOLYTE

CANDIDACY

DIACONATE

III. Review of Past Evaluations:

3. *Spiritual Formation*

4. *Personal Formation:*

5. *Celibacy/Chastity/Simplicity of Life/Justice*

6. *Physical Health:*

7. Commendations/Recommendations

ACADEMIC REPORT

8. Vote:

Advisor/Mentor

Student

FIELD EDUCATION REPORT

Placement:
Supervisor(s):
Date:

Diocesan Statement by Vocation Director

Seminarian's Name _____

(Arch)Diocese _____

Name of Vocation Director _____

Date of this Evaluation _____

1. What are the goals for a diocesan assignment this coming summer?

2. What are the seminarian's greatest formation needs at this time? Has he made progress in the past?

3. At the present time, how does the seminarian interact with the Bishop, and other priests in the Diocese, and yourself? Is the seminarian cooperative with and does he follow through with the expectations of the Diocese?

4. What are your general impressions regarding the suitability of the seminarian for service as a priest in the Diocese at this time: e.g., the seminarian's best assets at this time as a candidate for the priesthood?

Vocation Director