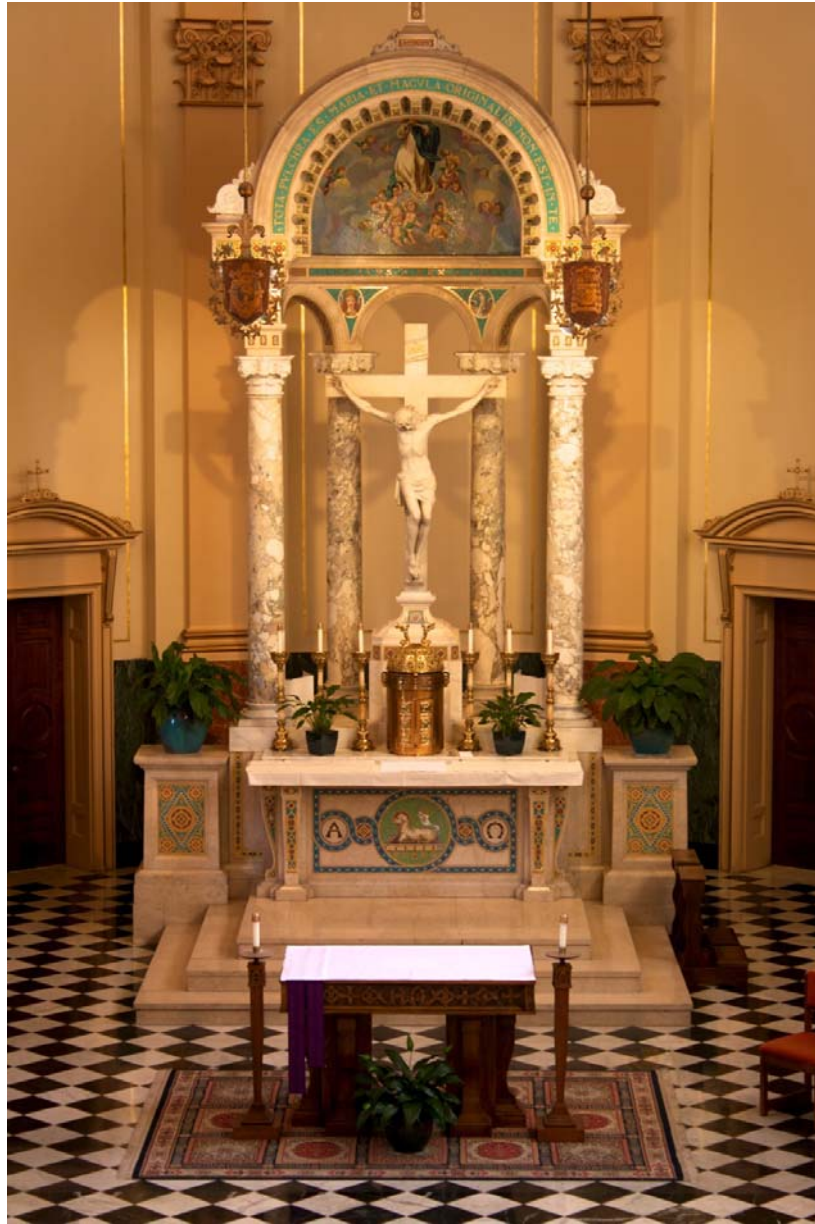


Notre Dame Seminary



Human Formation Program



*How good and how pleasant it is for brothers to dwell together in unity.
(Psalm 133.1)*

Thank you to Joe Fessenden the photographer for this project.

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Introduction

In June of 2005 the United States Conference of Catholic Bishops (USCCB) approved a new program for priestly formation and formalized the new program by publishing the *Fifth Edition of the Program for Priestly Formation (PPF)*.



The new PPF was in many ways a response to Pope John Paul II's encyclical *Pastores Dabo Vobis* (1992) in which the Pope recognized the need for a fourth pillar to be added to priestly formation. In the past the three pillars of formation included spiritual, academic and pastoral. The newest pillar added by the Pope is called human formation and is specifically directed at helping the seminarians to become more like a bridge rather than an obstacle of God's grace for others by their growing in the life of virtue.

The USCCB set lofty goals for priestly formation with the new PPF but they did not set a specific path that each seminary had to follow to achieve the goals of the PPF as it was suggested the seminaries were to find new ways to achieve the goals of the PPF. Since 2005 Notre Dame Seminary has been working to implement the goals of the new PPF and in 2007 the first director of human formation was hired. In 2011 this handbook on human formation was produced to set down in writing the ongoing development of the human formation program at Notre Dame Seminary.

The PPF states a seminary is to serve the Church by fostering the formation of future priests. All priestly formation is to be firmly grounded in the spiritual, human, intellectual and pastoral pillars of formation.

The goal [of formation] is the development not just of a well-rounded person, a prayerful person, or an experienced pastoral practitioner but rather one who understands his spiritual development within the context of his call to service in the Church, his human development within the greater context of his call to advance the mission of the Church, his intellectual development as the appropriation of the Church's teaching and tradition, and his pastoral formation as participation in the active ministry of the Church. (PPF 71)

The PPF challenges those who serve in formation at seminaries and the seminarians themselves to work towards balance of the four pillars of formation. In fact the PPF contains eleven direct references to the necessity of the integration of the four pillars of formation.

Clearly human formation is the foundation for the other three pillars. Spiritual formation informs the other three. Intellectual formation appropriates and understands the other three. Pastoral formation expresses the other three pillars in practice. (PPF 73)

The PPF reminds us that Jesus is the model of all formation and in a particular way the model of human formation as he calls each seminarian and priest to be like a bridge, not an obstacle to his grace and love.

Introduction

The foundation and center of all human formation is Jesus Christ, the Word made flesh. In his fully developed humanity, he was truly free and with complete freedom he gave himself totally for the salvation of the world. (PPF 74)

Jesus Christ, who brought his pastoral charity to perfection on the cross with a complete exterior and interior emptying of self, is both the model and source of the virtues of obedience, chastity and poverty which the priest is called to live out as an expression of his pastoral charity for his brothers and sisters. (*Pastores dabo vobis* 30)

The basic principle of human formation is to be found in *Pastores dabo vobis*, no. 43: the human personality of the priest is to be a bridge and not an obstacle for others in their meeting with Jesus Christ the Redeemer of the human race. (PPF 75)

Recognizing Jesus Christ as the foundation and center of human formation we see that human formation has been a part of priestly formation since the very beginning. There are many examples in scripture of Jesus affirming and challenging the human formation of his first disciples and followers.

In the parables, Jesus encouraged his followers and the people of his time to live a life of virtue. It is amazing in Scripture how often we find Jesus teaching on a particular virtue in the parables and how often his disciples missed the teaching and demonstrated the exact opposite vice.

In the Gospels, we find Jesus ministering to what seemed to be the worst sinners of his time. Jesus challenged his disciples to be like him, to be like bridges of God's love and mercy while challenging the people to live lives of holiness. Often the disciples seemed to be stuck on disliking the sin and the sinner. The disciples often failed in following Jesus' examples and teachings, but Jesus continued to love them and challenge them.

In *Pastores Dabo Vobis* Pope John Paul II recognizes that human formation continues to be a necessary part of priestly formation."The whole work of priestly formation would be deprived of its necessary foundation if it lacked a suitable human formation." In his encyclical on formation John Paul II helps us understand that human formation develops gradually over time, it develops more easily when there is good example and it develop best as one participates with God's grace. Let us set our hearts on this goal.

DEUS PROVIDEBIT!

Human Formation Overview



The goal of human formation is to help the seminarian grow to full human maturity so that he might better serve Christ and his Church *in persona Christi Capitis*. Along the journey of formation, the seminarian, with the help of God will become more like Christ, the Word made flesh, who was fully human and fully divine.

Human formation is focused on preparing men to be like bridges, for the spread of the Gospel. Human formation is concerned with the maturing of the self and the maturing of the interpersonal relationship skills of the seminarian, so that he might proclaim the Gospel more effectively not only in word but in his personal behavior and ministerial style. Therefore, human formation will focus on self-knowledge, self-improvement, self-acceptances and will focus on relational maturity that is holy and life-giving.

In order to help the seminarian grow to his full human potential he will participate in the various components of the human formation program. The Seminarian will have the benefit of a priest formation advisor and a priest spiritual director to walk with him along the journey of formation. The seminarian will also have access to psychological and counseling services.

A primary component of human formation is the Notre Dame Seminary - *Seminarian Rule of Life*. The *Seminarian Rule of Life* was developed to offer a seminarian a model for the development of his own personal rule of life. The seminarian's personal rule of life will be a tool for the seminarian to help him regulate his day-to-day living in seminary and help him attain the goals of formation.

Early on in his formation the seminarian will use the *Seminarian Rule of Life* to develop his own personal rule of life. The seminarian will gradually learn to live by his personal rule of life to help him plan his day and discern where and how he should spend his time and energy.

Another component the seminarian will use to help him with his formation is the markers of human formation. The markers of human formation outline the objectives for each year of development in human formation. By attaining the markers of human formation for each year of development the seminarian will gradually grow to attain the goal of human formation.

The additional components of human formation at Notre Dame Seminary include: class conferences, Maranatha groups, human formation presentations, formation workshops, global workshops, community life, formation workshops on celibacy and safe environment workshops and prayer and reflection.

Components
of



Human Formation

Seminarian “Rule of Life”

OBJECTIVES

This Rule of Life for Notre Dame Seminary is meant to help the men being prepared for the ministerial priesthood to live a life consistent with the precious commitment they are making. It corresponds to what an integrated and balanced program of priestly formation should be, as guided and directed by the Holy See and the U.S. Conference of Catholic Bishops. This rule is meant to help the men follow the Gospel of Jesus Christ and deepen their understanding of this time of formation.

2. We who are to use this Rule of Life are called to be disciples of Jesus Christ. We are preparing to dedicate our lives to public ministry and preaching in the Roman Catholic Church. We are striving to attain:

**“A spirit of wisdom and understanding,
A spirit of counsel and of strength,
A spirit of knowledge and of piety,
And our delight shall be the fear of the Lord.” [Isaiah 11:2-3]**

3. Guided by the Holy Spirit, we will dedicate ourselves to developing personal maturity as human beings through growth in the virtuous life, which will help us to have a capacity for self-evaluation based on self-respect and self-care. We commit ourselves to develop professional collegiality, healthy intimate friendships, and the skills to foster these.

4. Again guided by the Spirit, we will develop the habit of the theological virtues through vibrant participation in personal and communal prayer centered in the Eucharist and sacramental practice, the ability to guide others in spiritual experiences, and the spiritual maturity to give authentic Christian witness by our own lifestyle.

5. Guided by the Word of God, we will study philosophy and Sacred Theology, seeking a comprehensive grasp of the fundamental concepts, their implications and applications, the ability to integrate and synthesize these concepts, and the capability of articulating the Catholic tradition with clarity and coherence.

6. With the compassionate heart of the Father, we will demonstrate responsiveness to the concerns and crises of the individuals and the communities we serve by pastorally appreciating their personal and cultural differences, using prudential judgment and discernment, and manifesting pastoral skills in a spirit of authenticity, collaboration, and compassion.

7. In order to accomplish these goals, we will abide by the rules set forth below that we intend to live with the help of God.

Seminarian Prayer

God, Father, Son, and Holy Spirit, Blessed Trinity, life is your primordial gift to me. Through baptism into the Catholic faith, you have shown me your love and predilection. Invite me to share the gift of my life in service to the Church and to others. Be with me daily as I show your presence in our world and strive to live this Rule of Life. Give me courage, generosity, and love to respond to your call. I ask you this through our Lord and Savior, Jesus Christ, ever to be praised and adored, through the intercession of the Blessed Mother. Amen. 23

Seminarian “Rule of Life”

Rules for Human Formation

1. In his first year of formation, a seminarian will develop his own personalized expression of the Seminarian “*Rule of Life*” that will help him integrate his formation and create balance in prayer, study, work, exercise, recreation, rest, and time for community. Each year this personal rule of life will be reevaluated by the seminarian and shared with his spiritual director, and changes will be made as needed. The seminarian’s personal rule will help him maintain a balanced lifestyle and find balance in making decisions.
2. A seminarian, cooperating with God’s grace, is the person primarily responsible for his formation. He fulfills this role under the guidance of the Church. The rector, seminary faculty and seminary community assist the seminarian in his formation in accordance with the seminarian’s personal rule of life.
3. A seminarian commits to interiorizing and assimilating the four pillars of formation and to grow in self-knowledge, self-discipline, self-mastery, emotional self-control, the virtuous life, and the ability to relate to others.
4. The seminarian will work on the human qualities of truthfulness, respect for others, justice, humility, integrity, affability, generosity, kindness, courtesy, integrity, and prudence. He will also work on good physical and mental health.
5. The seminarian will develop the capacity for simplicity of life and obedience. With regard to simplicity of life, the seminarian will have the capacity for good stewardship of his resources, and will have responsibility for his financial obligations. With regard to obedience the seminarian will develop a mature respect for and cooperation with church authority and he will engage in the community life of the seminary.
6. A seminarian commits to practicing, and integrating chaste celibacy for the sake of the kingdom. The seminarian will seek to attain affective maturity and healthy psychosexual development; clarity of male sexual identity; an ability to establish and maintain wholesome friendships and the capacity to maintain appropriate boundaries in relationships.
7. The seminarian will work to develop skills for leadership and the capacity for collaboration with women and men. He will grow in the capacity to receive and integrate constructive criticism.

Seminarian “Rule of Life”

Rules for Spiritual Formation

1. A seminarian commits to attending Mass every day.
2. A seminarian commits to praying the Liturgy of the Hours daily and to making progress in this prayer for the Church as he moves forward in formation. Upon entering seminary, he commits to praying at least morning and evening prayer daily; he also commits to praying these with the seminary community whenever the community gathers for morning or evening prayer. The seminarian commits to praying the five prescribed “hours” of the Liturgy of the Hours each day by the end of Second Theology.
3. Upon entering seminary, a seminarian commits to at least thirty minutes of personal prayer daily and to making progress in personal prayer as he moves forward in formation. After two years in seminary, he commits to at least one hour of personal prayer daily. A seminarian’s personal prayer includes time for quiet reflection and time for meditation on the Scriptures. He also is committed to the devotional prayer of the Church, including Adoration of the Blessed Sacrament and the Rosary.
4. A seminarian commits to at least three hours of spiritual reading each week over and above assigned readings for class.
5. A seminarian commits to regular spiritual direction and to receiving the sacrament of reconciliation at least once a month. In the first two months of spiritual direction with a new spiritual director, the seminarian commits to meeting with his director every two weeks. Subsequently, he commits to meeting with his director at least once a month, but preferably every three weeks.
6. A seminarian commits to ongoing fasting or self-denial and works of mercy as a way of growing spiritually and making progress in the counsels of obedience, celibate chastity, and simplicity of life.
7. A seminarian commits to making a yearly retreat and to attending all spiritual conferences and days of reflection and recollection offered by the seminary.

Seminarian “Rule of Life”

Rules for Intellectual Formation

1. In order to inculcate a spirit of studiousness, a seminarian commits to studying at least three hours every day.
2. In order to foster a love for truth, a seminarian commits to reading at least one chapter from a scholarly book or one scholarly article every week in addition to any other required reading assignments.
3. A seminarian commits to reading resources which emphasize a Catholic point of view on current issues and cultural topics in the areas of politics, the arts, science, and other fields of study.
4. A seminarian commits to becoming conversant with the classics of Catholic theology and to reading such authors as St. Augustine, St. Thomas Aquinas, and other recognized doctors of the Church.
5. A seminarian will strive to read doctrinal and disciplinary documents from the Holy Father, and from Curial and Episcopal authorities.
6. A seminarian will assimilate what he has learned so as to try to become an eloquent communicator of the Catholic faith. He will seek out conversations about substantial matters so as develop the facility of clear and cogent argumentation.
7. A seminarian will look for opportunities to witness to and teach about the Catholic faith.

Seminarian “Rule of Life”

Rules for Pastoral Formation

1. Upon beginning formation, a seminarian commits to service and charity within the seminary community and to recognizing the pastoral nature of all aspects of seminary life and formation. As formation continues, he commits to broadening his pastoral focus to include the external community.
2. A seminarian commits to taking personal responsibility for his liturgical training and development. He will work to integrate into his formation the growing responsibilities that come from being instituted to the ministries of reader and acolyte, admitted to candidacy for Holy Orders, and ordained to the diaconate. By Third Theology, a seminarian is to be prepared for a leadership role in Mass, Liturgy of the Hours, Exposition of the Blessed Sacrament, the Rosary and other devotional prayers.
3. Throughout his pastoral training and field work, a seminarian commits to striving to become more like Jesus, the “True Shepherd,” who teaches, sanctifies, governs, and leads.
4. Throughout his pastoral training and field work, a seminarian commits to growing in understanding the sacramental dimension of priesthood, developing the heart of a missionary, developing effective public ministry skills and cultural sensitivity skills, and learning how to work with the ecumenical and interfaith communities.

Seminarian “Rule of Life”

Spiritual Direction

In order to promote a mature spiritual life that will continue after ordination, the following expectations are made:

1. Each student must choose a spiritual director with whom he can be completely open and honest. The spiritual direction relationship is in the internal forum and is confidential unless there is a possibility of bodily harm or a revelation of abuse of a minor. The spiritual director is a guide, a listener and a motivator in order to assist the seminarian in developing a personal relationship with God. A seminarian meets with his spiritual director twice a month for the first two months with a new director; and thereafter once every three weeks, if possible, but never less than four times a semester. The format for the regular visits should be based on the student’s personal perception of needed guidance but should also include at appropriate times, discussion of faithfulness to prayer, class conferences, personal journey, academic, pastoral, human and spiritual development, spiritual reading, relationships to the community and personal friends, vocation discernment, priestly lifestyle, celibacy and the annual self-evaluation required by the Formation Committee. Sacramental reconciliation can be a regular part of the sessions. Within his first month at Notre Dame Seminary, the student may visit with a number of approved spiritual directors before he makes a choice of a director with the normal expectation that he will continue with that spiritual director throughout his formation. Students who wish to change directors must discuss this with their current director and the seminary’s spiritual director before any change is made. Any student desiring to change directors after Second Theology must grant permission for his outgoing and incoming directors to confer.

2. Each student’s spiritual director assists him in the evaluation process and in the completion of the written self-evaluation. It is expected that the spiritual director will have read the entire completed document and sign it before it is submitted to the Rector. Likewise, the seminarian should review the written report of his evaluation with his personal spiritual director.

3. Self-evaluation is an important part of the seminary’s annual evaluation process and a necessary component of growth in self-knowledge. The student is expected to take this task seriously. He must appropriate to himself the responsibility of evaluating his progress humbly and honestly and for setting growth goals that are realistic yet challenging. He should see this process as an opportunity to enter into dialogue with the faculty about growth, integration, use of talents, successes and failures, vocation discernment and readiness to proceed in the seminary program.

Markers of Human Formation



The markers of human formation were created to help the seminarian track his progress in becoming a “bridge for others” against appropriate benchmarks oriented toward the overall goals of human formation. The markers of human formation are meant to be used together with the seminarian’s personal rule of life. By gradually developing and refining his personal rule of life and incorporating the yearly markers of human formation, the seminarian will be

able to attain the goal of human formation.

The markers of human formation will help a seminarian see that human formation relies on a foundation of prayer, development of the intellect and a desire to serve. The markers will help the seminarians see that human formation involves a capacity for self-awareness, self-improvement and self-acceptance. Human formation involves the formation of the will, passions, emotions, memory, and imagination. Human formation requires the development of chaste, celibate men who can be loving pastors. It requires the development of maturity, understanding, prudence, vigilance over the body and a spirit of compassion and care for others. It requires discernment, morals, values, and learning and living the virtues.

The markers will help the seminarian see that human formation includes learning how to form holy and healthy relationships and understand healthy boundaries. Human formation includes collaboration, etiquette, manners and courtesy. It requires a desire to grow in freedom, openness, honesty, flexibility, joy, generosity, justice, personal maturity, interpersonal skills, common sense, aptitude for ministry, and growth in moral sensibility and character. It includes a psychosexual maturity and ongoing education in the areas of human sexuality, and chaste celibacy. It requires a healthy pastoral leadership and a keen awareness of ministerial boundaries and is grounded in a well-developed sense of the self.

Human formation requires all of these markers and it relies on a generous pastoral heart. Thus, it can be seen that human formation is wide ranging, integral to formation and will greatly influence the ministry of a future priest. It can also be seen that human formation is not learned in one class or one workshop but over time, with God’s grace and in the interior of the seminarian’s heart. Human formation is inspired and supported as much by the book as by the example of holy priests, seminarians, religious and laity.

Markers of Human Formation

Markers of Human Formation for Pre Theology

Focus: *Program for Priestly Formation* 5th ed., Rule of Life and participation in forming a Community of Disciples

Formation direction: Inward. Self-awareness, self-acceptance and self-improvement

The seminarian will:

- engage in community living, develop meaningful holy and healthy friendships
- read the *Program for Priestly Formation* and discuss in a class conferences
- deepen his relationship with God through prayer, study and formation
- develop and begin following a personal rule of life based on the *Seminarian Rule of Life*
- develop healthy eating habits and good physical and mental health
- develop the characteristics of :
 - openness
 - honesty
 - flexibility

Markers of Human Formation for First Theology

Focus: Commitment to personal rule of life, virtues, chaste celibacy in view of *Theology of the Body* Pope John Paul II

Formation direction: Inward. Self-awareness, self-acceptance and self-improvement

The seminarian will:

- reflect on *Theology of the Body*, seeking a life giving vocation and using prayerful discernment
- develop commitment to personal rule of life
- read *Theology of the Body* and discuss in class conferences
- develop commitment to simplicity of life, stewardship of resources, and responsibility for financial obligations
- develop a decreasing dependency on electronic media and the Internet
- develop commitment to obedience, mature respect for and cooperation with church authority
- develop ability to converse about the arts and literature.
- develop good manners and etiquette
- develop the qualities of:
 - truthfulness, respect for others, justice, humility, integrity, affability, generosity, kindness, courtesy, integrity, and prudence

Markers of Human Formation

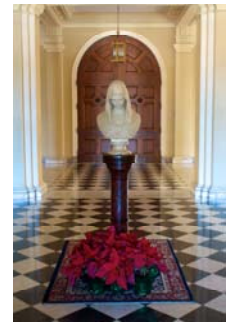
Markers of Human Formation for Second Theology

Focus: Growing Priestly identity. Integration of rule, articulate celibacy as a Vocation. *Priests for the Third Millennium* Archbishop Dolan

Formation direction: Begins to move Outward: Community, relationships, leadership

The seminarian will:

- develop affective maturity and healthy psychosexual development; clarity of male sexual identity; be able to articulate the difference between celibacy as a discipline and celibacy as a vocation
- develop leadership styles and skills
- read *Priests for the Third Millennium*. Discuss in class conference
- develop balanced lifestyle and balanced ability to make decisions by his commitment to his rule of life.
- develop collaboration skills
- deepen understanding of chaste celibacy, obedience and simplicity of life.
- work on the characteristics of:
 - fidelity, courtesy, stewardship, joy, Priestly zeal, devotion to Our Lady



Markers of Human Formation for Third Theology

Focus: Integration and Living Skills moving towards Priesthood. *Quickening the Fire in Our Midst*: Aschenbrenner, SJ

Formation direction: Outward. Community, relationships, leadership

The seminarian will:

- develop the capacity to maintain appropriate boundaries in relationships
- have the ability to live a successful celibate way of life, and the promises of simplicity and obedience.
- read *Quickening the Fire in Our Midst* and discuss in class conference
- have well established professional, ministerial and friendship boundaries
- have a firmly established personal rule of life that is flexible and usable away from the seminary
- develop the characteristics of
 - constancy, appropriate self disclosure and continued self-improvement, capacity for prayer, self-reflection and commitment to spiritual growth even when busy

Markers of Human Formation

Markers of Human Formation for Fourth Theology

Focus: Transition to Priesthood and Priestly Spirituality.

Gift and Mystery by Pope John Paul II, *Back to Virtue* by Peter Kreeft

Formation direction: Outward. Community, relationships, leadership

The seminarian will:

- have an ability to enter into peaceful solitude and ascetical practices that foster vigilance in chaste celibacy and self mastery over one's impulses and drives
- have the capacity to receive and integrate constructive criticism
- read *Gift and Mystery* and *Back to Virtue* and discuss in class conference
- have prayerful plan about transition to full-time priestly ministry.
- have internalized a well developed habit of daily prayer and adherence to a personal rule of life supportive of an active and busy priestly ministry.
- develop the characteristics of:
 - holding all persons in the mystery of God, interceding for others before God, claiming responsibility to direct others to God.

Class Conferences



As mentioned above, the goal of human formation is to help the seminarian grow to be a man of God and to be a man who strives for full human maturity. The seminary is a place where a seminarian grows individually and with others into a community of disciples. As a community of disciples the seminarians will gradually grow in formation to attain the markers and goal of human formation.

Class conferences are an element of human formation that helps the seminarian to attain the developmentally appropriate markers for each year of human formation. Class Conferences are designed to help the seminarians assimilate, integrate and articulate their human formation and to help them see how human formation is interconnected with spiritual, intellectual and pastoral formation.

Each semester, every seminarian will attend two class conferences. The class conferences are scheduled to be one hour each and a large part of each conference is to be set aside for class discussion. A menu of possible class conference topics follow below for each year of development. There are more choices than class conferences so the class advisor can look to meet the needs of the class. Some topics may be able to be combined into one class conference. The conference is designed so after a short presentation, the seminarians will have the opportunity to reflect on how they are assimilating and integrating the pillars of formation.

Pre Theology – Direction of human formation – inward – self-knowledge, self-improvement, self-acceptance

- a. Community living, forming holy and healthy friendships
- b. Discuss the *Program for Priestly Formation*
- c. Introduction to Prayer
- d. Creating a personal Rule of Life and learning to live by it
- e. Markers of human formation for Pre-Theology
- f. Spirituality and study
- g. Examen of Consciousness

First Theology– Direction of human formation – inward – self-knowledge, self-improvement, self-acceptance

- a. Theology of the Body, life giving vocations, discernment, chaste celibacy
- b. Living by a personal rule of life
- c. Discuss *Theology of the Body* and chaste celibacy
- d. Meyers/Briggs and other Personality Type Indicators
- e. Virtue, vice, sin, and addiction
- f. Appreciation of the art and literature
- g. Characteristics of truthfulness, respect for others, justice, humility, integrity, affability, generosity, kindness, courtesy, integrity, and prudence
- h. Markers of human formation for 1st Theology
- i. Reducing time and dependency on electronic media and the Internet
- j. Understanding the influence of family of origin patterns

Class Conferences

Second Theology– Direction of human formation – moving outward – community, leadership, discipleship, relationships

- a. Affective maturity, healthy psychosexual development; clarity of male sexuality, articulate differences between celibacy as a discipline and celibacy as a vocation
- b. Discuss *Priests for the Third Millennium* - Priestly identity
- c. Leadership and collaboration
- d. Male sexuality and friendships
- e. Priestly character
- f. Discernment of spirits and celibacy, obedience and simplicity of life
- g. Vocational discernment
- h. Capacity for solitude
- i. Forming the will, intellect, passions, sentiments, imagination and memory
- j. Rule of life and markers of human formation for 2nd Theology

Third Theology – Direction of human formation – outward – community, leadership, discipleship, relationships

- a. Capacity to maintain appropriate boundaries in relationships
- b. Prayerful preparation for the Rite of Ordination for the Diaconate
- c. Discuss *Quickening the Fire in Our Midst* Aschenbrenner, SJ
- d. Living the virtuous life
- e. Intimacy, spirituality, accountability
- f. Discipleship
- g. Pastoral efficacy and celibacy
- h. Capacity for intimacy in human friendship
- i. Boundaries
- j. Flexible and constant personal rule of life
- k. Markers of human formation for 3rd Theology

Fourth Theology– Direction of human formation – outward – community, leadership, discipleship, relationships

- a. Capacity to enter into peaceful solitude and ascetical practices that foster vigilance and self mastery over one's impulses and drives
- b. Rite of Ordination Priesthood
- c. Priestly relationships: Freedom through boundaries
- d. *Gift and Mystery* by Pope John Paul II, *Back to Virtue* by Peter Kreeft
- e. Commitment to life long learning
- f. Living with loneliness and solitude
- g. Interpersonal relationships – leading small groups in ministry
- h. Healthy celibacy, obedience and simplicity of life in ministry
- i. Mary and the life of discipleship
- j. Jesus Caritas groups: fraternity of priests
- k. Markers of human formation for 4th Theology

Human Formation Presentations



The goal of human formation is to provide well-prepared priests who can truly serve the people of God and help the faithful to grow in holiness. Each semester along the journey of formation the seminarian will attend two human formation presentations. These presentations are designed to help the seminarian gradually grow to attain the markers and goal of human formation.

The human formation presentations are designed to help the seminarians assimilate, integrate and articulate their human formation and to help the seminarian see how human formation is interconnected with spiritual, intellectual and pastoral formation. The topics for the presentations will come from the markers of human formation.

Sometimes the human formation presentations will be on general topics of human formation and every class will attend the same presentation. Sometimes the human formation presentations will deal with topics that are focused on specific development levels. When this happens Pre, First and Second Theology, will attend the same presentation and Third and fourth theology will attend a different presentation. This is because the direction of formation for Pre, First and Second Theologians is directed inward and focuses on self-knowledge, self-improvement and self-acceptance. The direction of formation for Third and Fourth Theologians is focused outward, thus the topics will focus on things like professional boundaries, leadership skills and social skills.

Often there will be human formation themes that will continue for a full semester. These themes will be used to guide the human formation presentations and the class conferences. It will be recommended that the Maranatha groups also take up these themes during the semester. These themes will rotate so that during a five year period each of these themes will be covered.

- Masculine identity, Male Spirituality
- Leadership, collaboration and parish management
- Celibacy, obedience, simplicity of life
- The virtuous life
- Family of origin, Healing the whole person
- Discipleship

Please see appendix A for recent human formation Presentations

Formation Workshop

The goal of human formation is to guide the seminarian to be a man of integrity, self-possession and affective ability to engage in pastoral leadership with Jesus as the model shepherd. Human formation aims to help each seminarian to identify those areas that are lacking in his human development and to help him work on self-improvement, self-acceptance and by cooperating with God's amazing grace to work on becoming a man of communion with God and others.



As part of the seminarian's human formation, he will participate in a two day formation workshop each Spring. The workshop will focus on a specific topic or the rule of life and/or the markers of human formation and will highlight how human formation is interconnected to spiritual, intellectual and pastoral formation. The two day format will allow for a full treatment of a topic than other shorter presentations and workshops.

While there is not a specific rotation of topics for the formation workshop, it is planned that there will be a few workshops that are regularly planned to rotate into the program once during a five year period, These topics include:

- Masculine identity, Male Spirituality
- Leadership, collaboration and parish management
- Celibacy, obedience, simplicity of life
- The virtuous life
- Family of origin, Healing the whole person
- Discipleship

Please see appendix B for recent Formation Workshops



Global Workshop



The goal of human formation is the transformation of the seminarian to become more like Jesus the Good Shepherd so that the seminarian might better grow in his own relationship with Christ and help lead others to Christ. In this way, human formation aims to help the seminarian to be knowledgeable of the historical, spiritual and theological foundations of the Church's teaching on social justice and to have a global rather than local Church view. Human formation will help the seminarian to be a man who fosters peace, justice and respect for life for all people.

As part of the seminarian's human formation he will participate in a one day global workshop each Fall. The workshop will focus on the Church's concern for social justice.

While there is not a specific rotation of topics for the Global Workshop, it is planned that during a five year period specific topics will be covered. The topics include:

- Race relationships within the United States
- Relationships with our National neighbors
- International Relationships
- Ecumenism – relationships with other Faiths and Religions
- Social Justice

Please see appendix C for recent Global Workshop topics

Maranatha Groups

The Seminary is a place where a seminarian grows individually and with other seminarians into a community of disciples. Gradually each seminarian as part of a community of disciples through faith sharing, friendship and fraternal correction grows to attain the markers and goal of human formation.

Like those early followers of Jesus who grew as a community of faith, the *Program for Priestly Formation* reminds us of the importance of personal and communal faith development.



Interaction among seminarians provides mutual support, promotes tolerance and fraternal correction, and gives an opportunity for the development of leadership and talent among seminarians. It also can motivate seminarians to develop a sense of self-sacrifice and a spirit of collaboration. The community also should provide the context in which those qualities necessary for ministerial leadership can be nurtured and demonstrated: “emotional maturity, personal faith, moral integrity, and social concern.” (PPF 262)

As part of human formation, Maranatha groups are designed to provide the seminarian with the opportunity to participate in a faith sharing group, to build up fraternal relationships and help each other grow in their relationship with God.

Maranatha groups will help a seminarian develop faith sharing skills while helping him assimilate, integrate and articulate his development in the four pillars of formation. The Maranatha groups also help the seminarian develop communication and relationship skills. Maranatha is also a great place for the seminarian to learn appropriate levels of faith sharing. Faith sharing is an important part of parish ministry and is distinct from teaching, preaching and spiritual direction. The seminarians are encouraged to continue to participate in faith sharing groups after ordination.

Maranatha groups are an opportunity for the seminarians to talk about their experiences of faith as seen through their prayer, study, reflection and living in community. Maranatha groups are often centered on an experience of shared prayer.

Seminarians in second, third and fourth theology will form Maranatha groups within their individual classes and these Maranatha groups will not have an outside facilitator. Seminarians in pre and first theology will form groups from each of these classes and will have an outside facilitator.

At the beginning of the fall semester, each seminarian will be asked to join a Maranatha group. Meeting times are announced on the calendar. During the first meeting of the academic year, there will be a short orientation meeting for all seminarians and facilitators.

Seminarians are free to choose a topic from the prepared list or to choose a topic of their own, provided they follow the regular format.

Maranatha Groups

Structure of Maranatha Groups

- Leader
 - A leader is chosen at the beginning of the academic year by the Human Formation director for each Maranatha group
 - During the first Maranatha group meeting a group guide may be chosen by the group. This guide will ensure someone from the group will lead the next meeting by bringing a prepared prayer and topic. A normal Maranatha meeting will follow the format below.
- Opening prayer
- Theme or topic presented
 - This topic and questions that are related to the topic, can be selected from appendix D from this manual or a topic and accompanying questions can be created by the one who is leading the group.
 - The topic and questions from this manual or that have been created by the group leader must be printed and ready to be handout to the group at the start of the meeting.
- After the prayer and questions have been distributed there will be an opening prayer.
- Next a reading from Scripture or the prepared material is read by the group along with the questions.
- There should be some time given for personal reflection on the faith sharing questions
- Next there should be time for faith sharing
 - Encourage all members to participate
- Finally there should be a closing prayer

Maranatha Faith Sharing Example

Theme: Virtuous Life

- Opening Prayer
- Reading
 - Col. 3: 12-14
- Faith sharing questions:
 - Of the Virtues mentioned in Colossians, what holy habit is the Lord calling you to work on at this time?
 - Of the virtues mentioned in Colossians what virtue is on your heart to work on?
 - How does one grow in Humility?
- Time given for personal reflection
- Faith sharing by the group
- Closing prayer

Please see appendix D for additional Maranatha faith sharing topics

Community

Human formation is focused on preparing men to be like bridges, to the spread of God's mercy and grace. Human formation will guide the seminarians to become a community of disciples like those first disciples who journeyed with Jesus during his public ministry.



Priestly formation occurs in the context of a community whether as 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. Human formation develops through interaction with others in the course of the seminary program. This growth happens, for example, when seminarians learn to accept the authority of superiors, develop the habit of using freedom with discretion, learn to act on their own initiative and do so energetically, and learn to work harmoniously with confreres and laity. (PPF 80)



The essential work of the seminary takes place in the context of community. Personal growth and character development should progress together harmoniously within a deepening spiritual life. The seminary is a school of human virtue, of growth in honesty, integrity, intellectual rigor, hard work, and tolerance, where the common good is built with solidarity and discipline—all leavened by humor and healthy enjoyment. The seminary also must be a school of spiritual growth in which seminarians are formed into men of prayer, imbued with those virtues that only grace can bring: faith, hope, and charity. The seminary should help the seminarians develop the relationship and dialogue skills necessary for healthy interpersonal relationships as priests. (PPF 260)

The seminary's life in community mirrors ecclesial communion, which itself mirrors the Blessed Trinity. How good and how pleasant it is for brothers to dwell together in unity. (Psalm 133.1)

Viewed in this way, the seminary community is the essential formational matrix for those preparing for ordained ministry, which itself “has a radical ‘*communitarian form*’ and can only be carried out as a ‘collective work’” (*Pastores dabo vobis*, no. 17)

Seminarians are to be fully committed to the life of the seminary community and learn how to contribute generously to it and to receive humbly from its resources. expand self-knowledge and self-control and cultivate generosity of spirit. The community's attachment to the Word of God and the sacramental life provides a reflective mirror that helps individuals know themselves and summons them to a fuller, more human, more spiritual life. A community's rule of life fosters discipline, self-mastery, and faithful perseverance in commitments. (PPF 263)

Community

Community Events

- Holy Eucharist
- Liturgy of the Hours
- Prayer groups
- Communal Retreats
- Communal Devotions
- Classes
- Study groups
- Maranatha groups
- Class Conferences
- Workshops
- Community nights
- TET Celebration
- Participation in the Day of Caring
- Participation in the Student Association
- Participation in Committee meetings
- Participation in fundraising events
- Eating meals together
- Nights at the Opera
- Nights at the Symphony
- Visits to the Museum
- St. Ben' Bonfire and Flag football game
- Summer parish assignments



Human Formation and Celibacy

Priestly celibacy has its roots in Jewish tradition. Celibacy is seen in its purest form in the example of Jesus and it was immediately followed by many of Jesus' earliest disciples and followers.



Celibacy is to be embraced and esteemed as a gift. Perfect and perpetual continence for the sake of the Kingdom of Heaven, commended by Christ the Lord and through the course of time as well as in our own days freely accepted and observed in a praiseworthy manner by many of the faithful, is held by the Church to be of great value in a special manner for the priestly life. (*Presbyterorum Ordinis*, 1965)

Preparing future priests to live a life of healthy, holy, life-giving chaste celibacy for the sake of the Kingdom is one of the primary aims of human formation at Notre Dame Seminary.

The seminary must have a coordinated and multifaceted program of instruction, prayerful discernment, dialogue, and encouragement that will aid seminarians to understand the nature and purpose of celibate chastity and to embrace it wholeheartedly in their lives. Seminarians should understand and manifest a mature love as preparation for a celibate life. In doing so, the insights of modern psychology can be a considerable aid. The goal of psychosexual, social, and spiritual development should be to form seminarians into chaste, celibate men who are loving pastors of the people they serve. (PPF 90)

A candidate must be prepared to accept wholeheartedly the Church's teaching on sexuality in its entirety, be determined to master all sexual temptations, be prepared to meet the challenge of living chastely in all friendships, and, finally, be resolved to fashion his sexual desires and passions in such a way that he is able to live a healthy, celibate lifestyle that expresses self-gift in faithful and life-giving love: being attentive to others, helping them reach their potential, not giving up, and investing all one's energies in the service of the Kingdom of God (PPF 95)

Following the guidelines of the *Program for Priestly Formation*, a candidate for priesthood at Notre Dame Seminary will participate in all aspects of celibacy formation that begins during the acceptance process and continues through every year of formation.

During the acceptance process, the formators at Notre Dame Seminary will ensure the candidate is knowledgeable of the expectation, permanence and commitment necessary of celibacy. A qualified candidate will be able to demonstrate his capacity to live the charism of celibacy for at least two years before seeking entrance into Notre Dame Seminary.

Human Formation and Celibacy

Notre Dame Seminary has an extensive formation program on chaste celibacy that has its foundation in all four pillars of formation. Celibacy formation is seen as a life long journey.

Human formation comes together in a particular way in the domain of human sexuality, and this is especially true for those who are preparing for a life of celibacy. The various dimensions of being a human person—the physical, the psychological, and the spiritual—converge in affective maturity, which includes human sexuality. (PPF 77)

“Since the charism of celibacy, even when it is genuine and has proved itself, leaves man’s affections and his instinctive impulses intact, candidates to the priesthood need an affective maturity which is prudent, able to renounce anything that is a threat to it, vigilant over both body and spirit, and capable of esteem and respect in interpersonal relationships between men and women” (*Pastores dabo vobis*, no. 44). (PPF 78)

Celibacy formation at Notre Dame Seminary focuses the seminarian’s attention on:

- his physiological and psychological understanding of human sexuality
- the virtue of chastity, temperance, prudence and modesty
- the skills he will need for living chaste celibacy
- the theological meaning of celibate chastity
- the spiritual path that will help him transform the experience of loneliness into holy solitude
- decreasing his dependency on electronic media and the Internet
- a knowledge of his sexuality and sexual desires

Celibacy formation at Notre Dame Seminary teaches the seminarian the habits or skills of healthy celibate chastity that include:

- appropriate self- disclosure
- a capacity for self-reflection
- an ability to enter into peaceful solitude
- ascetical practices that foster vigilance and self mastery over his impulses and drives
- a habit of modesty
- holding all persons in the mystery of God, whether they are encountered in the course of formal ministry or ordinary life.

Human Formation and Celibacy

Human formation at Notre Dame Seminary will help a seminarian:

- deepen his capacity to give and receive love
- practice appropriate self-disclosure
- develop and maintain healthy and inclusive peer friendships
- set appropriate boundaries by choosing not to act on romantic feelings
- develop self-discipline in the face of temptation.
- appropriate relationships with women

Themes by year of development

These themes are present as part of the markers for human formation and are listed as topics for the class conferences.

Pre-Theology:	Community living, forming holy and wholesome friendships
1 st Theology:	Theology of the Body, Life giving vocations, Discernment
2 nd Theology:	Affective maturity, healthy psychosexual development; clarity of male sexuality, articulate difference between celibacy as a discipline and celibacy as a vocation
3 rd Theology:	Capacity to maintain appropriate boundaries in relationships
4 th Theology:	Capacity to enter into peaceful solitude and ascetical practices that foster vigilance and self mastery over one's impulses and drives

Celibacy Formation

- Formal evaluation – Yearly
 - Questions on seminarian's ability to live charism of celibacy
- Formation Advisors meetings – Each semester
 - follow-up on formal evaluation
- Rector's Conference on celibacy – Fall
- Safe Environment workshop – Spring
- Sexuality Workshop – Spring (New Students)
- Seminarians are encouraged to participate in one summer experience at the Institute for Priestly Formation (IPF)

Creighton University, Omaha, Nebraska

Celibacy Formation by Pillar

Spiritual

- Spiritual conferences – Ongoing
- Spiritual direction – Ongoing
- Reconciliation – Ongoing

Human Formation and Celibacy

Celibacy Formation by Pillar (continued)

Human

- Human formation presentations - Once each year
- Class conferences - Once each year
- Maranatha groups – On going
- Formation workshop - Spring
- Markers of Human formation - Ongoing
- Personal rule of life - Ongoing

Intellectual – Covered in Classes during

- Moral Theology
 - MT 502 – Morality and the Virtuous Life
 - MT 503 – Human Sexuality and the States of Life
- Sacraments and Liturgy
 - SL 506 – Theology of the Priesthood and Holy Orders
- Canon Law
 - Canon Law I – CL 503
- History
 - Various
- Philosophy
 - Various

Pastoral

- FE 503 – Supervised Summer Experience
- FE 505 – Clinical Pastoral Experience
- FE 507 – Supervised Parish Internship
- PT 504 – Pastoral Counseling

Seminarian



Evaluations

Evaluation Process

Evaluation of Seminarians

Six areas are addressed in the self-evaluation of seminarians:

- Spiritual Formation
- Human Formation
- Intellectual Formation
- Pastoral Formation
- Vocation Discernment
- Goals

The same six areas and guide questions are used for all seminarians regardless of their year in the seminary, thus enabling the individual and the faculty to identify better his progress from year to year. The seminarian is to write an essay on each of the six areas with a copy given in advance to the Rector and he will make copies for the members of the Formation Committee to enable them to prepare adequately for the formal evaluation.

Rationale. The purpose of the evaluation process is to enable a seminarian to reflect on his growth in his readiness for priestly ministry. To offer one's life to the Church for service as a priest is a privilege and an awesome responsibility. It is the responsibility of the seminary faculty to recommend men for ordination to the priesthood who are committed to prayer, theological study, pastoral care and self-knowledge. Thus there is both personal discernment by the seminarian and ecclesial discernment done by the Church.

The evaluation process concentrates on growth in spirituality, theological study and pastoral care and the way in which these are integrated in the seminarian's life experience. This assessment invites the seminarian to grow in self-knowledge and to come to a deeper understanding of God's call to the ordained priesthood. The process will aim to affirm a seminarian's gifts and to challenge him in areas that could lead to personal growth and to further development in priestly formation.

Theologically, a seminarian must recall that his desire for ordained ministry and the discernment of God's call are to be confirmed by the Church community and the Bishop. The evaluation process is viewed as a group discernment such as a means of giving affirmation and/or clarification to this call to priestly ministry.

The Process. The Rector is responsible for coordinating the evaluation process and for scheduling the student interviews.

The seminarian, following the "Evaluation Form," should submit his self-evaluation to the Rector *two weeks* prior to the scheduled interview with members of the Formation Committee. The seminarian should discuss his self-evaluation with his spiritual director in order to check its accuracy and to benefit from his director's insights on his personal, spiritual and academic growth. The spiritual director should sign the self-evaluation. The self-evaluation is to be typed and submitted in a sealed envelope to the Rector.

Evaluation Process

Privately, the Rector will forward a copy of the seminarian's self-evaluation to the Vocation Director to prepare for the interview. The Vocation Director is encouraged to participate in the evaluation process. It is the collaborative effort of the seminary faculty and vocation director that enables priestly formation to be effective. If the vocation directors are unable to attend, they may send a representative.

The faculty will meet to discuss the academic progress and overall performance of each seminarian. The Rector will summarize the faculty comments and discuss them in the interview with the seminarian.

The following persons will be present for the interview with the Seminarian:

1. Rector
2. Academic Dean or representative
3. Director of Pastoral Formation and Field Education or representative
4. Director of Human Formation
5. Other faculty members may be invited by the Rector.
6. Vocation Director or representative
7. The seminarian's spiritual director at the invitation of the seminarian.
8. The seminarian

The interview will focus on the following:

1. Issues raised in the seminarian's self-evaluation.
2. The development of his spiritual life.
3. An academic report.
4. His personal growth and maturity since the prior evaluation.
5. His ability for pastoral ministry.
6. The seminarian's understanding of the priesthood and his readiness to commit himself to priestly service.
7. Specific issues raised by the faculty or vocation director.

A summary of the interview will be written. In the case of those eligible for ordination, the evaluation committee will vote on readiness for Holy Orders. For the other classes, the evaluation committee will vote for continuance in the seminary. The majority vote "*For*" or "*Against*" will be noted on the written evaluation.

The complete written evaluation, including the evaluation committee vote, is given to the seminarian for his review. If he believes that the report does not accurately represent the interview or if there is an area he wishes to discuss, he should bring this before the Rector, who will discuss if any changes are to be made in the written report. The student is permitted to write an addendum to the report if he so wishes.

The final report will be forwarded to the seminarian's Bishop/Religious Superior, Vocation Director and Spiritual Director. It is understood that this report is confidential and cannot be released to a third party without the seminarian's written permission.

Evaluation Process

Directives of Self-Evaluation

1. Review any goals and recommendations from previous evaluations. In light of these, then reflect upon each of the six areas listed below.
2. Write the evaluation in narrative form, using the questions as a guide.
3. It is expressed that you discuss your self-evaluation with your spiritual director before the final draft is turned in. Spiritual director's reflections and feedback can be a valuable aid for your personal growth. Have your director sign and date the self-evaluation, indicating that it has been discussed.
4. Include a title page (name, diocese or religious community, year in the seminary, date of the evaluation), type in double space, number each page and title each section for easier reference.
5. Recheck your paper for typographical and grammatical errors since this is a formal document for your files and for your bishop or superior.

Spiritual Formation – Guide questions:

- a. Without violating the internal forum, ***(please see note about internal forum at the end of the evaluation process section)** where are you in your spiritual development? Describe your relationship with God and how it has developed in the past year.
- b. How do you see spirituality relating to your life and other aspects of your formation at the present time?
- c. Describe your personal prayer and community prayer (e.g., Liturgy of the Hours). Comment on your fidelity to your prayer outside of the seminary structure (e.g., weekends, holidays, summer).
- d. Assess your faithfulness to the sacramental life of the Church, specifically the Eucharist and Penance.
- e. Describe your relationship with your spiritual director. How often do you meet?

Human Formation – Guide questions:

- a. Please identify and discuss some of your *strengths* and *weaknesses* (e.g., emotional and psychological) that affect your life and could affect your priestly formation.
- b. Please discuss your capacity to relate in general with others (family, peers, authority) and your ability to handle conflict in relationships.
- c. Comment on how you see yourself being able to relate to others as a celibate.
- d. Do you feel there is a balance in the various aspects of your life and formation? How is this evident?
- e. Describe your involvement in the community life of the seminary.

Evaluation Process

Intellectual Formation – Guide questions:

- a. How have you taken personal responsibility for your academic formation? Be specific.
- b. Describe one theological or philosophical insight you have learned in your courses this year. Be able to discuss this insight during the evaluation session.
- c. Do you believe that your Grade Point Average (GPA) reflects your ability and efforts? Why? or Why not?
- d. Do you believe that you have the necessary intellectual gifts to carry out the ministry of priesthood?
- e. How do your studies relate to your spiritual life and pastoral work? Give some examples of this integration taking place.

Pastoral Formation - Guide questions:

Answer these questions in light of your most recent pastoral experience, either in the seminary program or from your experience prior to coming to the seminary.

- a. What personal gifts do you have that would be an asset for pastoral ministry as a priest? Be specific.
- b. How is your pastoral work preparing you for priestly ministry? What are you learning about ministry?
- c. Comment on your capacity for collaborative ministry.
- d. What have you learned about *yourself* from your pastoral work?
- e. Describe your capacity for maintaining boundaries (professional and personal) in the ministerial setting.

Vocation Discernment – Guide questions:

- a. Why do you want to be a priest? Has this desire grown in the past year?
- b. In your own words, give a brief definition of ordained priesthood. How do you see yours fitting this image?
- c. Discuss your ability to embrace the commitment of celibate chastity. (This question must be answered).
- d. Comment on your ability to embrace the commitments to obedience and a simple life.
- e. Describe your ability to be a leader in the Church and give examples of how you have demonstrated leadership.

Goals

At the conclusion of your self-evaluation, please list at least one goal for each pillar of formation for the next year. In order to foster your priestly formation, list under each goal *specific strategies* you intend to pursue to help you accomplish these goals. **Beginning of each semester**

- Calendar of evaluations is planned with the vocation directors
- Orientation meeting given to students being evaluated during the semester
- Calendar of planned evaluations given to vocation directors and to seminarians who are being evaluated during the semester

Evaluation Process

Meeting with formation advisor

- The seminarian will meet with his formation advisor before writing his evaluation for a preliminary evaluation meeting. The formation advisor will discuss the seminarian's progress in all areas of formation and the seminarian will be given the preliminary observations of the faculty council.
- These observations will help the seminarian in the writing of his evaluation

Written evaluation by seminarian

- The seminarian will write his evaluation according to the format described in the student handbook (included below.)
- The written evaluation will be written and turned into the Rector's office two weeks prior to his formal evaluation
- The written evaluation will be duplicated and given to the prefect of each pillar

Meeting with prefect of each pillar

- The seminarian will meet with the prefect of each pillar after he has written his evaluation for a detailed discussion of the seminarian's progress in each pillar of formation.
- Goals will be solidified for the seminarian for each pillar of formation
- The prefect of each pillar will discuss with the seminarian the report that the prefect will give during the formal evaluation

The formal evaluation

- Format
 - Prayer
 - Reports given
 - Spiritual
 - Academic
 - Human
 - Pastoral
 - Seminarian Response
 - Time for questions
 - Vocation director's comments
 - Summary

Evaluation Process

After evaluation

- The seminarian's formation advisor will notify him of the final evaluation vote
- Two to three weeks after the formal evaluation the final formal written evaluation is given to the seminarian for approval
- Three to four weeks after the formal evaluation the formal written evaluation is mailed to the Bishop or Superior and copy given to the seminarian

Formation Advisor Program



The goal of formation is to help each seminarian grow to his full potential and maturity, with the help of God, so that the seminarian might better serve Christ and his Church. The formation advisor program is designed to help guide each seminarian to attain the goals of formation with the assistance of a priest advisor. The formation advisor is an important point of contact between the seminarian and the formators to help the seminarian on his journey toward priesthood.

Each seminarian is assigned a formation advisor when he enters Notre Dame Seminary. The scope of this relationship is to discuss all external forum issues involved in the priestly formation of the seminarian. The formation advisor and seminarian will work to develop an honest, open, supportive and trusting relationship to help the seminarian take full advantage of the gift of formation.

The relationship of the formation advisor and advisee, while confidential, remains in the external forum. The formation advisor assists the seminarian to integrate, assimilate, and articulate the goals of the formation program.

Throughout the year, the seminarian will meet with his formation advisor at least once a semester, to review the seminarian's progress in formation and follow-up on his most recent formal evaluation. The seminarian is responsible for contacting his formation advisor to setup the meetings.

The formation advisor also assists the seminarian in the annual formal evaluation. Prior to the seminarian's formal evaluation he will meet with his formation advisor for a preliminary evaluation meeting. The formation advisor will discuss the seminarian's progress in formation and the preliminary observations of the faculty council.

As part of the evaluation process, the formation committee and seminarian will set goals for the seminarian's ongoing formation. These goals will address the four major pillars: human, spiritual, intellectual, and pastoral. The seminarian will follow up on these goals with his formation advisor during their formal meeting each semester.

A request for a change in formation advisors would not ordinarily be considered since an advisor is assigned to, not chosen by, the seminarian. If, however, there seems to be a legitimate reason to explore the possibility of such a change, the seminarian must first speak to his current formation advisor and the Rector. Ultimately, the Rector must agree to the change before it takes place.

Formation Advisor Program

Formation Advisors

- Fr. David Kelly
 - Diocese of Biloxi, Diocese of Houma-Thibodeaux, Diocese of Jackson, Diocese of Lafayette, Diocese of Lake Charles,

- Fr. Joe Krafft
 - Diocese of Birmingham, Congregation of Mother Co-Redemptrix, Archdiocese of Mobile, Discalced Carmelite Friars, Diocese of Shreveport, Archdiocese of Tororo)

- Fr. Jose Lavastida
 - Diocese of Baton Rouge, Archdiocese of New Orleans

- Fr. Minh Phan
 - Franciscan Missionaries of Hope, Diocese of Nashville

Appendices



Appendix A

The human formation Presentations that have been offered recently are:

<u>Date</u>	<u>Topic</u>	<u>Presenter</u>
2007 – 2008	Introduction to Human Formation	Rev. Krafft
	Family of Origin	Rev. Krafft/ Mr. &Mrs. Tate
	The Four questions of life	
	Who am I, What am I, Why am I, What does this mean?	Rev. Krafft
	The Virtue of Humility	Rev. Messina
	Building your own Rule of Life	Rev. Krafft
	Living out the Theological Virtues	Rev. Krafft
2008 – 2009	Theology of the Body	Rev. Krafft/ Tates
	The promise of Simplicity of Life	Rev. Messina
	The promise of Obedience	Rev. Toups
	Seeking Holiness – purity	Rev. Krafft
	How do we practice the Cardinal Virtues	Rev. Krafft
2009 – 2010	<i>Program for Priestly Formation #5</i>	Rev. Krafft
	Year for Priests	
	Human and Spiritual Formation	Archbishop Hughes
	Seminarian Code of Ethics (Pre, 1st, 2nd)	Rev. Krafft
	Leadership skills (DISC method) (3rd, 4th)	Steve Morgan
	Obedience, Simplicity of Life, Markers of Human Formation	Rev. Krafft Rev. Krafft
2010 – 2011	Etiquette Manners and Character	Rev. Krafft
	Dealing with Addiction	Rev. Krafft
	Family of Origin (Pre, 1st, 2nd)	Rev. Krafft/Tate
	Professional Boundaries	
	In Ministry (3rd and 4th)	Br. Synan/Rev. Krafft
	Ministry with Spirituality, Psychology and Virtue	Br. Synan/ Rev. Krafft
<u>2011 – 2012 (Proposed)</u>		
	Discussion of this manual and program	Rev. Krafft
	The Arts and literature	
	Community and constructive criticism	

Appendix B

The Formation Workshop that have been offered recently are:

<u>Date</u>	<u>Theme/Topics</u>	<u>Presenter</u>
2007 – 2008	Building a Community of Disciples Sentiments, Imagination, and Memory Spirituality of living Chaste Celibacy Stress Management “I no longer call you slaves but friends” Manners and Character Virtue and Vice, Sin and Addiction Internship – A Chance to Grow in Holiness 4 th Year	Numerous Presenters
2008 – 2009	Quickening the Fire Living, Praying, Serving and Acting From Our Deepest Center Acting in the Person of Christ the Head Priestly Leaders of Prayer Priests Doctor of the Soul Men of the Fire	Rev. G. Aschenbrenner SJ
2009 – 2010	Disciples of Jesus Christ Jesus, our model for Formation and Priestly Life Living as a Public Person Are we really FREE enough to serve? Celibacy, Obedience and Simplicity of Life Man Up! Priest as Servant –Leader	Bishop Michael Duca
2010 – 2011	Healing the Whole Person (3 day workshop) Roots of sin Wholeness in Christ Facing Our Brokenness Prayer and Inner Healing Redemptive Suffering Virtues and the Spiritual Life Bandaging the Wound and Living in Freedom	Fr. M.Toups Dr. Bob Schuchts
2011 – 2012	Leadership of a parish (proposed) The Art of Leadership Leadership Styles Spiritual and Fatherly Leadership The Difference Between Leading and Managing Personnel management Time Management Collaboration	
2012 – 2013		

Appendix C

The Global workshops that have been offered recently are:

<u>Date</u>	<u>Theme/Topics</u>	<u>Presenter</u>
2006 – 2007	Healing World Hunger	Catholic Charities
2007 – 2008	Welcoming the Stranger Among Us Unity in Diversity The Welcoming Parish Refugees and People on the move	USCCB
2008 – 2009	A Pastoral Letter on Racial Harmony Latin and Vietnamese Perspective The African American Perspective The Pastoral Letter by Archbishop Hughes	Archdiocese of New Orleans Racial Harmony Office
2009 – 2010	Catholic Relief Services Service in Africa Service in the Far East Our call to serve the poor	Rev. D. Garcia/ Mr. C. Larson
2010 – 2011	A Pastoral Letter on Immigration The Historical, Social and Economic Context of Undocumented Catholic Social Teaching Regarding Human Rights and the Common Good. The Implications of Human Rights State-level anti-immigrant legislation	Bishop Taylor
2011 – 2012	Muslim/Christian Relationships (Proposed)	Dr. John Borelli

Appendix D

Maranatha Faith Sharing Services

Theme 1 : Virtuous Life

- Opening Prayer
- Reading
 - Col. 3: 12-14
 - 1 Tim 4: 7-8
- Faith sharing questions: (Choose two or three for from the list for the group to use)
 - What helps you to grow in Holiness and the virtuous life?
 - Could an accountability partner help you grow in the virtuous life?
 - From Timothy, what do you see as an obstacle for you in growing in the virtuous life?
 - Colossians – Choose a specific virtue and talk about it.
 - How is the Lord calling you to grow in humility?
 - How can we practice humility here in our community?
 - Compassion: How do we practice compassion in our community?
 - How do I become other centered?
 - Gentleness: Am I task centered, self-centered or other centered?
 - Is our life focused on Christ or self?
 - How do I grow in the virtue of Patience?
- Time given for personal reflection
- Faith sharing
- Closing prayer
 - Colossians – 3: 15 – 17

Theme 2: The Trinity

- Opening prayer: Thank you dear God for revealing yourself as Father, Son and Spirit, three Persons in one Holy God....
- Reading
 - As the flame in one fire has three powers, so the one God is in three Persons. In what manner? For in the flame abides splendid light, innate vigor, and fiery heat. It has splendid light that it may shine, innate vigor that it may flourish, and fiery heat that it may burn. So consider in the splendid light, the Father who in His paternal love sheds His light upon the faithful. In that innate vigor of the splendid flame in which that same flame shows its power, understand the Son, who took flesh from the Virgin, in which the Divinity declared His wonders. And in the fiery heat, behold the Holy Spirit, who gently kindles the hearts and minds of the faithful... Therefore as in one flame these three powers are discerned, so in the unity of the Divinity, three Persons are to be understood. **St. Hildegard of Bingen**
- Faith Sharing Questions: (group will choose two)
 - Describe your experience of God in each of the three Persons.
 - What symbol would you use to signify your image of the Trinity?
 - To whom do you most often pray?
 - Do you sense any block in your relationship with God in any of the three Persons?
 - How do your actions and reactions show forth the human face of God to your brothers and sisters in Christ?
 - Do you call upon the wisdom and fire of the Spirit to help you make courageous, life-giving decisions?
- Time given for personal reflection
- Faith sharing
- Closing prayer

