

# **Assessment Case Studies**

**to accompany *An Assessment Workbook  
for Roman Catholic Seminaries***

**A collaborative project between  
*The Seminary Department of the National Catholic Educational Association*  
and  
*The Commission on Accrediting of the Association of Theological Schools***

**Revised July 2018**

## Important Note to Readers:

This workbook and accompanying case studies were designed to explore the task of evaluation of student learning (and, particularly, of student learning outcomes and degree program effectiveness) with attention to both the *Standards of Accreditation* of the Commission on Accrediting of the Association of Theological Schools (ATS/COA) and also to the United States Conference of Catholic Bishops' *Program of Priestly Formation* (PPF) and the Canadian Conference of Catholic Bishops' *Program for Priestly Formation* (CPPF).

The workbook and case studies were last revised in July 2018 and, as such, were grounded in the ATS Commission Standards as well as the editions of the PPF and CPPF that were in place at that time. **This means the citations to the *Standards of Accreditation* in this document reference the (old) 2010-12 edition, rather than the new Standards approved in June 2020. The workbook also addresses the 5<sup>th</sup> edition of the PPF (2005), and the 2002 edition of the CPPF.** However, as noted in the preface, the workbook was intentionally designed so that the underlying principles and themes addressed here would remain relevant even after those texts were revised, and so we hope that readers still find value in this work.

Still, schools are reminded that they should be sure to always attend to the current *Standards of Accreditation* (i.e., the ones approved by the membership in June 2020, available at [www.ats.edu/standards](http://www.ats.edu/standards)) as well as the current expectations for priestly formation in the United States and in Canada.

ATS schools are reminded that they can always contact their Commission staff liaison with any questions regarding interpretation or application of the current Standards.

February 2021

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## Preface

This collection of case studies is offered as a companion to *An Assessment Workbook for Roman Catholic Seminaries* (available on the ATS website), and is the result of a multi-year project completed by members of the Seminary Department of the National Catholic Educational Association (NCEA) in collaboration with The Commission on Accrediting of the Association of Theological Schools (ATS/COA). These case studies represent the ideas and efforts of individual schools, in conversation with their peers, and each one shares real life practices that these particular schools have found to be effective. Rather than being models that all schools should follow, these case studies are offered as examples that can help other seminaries imagine how to implement effective assessment strategies in their own settings, as well as how to think deeply and in an integrative way about the assessment of student learning more broadly. It should also be noted that these case studies have not been significantly edited beyond the initial work of the project, other than to remove information that might identify individual students. In addition to *An Assessment Workbook for Roman Catholic Seminaries*, we would encourage that these case studies be read alongside other ATS/COA resources (such as *A Reflective Guide to Effective Assessment of Student Learning*, published as chapter seven of the Commission's *Self-Study Handbook*) and interpreted in light of the ATS Commission Standards as well as the unique mission and context of each individual school. Schools that have questions about the appropriateness or applicability of any of these tools for their own contexts are encouraged to consult with their ATS Commission staff liaison (as listed on the ATS website).

Deep gratitude is expressed to each of the participating schools who have so graciously shared their assessment tools and strategies here. Thanks are also due to Msgr. Jeremiah McCarthy, Rev. Mark Latcovich, and Dr. Sebastian Mahfood for their significant work coordinating this project, as well as to all of the members of the project panel (listed at the conclusion of the companion *Workbook*) and to consulting editor Dr. Emily Kahm. This project was made possible by the generous support of the Lilly Endowment. For all the participants in this significant project, we express our thanks.

# **INTELLECTUAL FORMATION**

# Mount Angel Seminary

## **History and Location**

The history of Mount Angel Seminary is intimately tied to that of its parent institution, Mount Angel Abbey. The abbey was founded in 1882, when a small group of Benedictine monks from Engelberg, Switzerland arrived in Oregon to found an abbey similar to the one they had left behind. They settled on a large hill at the edge of the Willamette Valley, built their monastery, and continued their ancient tradition of work and prayer. One of those works was a school.

The monks opened their first school in 1887, under the name of Mount Angel College. In 1889, Archbishop William H. Gross, CSsR, of the then Archdiocese of Oregon City (now Portland in Oregon) asked the monks to establish a seminary in conjunction with their college. Since that time, while the college was eventually closed, Mount Angel Seminary has operated continuously, educating and forming thousands of priests for service in dioceses and religious communities across the nation and around the world. Although the primary mission of the seminary is still the education and formation of candidates for the Roman Catholic priesthood, the graduate school is open to qualified lay students who are looking for an excellent theological education in preparation for some aspect of ministry within the Church.

## **Mission Statement**

Mount Angel Seminary, an apostolate of the Benedictine monks of Mount Angel Abbey, is a school whose primary purpose is the human, spiritual, intellectual and pastoral formation of men for the Roman Catholic priesthood. The Seminary is comprised of a Graduate School of Theology, and a College of Liberal Arts, and, for seminarians requiring additional preparation to enter the Graduate School, a Pre-Theology program. In addition, the Graduate School of Theology offers theological education to qualified laymen and women. The Seminary's programs adhere to the norms established by the Holy See and the United States Conference of Catholic Bishops as stated in the *Program of Priestly Formation*.

## **Demographics**

Mount Angel Seminary currently has 27 full-time and 24 part-time faculty and staff members. The student body typically includes around 150 seminarians from 25 sending dioceses and a half dozen religious communities. Reflecting the Church in the West, the student body is culturally diverse, including seminarians from Central and South America, Asia, Africa, Europe and the Pacific Islands. This year, approximately 20% of the diocesan seminarians are international students on student (F-1) visas, most of whom are non-native English speakers.

## **Intellectual Formation**

In describing intellectual formation in Graduate Theology programs, the *Program of Priestly Formation (PPF)* states simply that “intellectual formation in the seminary program centers on theology as a search for an ever deeper knowledge of the divine mysteries.” (PPF, 163) It states further that “intellectual formation through the study of theology enables priests to contemplate, share, and communicate the mysteries of faith with others.” (PPF, 164) Given this standard, Mount Angel's institutional goal for intellectual formation on the graduate level is “to provide for graduate students a theological education that covers the range of Christian doctrine so that, theologically informed and solidly grounded in the Catholic tradition, they

can teach, preach and celebrate with knowledge and skill in ordained and other ecclesial ministries.” (Mount Angel Seminary Catalog, p. 11)

In the Graduate School of Theology, the “search for an ever deeper knowledge of the divine mysteries” centers on communion ecclesiology as the foundation and unifying factor of the theological curriculum. There are two degree programs within the Graduate School: the Master of Divinity (M.Div.) and the Master of Arts (MA). Each degree has clear program objectives.

The outcomes of the Master of Divinity degree are stated in the seminary catalog:

- The student can articulate the Catholic faith in a clear and appropriate manner.
- The student engages in theological reflection as a means of integrating intellectual formation with spiritual, pastoral, and human formation.
- The student manifests skills necessary for effective pastoral ministry.
- The student holds himself accountable to exhibit skills in written and oral communication for academic and pastoral effectiveness.

### ***Outcomes and Measurement***

The two outcomes that we focus on for this project are:

- The student engages in theological reflection as a means of integrating intellectual formation with spiritual, pastoral, and human formation.
- The student holds himself accountable to exhibit skills in written and oral communication for academic and pastoral effectiveness.

As a faculty, we have developed two methods for assessing these goals: the third year integration seminar and the tiered grading program. These methods have helped us to deal with some of the challenges listed below as well as develop clearer criteria for measuring success with regards to our program goals.

### ***Challenges***

One of the primary challenges we face with respect to the intellectual formation of seminarians is a lack of linguistic preparedness for graduate study. Some of our students enter with an OPI (Oral Proficiency Interview) score of Intermediate Mid or Low. Graduate level courses would normally require at least an Advanced High score. Additional English language training is incorporated into students’ academic program of studies as needed in order to help them grow in this area. Even so, in some cases this gap between the students’ linguistic abilities and course requirements leaves instructors with the apparent choice to either fail students based on their inability to communicate information, or to guess at the students’ appropriation of course material in spite of poor performance on assigned tasks.

Another related challenge is students’ lack of academic preparedness and/or motivation for graduate study. Some of our students demonstrate strong aptitude for interpersonal ministry but do not have the desire or ability for academic research and writing. These students have said that they feel overwhelmed by the academic demands of seminary formation, and though they may succeed in classes they are interested in, sometimes fail to complete readings and class assignments. Instructors can feel as though they are passing these students based on pastoral

aptitude rather than academic performance. One result of both academic and linguistic unpreparedness that we encounter at times is plagiarized work.

A final issue that we have tried to address is a disconnect that can occur between the pillars of intellectual and human formation. The human formation faculty is sometimes unaware that students struggle with coursework, or with behavior in the classroom. Instructors may not know that issues they encounter with a specific student are part of a larger pattern.

### ***Successes***

Mount Angel Seminary faculty have recently developed a “Tiered Grading” method to address these challenges. This is described in detail in the following section.

In the fall semester of 2014 we began a series of faculty/formation lunches during which the human formation faculty and the academic faculty meet to discuss issues with particular students while still maintaining appropriate confidentiality. This forum allowed professors and formators to collaborate on intellectual and human formation issues with particular students.

The third year integration seminar takes place during the fall semester of the Theology 3 curriculum. The Theology 3 students meet for a morning to discuss case studies and present their responses to a faculty panel. The faculty panel observes students during both preparation and presentation stages and evaluates them based upon the goals for the M.Div. program relating to human, pastoral, and intellectual formation. After the students have presented, the faculty discuss the results with respect to the theology program as a whole. The committee then writes a report for the faculty evaluating our program as preparation for pastoral encounter. Faculty in human, intellectual, and pastoral formation have found this exercise to be helpful in evaluating student progress as well as our overall curriculum.

### **Meeting the Challenge of Diverse Abilities: Tiered Grading**

#### Description:

The tiered grading system is a pilot project initiated by the theology faculty over the past two years. During the 2014-2015 academic year, a 5-person committee of theology faculty was formed to develop a rationale and structure for the system. The committee meets every 3 or 4 weeks to discuss implementation, structure, problems, and strategies. The committee presents these strategies and their results informally at faculty socials, and formally at faculty meetings.

The objective of the tiered grading system is both to challenge those students with greater academic abilities and to allow those students with less academic or linguistic abilities to acquire and demonstrate the basic knowledge and competencies needed, but in a way suited to their abilities. The tiered grading system thus offers students three possible ways to learn course material and demonstrate their knowledge. Each “tier” allows students to assimilate course content at their own academic/linguistic level and helps them to gain skills they need to continue academic growth. The demands of each tier increase in difficulty across the theological curriculum. So, a student doing B-level work in Theology 3 will be doing more advanced work than a B-level student in Theology 1. (For a working description of the tiers and their progression see appendix A.)



The three tiers are outlined in the syllabus for each course. The instructor provides reading and assignments for each tier (See Appendix C). Many times these will overlap, particularly in the A and B levels (For examples see Appendix D).

The tiered grading process involves cooperation across the pillars of formation. The academic faculty provides students with a contract that they fill out with their chosen tier and the signature of their formation director (See Appendix B). The purpose of this contract is both for the faculty to know which tier the students intends to pursue and to give the formation faculty a global picture of the student's academic work.

#### Rationale:

A tiered grading system demonstrates that we are aware of the diverse abilities in our classrooms and that we provide assignments for each student at their own level. Language learners can succeed within their skill range while students with advanced abilities are challenged as well.

A second rationale is an improved result for language learners in theology courses. In the traditional system, some students are only evaluated using means that are beyond their language ability. The resulting work can be unintelligible, plagiarized, or does not reflect the actual knowledge of the student. A tiered grading system provides students with assessment options that are consistent with their language abilities. Professors will be able to better assess a student's knowledge of course content and students will develop a strong foundation of linguistic and academic skills.

#### Results:

**Direct evidence:** At this point we have limited direct data about overall student academic outcomes as the program is only beginning. We plan to measure these outcomes using entrance and exit essays given in the fall semester of Theology 1 and the spring semester of Theology 3. With respect to classroom assignments, we have seen some improvement in student work at the C-level. Students who have struggled to pass in the past are able to complete these assignments and demonstrate facility with class material at a basic level. The area where we have seen the most improvement is at the A-level. Students who opt for this level have increased the amount of research they put into each course. The final essays and exam results at the A-level have generally risen to the higher standards established for A-level work in course syllabi.

**Indirect Evidence:** We have noticed an increase in communication between faculty members about student progress, means and outcomes of student evaluations, and what would count as a minimum pass in various courses across all levels.

The students have expressed some questions and concerns about the tiered-grading system. The faculty responded to this concern by hosting a lunchtime dialogue with students on tiered-grading, providing greater explanation of both the rationale and the mechanics of the system. This meeting seems to have addressed the majority of student concerns. In hindsight, it may have been beneficial to have more student involvement and communication in the initial development of the system in order to alleviate these concerns from the start.

One result that many faculty have mentioned is a clearer understanding of our own expectations

for students in our courses. The tiered grading program forces us to clarify goals and outcomes for content and skill-acquisition for each course as it relates to the curriculum as a whole. Providing clear criteria for a minimum pass helps us to structure in-class discussion and assignments toward those goals.

The tiered grading system was also presented to the various bishops, vocation directors and religious superiors at this year’s Episcopal Council meeting both to familiarize them with the new program and to receive any feedback from them. In general, the program was well received and they indicated their appreciation of the efforts being made to challenge the more gifted students while also offering greater assistance to those who are more challenged.

**Mount Angel Appendix A: Description of Tiers and Criteria for Evaluation**

Criteria for Evaluation:

Grammar and Style, English Language Facility, Range of Evidence Integrates (but moves beyond) personal opinion/experience, Factual plagiarism/Originality, Sophisticated use of terms

C-Level:

- What, who, when, where
- Errors in grammar, style, English language, facts, plagiarism
- Misuses terms, or uses them in a rote fashion
- Factual errors
- Relies on only one or two forms of evidence if any

B-Level:

- Why, how, whether or not
- Few errors in grammar, style, facts
- Offers some evidence beyond personal opinion
- Uses sources correctly
- Uses terms correctly but may not demonstrate much understanding of technical language

A-Level:

- What if, so what
- No errors in grammar or style
- Demonstrates fluency and understanding of technical terms
- Presents a range of evidence beyond basic course material
- Integrates personal opinion/experience where appropriate

Rubric:

Criteria	1-Inadequate	2-C Level	3-B Level	4-A Level
Grammar/Style				
English Facility				

Range of Evidence				
Originality				
Factual				
Sophisticated use of Terms				
Integrated				

Expectations for C and A Levels by Year

C-Level Theology 1

1. Written and oral expression may contain errors, but is intelligible with help.
2. Demonstrates familiarity with basic terms and concepts without serious error.
3. Can give examples and say what something is an example of.
4. Able to paraphrase and argument and break down an argument into its various parts

C-Level Theology 2

1. Written and oral expression may contain errors, but is intelligible without effort.
2. Students can use basic terms and concepts appropriately
3. Students can compare and contrast ideas/events/opinions.
4. Students can read texts and perform simple analysis, critique, or provide observations.

C-Level Theology 3

1. Written and oral expression are free from significant errors and communicate clearly.
2. Students demonstrate facility with all basic concepts and terms.
3. Students can clearly express their own opinions.
4. Students can assemble a logical argument for a thesis.

A-Level all years

1. Assignments demonstrate a mastery of written and oral communication skills.
2. Students offer precise and reflective articulation of course concepts.
3. Students can articulate a clear argument using a wide range of sources in a clear and interesting manner.
4. Assignments show a depth of research and understanding beyond assigned readings and class lecture.

**Mount Angel Appendix B: Student/Formation Director Agreement Form**

**ST55 Introduction to Patristics Tiered Grading Registration Form Fall 2014**

**STUDENT**

After having first reviewed the Grading Scheme, Tiered Grading Criteria, and the Tiered Grading Assessment and Evaluation with your formation director, please indicate your choice of tier below. Return this registration form with your formation director's approval to the instructor before Friday, 19 September.

C  B  A

\_\_\_\_\_ Name (please print)

\_\_\_\_\_ Date

**FORMATION DIRECTOR**

\_\_\_\_\_ Signature

Please indicate that you have approved this student's choice of grading tier (if necessary, you may also offer explanatory comments in the space below).

\_\_\_\_\_ Name  
(please print)      Signature

\_\_\_\_\_ Date

## Mount Angel Appendix C: Assignment Types by Tier

Language Skills: Skills that students should have or be able to acquire at their current language level.

**Theology 1: C-Level** Memorize vocabulary/provide definitions  
Speak and write in paragraphs  
Intelligible pronunciation  
Describe

**Theology 2: C-Level** Write a skeletal paragraph  
Narrate and describe in all time frames  
Summarize  
Compare and contrast  
Identify or match a concept and its application (at a basic level)  
Memorize rules

**Theology 3: C-Level** Tell a story  
Full control of tense  
Give examples of a theory  
More advanced students may possibly give an opinion

Assignments: Assignments that correspond to the language skills of C-level students.

Vocabulary Quizzes  
Objective exams  
Respond verbally to prompts  
1 sentence summary of texts  
Fill out worksheets  
Listening comprehension

Matching questions (concept/application)  
Summarize texts in paragraph  
Identify theses  
Descriptive oral reports

Write a book report  
Present an opinion orally

## **Mount Angel Appendix D: Tiered Grading in the Syllabus**

HI 64: Modern Church History  
Spring, 2015  
Dr. Seymour House  
e-mail:  
[seymour.house@mtangel.edu](mailto:seymour.house@mtangel.edu)

### **Course rationale:**

This course is designed to stimulate an appreciation of the relationship between tradition and its historical context. An informed understanding of the development of the Church is crucial for theological study, and is an essential component of effective ministry. For careful students, Church History grounds us in our tradition and provides us with a perspective on that tradition—including its relationship with other Christian societies--without which our theology and spirituality may easily fail to bear fruit.

### **Course parameters:**

Our expanded time-frame means thinner coverage: we'll begin our study with the Council of Trent and end (generally) with the lead up to the Second Vatican Council four hundred years later. Necessarily, this will involve a more selective approach to our reading than we enjoyed in HI 63. As a result, we will focus most directly on two areas: The Enlightenment (its antecedents and legacy) and the Church in America.

### **Class format:**

Class will be a quasi-seminar: throughout the semester we'll read and discuss both primary material (sources) and secondary material (historical narratives). I'll supplement both these with selective lectures. You must come to class prepared to discuss the material assigned on '**Discussion**' days in particular. In practice, this means you should at the very least **be able to summarise** assigned readings and note issues of primary significance. A randomly selected student will lead class on all '**Discussion**' documents.

### **Course goals:**

The primary goal of this class is to enable the student to discuss, with accuracy and confidence, several major developments of post-Tridentine Catholicism. Specifically:

- 1) The Church's expansion into non-European worlds/ Mission
- 2) The Church and pluralist states
- 3) The Church and Enlightenment and Post-Enlightenment Culture
- 4) The Church and contemporary society.

### **Assessment Options**

### 1) For those aiming at C level work (i.e. satisfactory)

MIDTERM: There will be **one** midterm. In addition to answering objective questions, you will be asked to provide short responses to questions drawn from our readings. (20%)

PRESENTATION: **Presentations:** You **must** submit a synopsis (thesis and elaboration) with a bibliography to me by 8 April. For your presentations you should imagine a pastoral setting in which you have been invited to talk to a group of adults— many of whom are well-educated professionals—on a topic dealing with the Church in the modern world. Obviously, you want to showcase your intellectual talent, your pastoral leadership skills, and above all, your understanding that these very people whom you address also constitute the Church—and they may have ideas that are considerably different (yet wholly orthodox) than your own. (20%)

CLASSROOM PARTICIPATION, whether or not you end up leading a **discussion**, is worth **10% of your grade**. Come prepared.

FINAL: As with the midterm, you will be asked to provide answers to a number of objective questions covering the readings as well as to formulate short essay responses to broader interpretive prompts. (50%)

### 2) For those aiming at B level work (i.e. good)

- One **Midterm** exam. (20%)
- An **annotated bibliography** of at least 3 pages covering at a minimum 3 printed articles and 2 printed books on an approved topic. **You must obtain prior approval before starting your work on this.** The annotated bibliography must take into account the sources, main argument, and usefulness of the works you are describing. (30%)
- A **15-minute persuasive presentation** on the topic suggested by your annotated bibliography. This presentation must have a strong thesis and conclusion. At the time of the presentation you will also hand in a **one-page précis**. (together = 40%)

**Presentations:** You **must** submit a synopsis (thesis and elaboration) with a bibliography to me by 8 April. For your presentations you should imagine a pastoral setting in which you have been invited to talk to a group of adults— many of whom are well-educated professionals—on a topic dealing with the Church in the modern world. Obviously, you want to showcase your intellectual talent, your pastoral leadership skills, and above all, your understanding that these very people whom you address also constitute the Church—and they may have ideas that are considerably different (yet wholly orthodox) than your own.

- Class participation. (10%)
- No final exam.

### 3) For those aiming at A level work (i.e. excellent)

In addition to the above (i.e. **midterm** (20%), **annotated bibliography** (15%), **presentation/précis** (25%), and **class participation** (10%) you will write a **theological response/engagement** (no more than 10 pages) to an approved scientific article (30%). No final exam.

I will grade your work according to its accuracy (both in terms of the historical record and the norms of written academic English) as well as the depth and quality of its historical/theological insights.

According to the standards adopted by the theology faculty, the following scale is used to assess work at the graduate level: A range= excellent/ B range= good/ C= satisfactory/ C- below acceptable range (not passing). In this particular class, “A” level work must demonstrate a grasp of historical methodology (e.g. is free from anachronistic argumentation), and present a nuanced analysis of the material at hand including an ability to see various strengths and weaknesses of the positions and their implications, and be free from grammatical, syntactical, and stylistic errors. “B” level work displays an acceptable familiarity with the norms of historical analysis, shows facility in contextual analysis, and is generally free from mechanical, grammatical, and stylistic errors. “C” level work provides evidence that you have read and understood the material we have covered in class and are capable of reproducing its content and importance.



# **Mundelein Seminary**

## **Introduction**

The following is the “School Report” of the University of Saint Mary of the Lake / Mundelein Seminary as part of the ATS/NCEA Assessment Project. We have focused on the area of intellectual formation. This report will first provide a general description of Mundelein Seminary. It will then describe the intellectual dimension of the Program of Priestly Formation as it is enacted at Mundelein. We will describe areas where we feel we do well with assessment of the intellectual pillar and then describe our assessment process and the direct and indirect measures we use.

## **History**

Mundelein Seminary is the major seminary of the Archdiocese of Chicago. It operates as part of the University of Saint Mary of the Lake, which is a civilly chartered university, the oldest in Chicagoland. The seminary actually owns the university so we have the unusual distinction of being a university embedded in a seminary, not the other way around. All the schools and institutes of the University are enriched by the seminary and its faculty. There is also a Pontifical Faculty of Theology at the University of Saint Mary of the Lake, as well as a Liturgical Institute and Institute for Lay Formation which administer degree programs. The Institutes of Diaconal Studies, Ongoing Formation and the Hispanic institute offer certificate programs.

Mundelein Seminary had a seminarian enrollment of 210 for the 2014-15 school year. Additionally, there are another 90 non-seminarian graduate students in degree programs. The faculty of consists of 42 full-time members serving in both academic and formational roles. The adjunct faculty consists of 18 teaching faculty the overwhelming majority of whom teach every year. Mundelein serves 35 sending dioceses. About 40% of the seminarian community is foreign-born.

## **Mission Statement:**

### **The University of St. Mary of the Lake / Mundelein Seminary**

The University of Saint Mary of the Lake/Mundelein Seminary prepares candidates for the diocesan priesthood and provides initial, post-graduate or ongoing formation for priests and those who collaborate with them in ministry.

## **Vision Statements**

The Lord founded the Church with a sacred ministry of bishops, presbyters and deacons. At the core of its mission, Mundelein Seminary prepares men to be priests of Jesus Christ, priest, teacher and shepherd. It educates men for parish pastoral ministry as co-workers with their bishops in the service of the Catholic Church. The Holy Spirit calls forth diverse gifts and ministries within the Church; Mundelein Seminary also educates leaders for pastoral ministry as co-workers with the bishop and his priests in service to the people of Christ. It does this through distinct programs of formation for each ecclesial role. The people of Christ deserve ministers committed to life-long learning and growth in holiness. Mundelein Seminary provides post-graduate and advanced ministerial degree programs, as well as ongoing formation for all

engaged in ministry.

## **Goals**

The goals of the University of St. Mary of the Lake / Mundelein Seminary are:

1. To provide a comprehensive program of theological studies that: (a) supports students in the conscious appropriation of the Catholic faith and prepares them to proclaim and to teach God's Word; (b) imparts a way of understanding, reflecting upon, interpreting and proclaiming the Catholic faith in parish ministry.
2. To provide a spiritual and human formation program that: (a) helps students grow in liturgical and personal prayer, celibate chastity and readiness for diocesan priestly life; (b) promotes self-awareness, competence and confidence, psychological integration, healthy sexual maturity and the capacity to relate to others; (c) fosters simplicity of life, obedience and pastoral service.
3. To provide a pastoral formation program that: (a) prepares students for the ministry of priestly leadership with and for others in the Church; (b) fosters the pastoral integration of theological and spiritual formation; (c) promotes habits of prayer, study and reflection in ministry; (d) develops pastoral skills and attitudes to meet the needs of the Church in evolving, complex and multicultural settings.

## **Master of Divinity Mission Statement**

The Master of Divinity program at Mundelein Seminary has as its goals: the intellectual, human, spiritual and pastoral formation of priests who are solidly grounded in the wisdom of the Church. The students prepared in the program have, as their main focus, parish ministry. The theological education is comprehensive and extensive. It gives witness to the unity of faith, according to the tradition of the Church and the Magisterium, and to the authentic diversity of theological expression. It is pastorally oriented, ecumenically sensitive and relevant for the multi-cultural realities of the Church in the United States. Education in the Master of Divinity program is a dynamic process in which students personally appropriate what is taught and bring it into dialogue with the people and setting of their parish ministry.

## **Goals**

The sequence of courses in the M.Div. program at Mundelein are designed to provide the intellectual and pastoral basis for the priestly formation program and to be a venue for seminarians to discuss and explore the formation they are receiving in the human and spiritual formation conferences. Consequently, our course work is synchronized to the movements of the formation program, following the Three Paths. The three paths, as expressed in intellectual formation focus on the Christological, ascetical and pastoral dimensions of priestly life and ministry. The first three semesters of the curriculum aim at providing a solid theological foundation and preparing the seminarian for the supervised internships. At the midpoint of the Mundelein curriculum is six months of full-time, supervised ministry. First in a parish and then in a hospital setting, seminarians live and minister with parish priests and chaplains as a way of integrating the four pillars of formation. In the third phase of the curriculum, the men return to the study of theology, now enriched with direct experience of parish ministry and undertake both more advanced theological studies and more intense spiritual integration. Central to this phase is the Pilgrimage. Most seminarians will spend approximately ten weeks in the Holy Land,

continuing their regular studies with Mundelein faculty, visiting the Holy Sites and living a more intense community life. This Pilgrimage serves as proximate preparation for their ordination to the diaconate after third year. The fourth year has as its focus preaching and preparation for priesthood. Seminarians are expected to preach most weekends in parish assignments. The course work shifts its focus to the pastoral theology and practical skills which they will need to be effective priests.

The Graduate School of Theology also offers the Master of Arts (Philosophy and Religion), the Master of Arts in Pastoral Studies, the Master of Arts in Liturgy, the Master of Arts (Liturgical Studies) and the Doctor of Ministry degrees. These degree programs are described later in this catalog and in detail in separate academic bulletins.

### **Number of Seminarians, Sending Dioceses, Faculty**

There are 210 seminarians at the University of Saint Mary of the Lake/Mundelein Seminary. The seminarians are studying for the Archdiocese of Chicago and 35 other sending dioceses. There are 41 full-time faculty members and 15 adjunct faculty.

### **Racial and Ethnic Makeup**

The approximate ethnic makeup of the Mundelein seminary community is:

U.S. born students: 71%  
Foreign born students: 29%

Racial and Ethnic background:

Asia/Pacific: 2%  
African/African American: 5%  
Hispanic/Latin American: 15%  
White: 78%

### **Intellectual Formation**

#### **Background**

In discussions with Fr. Thomas Baima, Vice Rector for Academic Affairs, Dr. Chris McAtee, Associate Academic Dean, and Fr. Martin Zielinski, Associate Professor of Church History, the group determined that there would be three areas from the University of St. Mary of the Lake's M.Div. Student Learning Outcomes that would be measured as part of this NCEA/ATS Outcomes Assessment Project. The group to be assessed is students in First Theology. The outcomes are the following:

1. Recognizes the liturgy as the first instance of tradition and the source and summit of the Christian life [Christological Path – Doxological Orientation].
2. Show a consistent habit of personal prayer in addition to the liturgical services [Ascetical Path – Habit of Prayer].
3. Sees the movement of God in people's lives [Pastoral Path – Sensitivity].

#### **Means of Assessment**

## **Christological Path – Doxological Orientation**

During the Spring Semester of First Theology, students take a course titled “Principles of Sacred Liturgy.” This course covers the fundamental principles of liturgy from the *Constitution on the Sacred Liturgy*. Mr. Christopher Carstens, the professor of the course, also presents three liturgical visions of liturgy from the *Catechism of the Catholic Church*, Pope John Paul II, and Pope Benedict XV. One of the objectives of this course is to “provide a mystagogical explanation of the liturgical rites of the Church and various elements of the rite.” The professor wants students to understand how mystagogical catechesis leads the participants in the liturgy from the level of what their senses encounter in the liturgy to the unseen mysteries that the liturgy contains. The professor wants students to appreciate how the signs and symbols of liturgical rites have a history and connection to the mystery of Christ. There are two particular assignments for this course that will give evidence of how the student understands the doxological orientation.

- (a) Liturgy Explanation Assignment: After the in-class lectures on the fundamental principles of liturgy and the presentation of the three visions of liturgy, the student must translate the theoretical understanding into a practical and pastoral setting. The student does a paper that “explains to the 8<sup>th</sup> grade class at your parish’s school the essence of liturgy.” The professor expects the students, through this assignment, to be able to communicate the substance of liturgy and how to communicate it to people.
- (b) Ritual Assignment on Mystagogical Catechesis: After explaining how to do mystagogical catechesis, the professor has students do an assignment related to this topic. This is an in- class assignment that asks students to offer a mystagogical explanation of the solemn proclamation of the Gospel. This is a short written assignment for which the student needs to explain five symbols related to the proclamation of the Gospel. The assignment is then reviewed by the class for discussion.

## **Ascetical Path -- Habit of Prayer**

During the Fall Semester of First Theology, students take a course titled “Introduction to Spiritual Theology.” Since the Habit of Prayer is part of the ascetical path for the student, this course does provide a way to measure the intellectual growth of the student in relation to this outcome. The professor for this course, Fr. Michael Fuller, uses two class assignments that give evidence of how the student understands the habit of prayer.

- (a) The first assignment is a paper in which the student is asked to apply the *Mundelein Method of Prayer* to the analysis of a text. The student is expected to expand upon any insight from the text that helps deepen or clarify an aspect of mental prayer and aids in his practice of prayer.
- (b) In the final exam, one short essay question asks the student to take one of the “prayer levels” from St. Teresa of Avila’s *Interior Castle* and reflect on how it has

changed their understanding of mental prayer, more specifically, their understanding of contemplation.

A third way in which the Habit of Prayer will be assessed is through discussion between the first year student and their Formation Advisor. Since the student is expected to meet with their Formation Advisor once a month, the student can be asked how their understanding of the Habit of Prayer has grown during the year. The best time to have this discussion would be at the start of the second semester and then at the end of the year. The purpose of the meeting between the Formation Advisor and the student is to see what impact the various pillars have had on the growth of the student during the year.

### **Pastoral Path – Sensitivity**

First Theologians at Mundelein Seminary are trained in the topic of Sensitivity through the pastoral component of the Formation Program. The student has a field education assignment in either youth ministry, nursing home visitation, or a long-term care facility for those with significant disabilities. Both at mid-year and at the end of the year, the Field Education Supervisor completes an evaluation of the student using a form with twenty-three important ministerial characteristics. The ministerial characteristic of sensitivity is measured by a number of ministerial characteristics that are indicators of a student's growth in pastoral sensitivity. These include:

- Listening skills
- Relates to others appropriately
- Solidarity with others
- Responsive to the needs and requests of others
- Attentive to the situation

The student is rated on a scale ranging from “great need for improvement” to “superior.” The use of these five ministerial characteristics will give a good indication of pastoral sensitivity. In addition to the written evaluation by the supervisor, the student completes a similar evaluation form which can be used to compare how the supervisor sees the student and how the student sees himself.

In addition to these evaluation forms, once each semester, the Director of Field Education meets with the students to discuss their experiences. The Director of Field Education also meets with each student in January to discuss the student's particular situation. This meeting can provide another means of assessing the pastoral sensitivity of the student by asking questions such as, “How do you see the movement of God in people's lives in your field education ministry?” or “How have you grown in pastoral sensitivity because of your field education ministry?”

### **Evaluation of Areas Assessed**

In order to see if the Student Learning Outcomes are being met for First Year Theologians in the above mentioned areas, the next steps would be:

1. Take a sample of the class – approximately 30% -- to assess the learnings outcomes.
2. Ask that the professor for the Principles of Sacred Liturgy course provide anonymous samples of the Liturgy Explanation Assignment and the Mystagogical Catechesis Assignment for further evaluation by the Outcomes Assessment Committee.
3. Ask that the professor for the Introduction to Spiritual Theology class provide anonymous samples of written papers and the short essay of the final exam for further evaluation by the Outcomes Assessment Committee.
4. Have a discussion with some Formation Advisors who work with First Year students on how the students report their development in the Habit of Prayer.
5. Ask that the Director of Field Education provide samples from both the supervisor and student self-evaluations on the five areas mentioned above related to pastoral sensitivity.
6. Have a discussion with the Director of Field Education after the completion of the January meetings with the students to assess how the students are doing in the area of Pastoral Sensitivity.
7. Have a discussion with the professors of the Principles of Sacred Liturgy and the Introduction to Spiritual Theology courses to get their perspective on how the intended outcomes have been met by the students.
8. Have the Outcomes Assessment committee provide a short written report to the Vice Rector of Academic Affairs, the Dean of Formation, and the Director of Field Education on this outcomes assessment project for First Theologians. What was learned? What issues arose? What refinements need to be made?

The University of Saint Mary of the Lake/Mundelein Seminary assesses the intellectual dimension both in the classroom and outside of the classroom. We want to showcase the following:

### **An Integrated Spiritual Formation Program**

Fr. Brendan Lupton is the Director of Spiritual Formation and is also an Assistant Professor of Dogmatic Theology and Church History. Fr. Lupton exemplifies what an integrated academic and spiritual life looks like because he lives it on a daily basis through his various responsibilities on campus. Fr. Lupton writes that the “spiritual formation department, our focus isn’t so much on training the men for future ministry, but rather on developing their spiritual lives. This is accomplished through spiritual direction, retreats, prayer groups, days of recollection and the daily ‘point for prayer.’ We, of course, encourage the men to pray a daily holy hour and to use the Mundelein method of prayer, which Fr. Fuller developed.” Fr. Michael Fuller is the Chairperson and Associate Professor in the Department of Spiritual Theology and the Director of the Holy Land Pilgrimage. Fr. Fuller is another great example of a faculty member demonstrating an integrated spiritual life with academics.

### **Recent M.Div. Curriculum Revision**

Fr. Thomas A. Baima is the Vice Rector for Academic Affairs and Dean of the Graduate School. He led the curriculum revision from 2012 – 2013 for the seminary. The following is an edited summary of Fr. Baima's April 30, 2011 report to ATS Board of Commissioners regarding assessment:

*The Board engaged a professional survey firm to assemble data from sending bishops and vocation directors (our direct clients), from donors, and from alumni. The Faculty Council began a review process involving the whole full-time faculty, both academic and formation staff. Using an open-ended survey, faculty perceptions regarding the effectiveness of our educational programs were documented. The resulting data set comprised 35 pages. The Office of Academic Affairs collated the data and identified convergences. The data set and the report of convergences was verified and affirmed by the Faculty Council. This process allowed us to identify five convergences which formed the foundation for curriculum revision.*

*In the next phase, a thorough study of the Program of Priestly Formation (PPF), the directives which guide all Catholic seminaries, resulted in the creation of a list of subject areas against which our curriculum as a whole could be measured. Using the insights from the Board survey and the Faculty Council planning process and the norms of the PPF, each department developed new outcomes for the degree program.*

*The entire M.Div. curriculum was then charted to show the correspondence with the Pillars of the PPF. Spiritual, human, intellectual and pastoral formation is described down to the granular level of daily activity. USML adds a 5<sup>th</sup> pillar, community/fraternity as it is implicit throughout the PPF, and one of the principle areas identified as needing improvement from the bishop survey.*

*As a result of this long process of gathering data and analyzing it as the basis for curriculum revision, USML instituted a new M.Div. program which is dramatically different from most other Catholic seminaries in the United States. The difference lies in the sequencing of courses so that they correspond to the movement of the formation program, thereby creating integration between academic and formational components not previously found in seminary curricula. USML has organized its M.Div. according to three paths in the spiritual life. Instead of organizing student learning outcomes according to departments, they have been integrated into the movement of the program through Christological, ascetical and pastoral paths or cycles. The result is that each individual course can now be given a precise rationale for how it enacts an outcome of the degree program as a whole.*

### **Use of a M.Div. Portfolio**

The fourth year seminarians take a one-hour Capstone Assessment course in the spring semester. The course uses a portfolio for the assessment of how well the seminarians integrated their theological studies into their ministry and how they will make connections between their studies and their son to be priesthood. The following is a summary of a memorandum we send to seminarians:

*The Capstone Assessment is a required fourth year course for all students. It is the capstone course of the M. Div. program, demonstrating your integration of what you have learned.*

*By the end of the third week of the Spring semester of fourth year (January 30, 2015), the student will submit a portfolio of his theologically connected and life-situation-based work to the Office of Academic Affairs. In general, it is important that you save all your papers, talks, projects, bulletin articles, articles for publication, notes you compose regarding papers, talks, projects, etc. as described below. (You should also save all of your textbooks. You should save your academic and pastoral products.) Items included for your portfolio might be: all term papers, all verbatims with reflection (including CPE), any shorter papers with pastoral foci, articles submitted for publication, homily texts, bulletin articles, pamphlets and instructional materials, personal or class journal material, certain correspondence, notes for talks, etc.] Items may be submitted in their original form (including professor comments) and do not have to be reprinted. Take home exams and papers which summarize course content should not be included.*

*With the portfolio, the student will submit a 1,000-word discussion of the contents of the portfolio, including also his plans to continue his education/study/learning in the future.*

*In the 1,000-word essay.*

- 1. Don't summarize your portfolios, piece by piece.*
- 2. Answer the questions: how has your theological vision developed; what are its themes which most influence you; which theologians interest you most and why?*
- 3. Describe your pastoral vision and its development. How are you pastorally different now from 2011?*
- 4. Be your real self with room to grow, not "the ideal priest."*
- 5. How will you grow pastorally and in other areas of theology?*

*The portfolio should include a table of contents, and a title page. The Dean or his delegate will review the portfolio, explanation, and meet with the seminarian during the second half of the Spring Semester.*

## **Direct and Indirect Measures**

Mundelein Seminary will use a variety of direct and indirect measures from which it received information about student learning outcomes. Given our approach of integral formation, measurements often assess multiple outcomes. We identify artifacts and align them with the pillars. Our goal is for these to be broad based, comprehensive, cohesive and to address all of the outcomes without over emphasis on the intellectual pillar.



The principal tool we use as a source for data is the “End of the Year Report” with the formation advisor makes to the Vocation Director of each student. Organized according to the four pillars of the PPF, it aggregates direct and indirect measures to provide a comprehensive picture of the student four to six times over the course of his seminary education. Using these reports as a source, we plan to aggregate the data into a summary document, which will paint a picture of the student body as a whole.

# Oblate School of Theology

## **History and Mission:**

Oblate School of Theology (OST), founded in 1903 by the Missionary Oblates of Mary Immaculate, is a Catholic graduate and professional school that provides education for the Church's mission and ministry in the world. OST prepares persons for pastoral ministry through academic study and supervised practice. Through degree and certificate programs, the School strives to educate and form candidates for priesthood and lay ministries. The spirit and motivation of the pioneering Oblate Missionaries who came to Texas in 1849 – to be of service to the church in the cultural context where faith is lived and expressed – is still a driving force for OST. It understands preparation for pastoral ministry as the actual integration of pastoral experience and theological study.

## **Location and Demographics:**

Located in San Antonio, Texas since its founding in 1903, the school currently has a diverse student population of diocesan seminarians, religious men and women, lay Catholics, and members of other Christian traditions. In Fall of 2014, OST had 62 seminarians from four religious communities and 12 dioceses in the United States. Of the 62 seminarians, 31 are non-US Residents from 11 different countries. 33 are Hispanic from the US and Latin America, 10 are Asian, 1 is African American, 8 are African, 10 are White. There are 29 members of the faculty; 26 fulltime and 3 adjuncts.

## **Intellectual Formation:**

Oblate School of Theology chose to undertake an examination of the Intellectual pillar of the PPF. We are an institution which partners with the local diocesan seminary and religious congregations to educate their men for future ministry. Since we are not the residential component of seminarian training, we focused on the educational piece of the preparation of students for priesthood.

To this end we chose to review the PPF with the goal of identifying the concepts which were contained in the Intellectual pillar. In this review we identified overarching concepts to be measured. With each concept we have listed the numerical reference to the PPF item.

Oblate School of Theology currently uses a student evaluation instrument which includes six overall constructs with subordinate rubrics in each construct. The six constructs are: Interpersonal & Community Relationships, Language Competency (Spanish), Language competency (English), Academics & Pastoral Formation, and Schedules & Appointments. In each construct there is room for narrative comments as well as the rubrics to measure each. In preparation for the NCEA-ATS Project, the research committee at Oblate School of Theology chose specific rubrics that appeared to measure the concepts from the PPF listed below. Appendix C contains the concepts from the PPF matched with the distinct rubrics from our existing student evaluation instrument.

The chosen rubric(s) measuring each concept were transferred to a Survey Monkey instrument that was given to selected faculty who teach a variety of students at Oblate School of Theology. It should be noted that the same rubric may be used to measure several different concepts from

the PPF. This may skew the results in a significant way. An attempt was made to have two faculty members who teach in courses for each year of theology instruction, i.e., two professors who have first year students, two who have second year students, etc. Approximately three weeks before the term ended, the Survey Monkey instrument was sent to the chosen faculty and the results for each student collated. Thus, each student was rated twice on the rubric and the results averaged. In addition to the year of study, other information regarding each student was collected. Their ages, and ethnic background were collected so that differential analysis could be done regarding variables in these populations.

### **An overall view of the data shows:**

1. There was noticeable progress in almost all the areas between Years 1 and 2. Growth continues through year 3 but in some areas, the assessment measured a drop off in year 4.
2. Data indicates that for students over the age of 40, the assessment averages are lower. The assessment instrument is picking up some fine differences between the 20-30 year olds and 40 years.
3. This study has provided Oblate with a baseline reading of the seminarian student body and the effectiveness of the program. A potential value of this process is that this baseline reading can be used to evaluate other particular areas of assessment in the future. It seems that the instrument is effective in generating data for assessment of both the students and the program.
4. This Assessment Instrument might raise the question as to how realistic it is to use the whole instrument every year since it takes time and expertise to generate the data. Would it be possible to use parts of it to “spot check” areas where the school needs data?
5. The Rubric, “Adequate Command of Spanish,” does not have a PPF reference. We want to suggest that # 239, using the paragraph on “Cultural Sensitivity” in the PPF could be used as a reference.

Below we have commented on the results of the above investigation. A caveat should be noted that using only two raters is not robust enough to draw very specific conclusions about either the items or the overall constructs. In addition, the small number ( $n = x$ ) in some categories would preclude a wide generalization of these results.

### **Critical Thinking (PPF # 37)**

*Sufficient intellectual formation means proven capacities for critical thinking, an ability to understand both abstract and practical questions, and the capacity to understand other persons and to communicate effectively with them in both oral and written form.*

In general, the scores on each rubric (1-5) show a trend to the center (3) thus showing that the rubric is being scored across students in a fashion that does not over estimate their abilities in the specific construct. Research Skills are weak in Years 1 & 2; Intercultural Engagement drops from Years 2, 3 to 4; Cross Cultural Interaction drops from Year 3 to 4; Open to Critique also drops from Year 3 to 4. One possible conclusion: rubrics seem to be providing helpful info about

the program and areas that need to be focused on.

With regard to age, the cohort was divided into ages twenty-two through thirty, ages thirty-one through thirty-nine, forty through forty-nine, and greater than or equal to fifty. In the first subgroup there were sixteen students under thirty, twenty-four between thirty-one and thirty-nine, five between forty and forty-nine, and one over fifty.

In examining the students by age group, the younger students scored slightly higher on the two rubrics used than did the middle group. The middle, thirties, scored slightly higher group than the forties. The single student over fifty cannot be generalized to compare with the other groups.

With regard to ethnicity, the participants were divided into their ethnic groups in the following way: Asian (n=3), Black (n=1), Hispanic (n=14), and White (n=5) denote those who are either raised in the United States or are permanent residents; African, East Asian, South Asian and Latin American denote those who are non-resident students. The last group, non-residents, was raised in another culture and often with another primary language but are studying theology here. The subgroups were comprised of: Africans (n=5) from various African countries, East Asians (n=2) are from India, South Asian (n=1) is from Vietnam and Latin Americans (n=14) from various Latin American countries, including Mexico. [*Identifiable data omitted here.*] It should be noted that the small numbers in this study may mean that the differences are not generalizable to larger populations.

With regard to year of study, the rubrics used show a growth in the ability to think critically when looking over the four years of study. The first year students (n= 9) scored just under the mid-point (2.86 & 2.98, respectively) on the two rubrics used in this concept. The second year students (n=12) scored slightly higher at 3.51 and 3.58. Third year students (n=15) should an increase in “willingness to expand theological thinking” (3.73) but a slight dip in “understanding material” (3.47). Finally, the fourth year students (n=11) displayed a lower score on the “willingness” rubric (3.36) and a growth in the “understanding material” rubric (3.59). In examining the results above, one factor that may contribute to the dip in fourth year is the possibility that at this point the students are looking forward to final vows, deaconate and priestly ordination. This distraction from studies may contribute to a lessening of attention and energy spent on academics.

### **Understanding Abstract Questions (PPF # 37)**

*Sufficient intellectual formation means proven capacities for critical thinking, an ability to understand both abstract and practical questions, and the capacity to understand other persons and to communicate effectively with them in both oral and written form.*

In general, the whole group of students showed an understanding of class material (3.43 ave.) and demonstrated an average ability to do research (2.99 ave.).

With regard to age, those in their twenties showed slightly above average scores (3.46 ave.) on the first rubric used and average scores (3.07) on the second rubric used. Those in their thirties were comparable, with scores of 3.50 and 3.09, respectively. The forties group was significantly

lower on both rubrics but is only comprised of five students so may not be generalizable.  
*[Identifiable data omitted here.]*

With regard to ethnicity, *[Identifiable data omitted here.]*

With regard to year of study, first year students showed average performance on both rubrics (2.98 & 2.56). Second year students were slightly higher averages with 3.58 and 2.91. Third year students showed a slight dip on the first rubric with 3.47 and a rise to 3.00 on the second. Finally, fourth year students showed a rise on both rubrics to 3.59 and 3.36. Since the two rubrics, “understanding material” and “demonstrates research skills,” used grow with exposure to theological education, it is not surprising that the year of study would show an overall upward trend.

### **Understanding Practical Questions (PPF # 37)**

*Sufficient intellectual formation means proven capacities for critical thinking, an ability to understand both abstract and practical questions, and the capacity to understand other persons and to communicate effectively with them in both oral and written form.*

In general, the assessment shows that the “Ability to Integrate Theology with Pastoral Experience” was lower among *[Identifiable data omitted here.]*. Could we conclude that the instrument does provide data that would be helpful in assessing our students and the effectiveness of the instrument since it showed a difference in a particular ethnic group? Or might this be due to *[Identifiable data omitted here.]* having, or not having, a unique set of interpersonal and analytical skills. Might this be due to a difference in cultural upbringing and emphasis of a particular set of skills in their culture?

With regard to age, the vast majority of students fall within the 22-39 aged cohort (n= 40 of 46). The scores in the twenties (n=16) is 3.33 and the thirties (n= 24) are 3.40 showing that this population is slightly above the average range for the rubrics (3.00). The forties group (n= 5) falls right at the average (3.00) while the fifties contain only one member.

With regard to ethnicity, *[Identifiable data omitted here.]*

With regard to year of study, there is notable growth from year one thru year two (2.75 – 3.54) with years three and four being a slight dip in average scores (3.50 – 3.41). This may be an artificial bump due to a shift from undergraduate study to graduate studies in year one through year two. But as the material increases in complexity and the student must apply foundational concepts and integrate previous leaning in years two to three and following, there is a natural lag in integration of abilities to manage practical tasks.

### **Understand Other Persons (PPF # 37)**

*Sufficient intellectual formation means proven capacities for critical thinking, an ability to understand both abstract and practical questions, and the capacity to*

*understand other persons and to communicate effectively with them in both oral and written form.*

In general, there are three rubrics measuring this concept. These show averages overall above the 3.00 mark. This may be due to natural abilities or may be attributed to the environments pull for *respectful demeanor*, *openness* and interpersonal, *cross-cultural interaction* (the three rubrics in this conceptual area).

With regard to age, scores on the three rubrics show a pattern of being higher than the mid-score across rubrics. The lowest average is among the thirties on *openness to critique*. The question may arise whether those students in their thirties have a more difficult time in being open to critique, while the forties and lone fifty-somethings have weathered that storm previously.

With regard to ethnicity, while all ethnic groups show a high average score on respectful demeanor, they vary notably on *openness to critique*. *[Identifiable data omitted here.]*

With regard to year of study, there is a steady growth across the three rubrics used, with the exception of year four students. As noted above, this may be due to a movement into final vows, deaconate, and the like that distracts the student or causes a sense of being finished before the actual course work is completed.

### **Communicate Effectively with Others (PPF # 37 & 137)**

*Sufficient intellectual formation means proven capacities for critical thinking, an ability to understand both abstract and practical questions, and the capacity to understand other persons and to communicate effectively with them in both oral and written form. (# 37)*

*The first task of intellectual formation is to acquire a personal knowledge of the Lord Jesus Christ, who is the fullness and completion of God's revelation and the one Teacher (137)*

In general, the concept of effective communication was measured by five rubrics. Two of the same rubrics used in the previous concept and three additional measuring intercultural engagement and oral presentation abilities. The general scores show scores slightly above the mid-point (3.00).

With regard to age, the pattern of highest scores applies within the age twenties range of students on *respectful demeanor*, *open to critique*, *intercultural engagement* and *oral presentation: delivery*. The thirties showed slightly lower scores on these rubrics and forties a slight rise from the thirties. The last rubric, oral presentation: content showed a reverse pattern with the twenties showing lower scores than the thirties and forties.

With regard to ethnicity, one again the *respectful demeanor* was uniformly high, ranging from 4.34 to 5.00 averages. *[Identifiable data omitted here.]*

With regard to year of study, the year one, two and three students show the typical pattern of

higher scores from year one through year three and then a slight drop in year four on *respectful demeanor, open to critique, and intercultural engagement*. On the two measures of oral presentation, the years of study show a similar pattern as with regard to general and the third year students showed ore ability on *oral presentation: content* while the first year student showed higher scores on *oral presentation: delivery*.

#### **Adequate Command of English (PPF # 49)**

*Applicants must have an adequate command of the English language to begin intellectual formation in a seminary in which English is the language of instruction.*

In general, rubrics were used to measure English speaking and writing abilities separately. In general students were slightly about the 3.00 mark on this PPF concept.

With regard to age, the twenties showed greater ability in both spoken and written English while the forties students were a full point below. *[Identifiable data omitted here.]*

With regard to ethnicity, *[Identifiable data omitted here.]*

With regard to year of study, the first and second year students show growth in speaking English with slightly lower scores in written English. The third year students show a half-point or more drop in ability and the fourth year students show a slight recuperation of abilities. Since the measurement in this study was static and students were not followed over several years this finding may not be indicative of a loss of language but a static indication of the students currently enrolled in the respective years.

#### **Adequate Command of Spanish (PPF # 228)**

*The study of the Spanish language and Hispanic cultures as well as other pastorally appropriate languages and cultures is essential for most dioceses and is strongly recommended for all seminarians.*

In general, this concept is not explicitly contained in the PPF. However, the religious and dioceses which Oblate School serves require their students to be effective in Spanish before undertaking ministry. Therefore, this rubric is routinely measured on student evaluations. Similar rubrics to those used for English ability are used for Spanish. Overall the students in the M.Div. program scored above average on the measures of Spanish ability.

With regard to age, students showed a growth over time with the twenties scoring high (3.88) in Spanish spoken proficiency. The Spanish written proficiency was not scored for the twenties since professors did not give numerical scores for this cohort. The thirties scored lower than the forties in spoken Spanish while reversing that pattern and scoring higher than the forties in written Spanish.

With regard to ethnicity, African, Asian, East Asian and South Asian received “Not Applicable” from professors. *[Identifiable data omitted here.]* These results lead to the question how well

*[Identifiable data omitted here.]* ministers function if their Spanish abilities are not measured. Exempting ethnic groups may be misguided if the outcome of theological education is ability to minister to people of these dioceses is the goal.

With regard to year of study, first year students showed a pattern of high scores in Spanish fluency while second year students scored slightly lower. Third years showed slightly higher scores than second. Fourth year students scored below average (2.00) on spoken Spanish and no average scores (0) on written Spanish fluency.

### **Cultivation of Perception in Human Formation (PPF # 82)**

*Human formation is linked to intellectual formation by the cultivation of the human functions of perception, analysis, and judgment*

In general, the overall average was slightly above the mid-point with a 3.37 score. The same rubric, *ability to integrate theology with pastoral experience*, was used for the three cultivated ... in human formation concepts.

With regard to age, there was a growth from the twenties to thirties and then a slightly lower score in forties. *[Identifiable data omitted here.]* However, the one fifty-something may not be indicative of students in their fifties if more such students were in the cohort.

With regard to ethnicity, *[Identifiable data omitted here.]*. If the *[Identifiable data omitted here.]* students are examined together there is an indication that culturally *[Identifiable data omitted here.]* students may have more difficulty with this ability to transfer theological concepts to practical realities.

With regard to year of study, there was a growth from first year to second and then a slightly lower score in third year and lower scores in the fourth year students.

### **Cultivation of Analysis in Human Formation (PPF # 82)**

*Human formation is linked to intellectual formation by the cultivation of the human functions of perception, analysis, and judgment*

See Cultivation of Perception in Human Formation above since same rubric was used.

### **Cultivation of Judgment in Human Formation (PPF # 82)**

*Human formation is linked to intellectual formation by the cultivation of the human functions of perception, analysis, and judgment*

See Cultivation of Perception in Human Formation above since same rubric was used.

### **Wide Knowledge of Human Condition (PPF # 138)**

*The overall goal of every stage of seminary formation is to prepare a candidate who is*



*widely knowledgeable about the human condition, deeply engaged in a process of understanding divine revelation, and adequately skilled in communicating his knowledge to as many people as possible*

In general, two rubrics made up this concept. Both intercultural engagement and ability to integrate theology with pastoral experience were used in previous PPF concepts. The scores show strength overall with averages of 3.62 and 3.37 respectively.

With regard to age, the twenties showed the highest average on *intercultural engagement* with slight drops each of the succeeding age cohorts. [*Identifiable data omitted here.*] The *ability to integrate* rubric showed a different pattern in the thirties scoring the highest with twenties following. The forties were lower than thirties on this rubric.

With regard to ethnicity, [*Identifiable data omitted here.*]

With regard to year of study, there was a rise from first year through third year on *intercultural engagement*. Fourth year students showed a dip in their scores between third and fourth. *Ability to integrate theology with pastoral experience* showed a pattern of growth from first to second years, a drop in third and drop in fourth years.

#### **Represent the Universal Church (PPF # 137, 163; OST Outcome #1 & 4)**

*The overall goal of every stage of seminary formation is to prepare a candidate who is widely knowledgeable about the human condition, deeply engaged in a process of understanding divine revelation, and adequately skilled in communicating his knowledge to as many people as possible. (# 137)*

*Because theology studied in light of priestly mission and ministry must be directed to a practical wisdom, it must offer a complete and unified vision of the truths of faith. (#109) This wisdom and unified vision, then, is something that can be conveyed in the priest's preaching, that allows him to bring the Word of God into dialogue with the contemporary human situation. (# 163)*

*Finally, the study of theology must be an initiation into a lifelong study of the truths of faith. If the priest is to be a teacher, he must first be a student who continuously pursues an understanding of the faith to which he commits himself and invites his people. (# 163)*

Two rubrics were used for this concept, *competent explaining scripture and tradition* and *behaves as representative of Church for the good of others*.

With regard to age, there was a pattern of growth on the rubric *competent explaining scripture and tradition* from the twenties through thirties and a drop from thirties to forties. On *behaves as representative of Church for the good of others* there is a rise in scores from first to second and a plateau for forties at 3.00.

With regard to ethnicity, while the scores on *competent explaining scripture and tradition* range

from 3.60 [Identifiable data omitted here.] to 3.00 [Identifiable data omitted here.], on *behaves as representative of Church for the good of others* scores show wide variance. [Identifiable data omitted here.]

With respect to year of study, there was a growth from first through third years with a slight drop in fourth year students' scores.

**Showcase your school in what you do well about assessing this dimension. Provide several examples such as follows:**

OST completed a revision of the Master of Divinity curriculum in Spring 2013. The revised curriculum is attached as Appendix A. This three-year process involved students, faculty, and formation directors and was based upon newly-revised ATS standards, the *Program of Priestly Formation IV*, and assessment data that reported certain weaknesses in the previous curriculum as well as idiosyncratic concerns of the local communities. The process began with the faculty describing the knowledge and skills a graduate of the Master of Divinity program at OST should have. This description was used to examine the curriculum to see where and how that knowledge and those skills were taught. The curriculum was compared to the requirements of the *PPF* and to the ATS Standards for the Master of Divinity.

At each step of action, students, faculty, and formators had input into the design. Once the curriculum was completed, faculty began work on revising the final project for the degree. A description of the final project is attached as Appendix B. The revised project is a portfolio of three artifacts, a Process Note from Theological Field Education, a Homily both written and video recorded in English and Spanish, and a Catechetical session. Students collect the artifacts from their time of study and may include material from internship or CPE experience. In their final year of study, students register for the *Integration of Theological Studies Seminar* during which they make their final selection of artifacts and, with faculty and peer review, revise the artifacts for final presentation to a panel of three faculty members who either approves the artifacts or approves them with revision. Students whose artifacts are not judged ready to be presented are not allowed to exit the seminar for the presentation.

Each artifact has a rubric that the panel uses to judge quality. Faculty worked to develop the rubrics in 2012-2013 and, after assessment, revised them in Fall 2014. The focus is on ministerial application of knowledge and skills. Faculty had monthly sessions for an entire academic year on using the rubrics and the structure of the presentation prior to first implementation. Students are made aware of the process during New Student Orientation when program goals and outcomes are reviewed with them. While intense for a period of about four years, the process has resulted in a much improved final project that does a much better job of allowing graduates to demonstrate their achievement of student learning outcomes in an applied fashion relevant to priestly ministry.

Using the language of the workbook as you describe your assessment process, identify the following: The faculty uses a student evaluation form which contains the rubrics used in this investigation as well as other rubrics requested by the formation staff of religious congregations and diocesan staff. Each semester this form is completed by the faculty for each student they

currently have in class. Then a gathering of all faculty is called to share their impressions, their scoring of the rubrics and any caveats about the academic needs of each student.

Each rubric is measured on a five-point scale from lowest to highest with the mid-point as adequate with regard to each rubric. Specific rubrics were chosen to measure the concepts contained in the PPF Intellectual Formation pillar. These rubrics were identified as measuring the PPF concept satisfactorily and faculty were chosen to score the resulting instrument. An attempt was made to evaluate the selected rubrics across the four years of theological education; thus, two instructors from each year were chosen to participate.

Results were collated and averages obtained of reach age, ethnic and year of study cohort for analysis. The above is the result. The rubrics, with accompanying PPF concepts, are contained in Appendix C and the average scores shown by the various cohorts are contained in Appendix D.

### Oblate Appendix A

Student	Lay/Formation Community			Semester/Year	Date		
<b>C</b>							
<b>Prerequisites (as needed):</b>	<u>Cr</u>	<u>I</u>	<u>O</u>				
PL 4323 History & Method of Christian Thought	3						
RS 4125 Rhetoric and Proclamation	1						
RS 4100 Reading the Bible	1						
<b>E</b>							
<b>YEAR I</b>	<u>Cr</u>	<u>I</u>	<u>O</u>	<u>Cr</u>	<u>I</u>	<u>OS</u>	<u>Cum.</u>
CH 6310 Church History I: The Patristic Era	3			CH 6311 Church History II: Holy Roman Empire to the	3		
SS 6200 Scriptural Hermeneutics	2			SS 7311 The Torah <i>P</i>	3		
TS 6305 Introduction to Missiology: Culture and	3			TS 6301 Theology of Revelation and Faith	3		
PS 6193 Orientation to Supervised Ministry <i>P</i>	0.			PS 6193 Orientation to Supervised Ministry <i>P</i>	0.		
PS 6350 Basic Pastoral Care	3			TS 7213 Christian Anthropology: Humanity Transformed in	3		
				TS 6260 Introduction to Christian Spirituality	2		
	<b>11</b>				<b>14</b>		<b>26</b>
<b>YEAR II</b>							
SS 7331 Synoptic Gospels <i>P</i>	3			SS 7336 Pauline Literature <i>P</i>	3		
TS 6350 Foundations of Moral Theology	3			TS 7311 Christology: Jesus Christ & Human Redemption	3		
TS 7331 Liturgy & Theology of Christian	3			TS 7350 Catholic Social Thought <i>P</i>	3		
PS 7340 Evangelization and Faith Formation	3			PS 7351 Pastoral Counseling <i>P</i>	3		
PS 9195 Theological Field Education	1.			PS 9295 Theological Field Education (continued)	1.		
	<b>13</b>				<b>13</b>		<b>27</b>
CH 7220 U.S. Religious History <b>OR</b>							
CH 7235 History of Hispanic/Latina Christianity	2			Patristics Course - 2 credit hours	2		4
<b>PASTORAL YEAR PS 9698 (12 cr hrs) (not</b>							
<b>YEAR III</b>							
TS 7236 Theology of Ministerial Priesthood <i>P</i>	2			SS 7312 Prophetic and Historical Literature of the Old	3		
TS 7252 Theology of Human Sexuality	2			TS 7315 Theology of Church and Ministry	3		
TS 7333 Liturgy and Theology of Eucharist	3			PS 7235 Liturgical Preaching <i>P</i>	2		
PS 7334 Introductory Preaching/Predicacion	3			PS 7320 Church Law	3		
PS 9196 Theological Field Education	1.			PS 9296 Theological Field Education (continued)	1.		

	11					12			24
<b>INTERNSHIP YEAR PS 9699 Ministerial Internship (12</b>									
<b>YEAR IV</b>									
SS 7314 God in the Christian Tradition	3			SS 7333 Johannine Literature P	3				
TS 7335 Christian Marriage P	3			TS 7232 Liturgy and Theology of Sacraments of Healing	2				
TS 8296 Integration of Theological Studies	1			TS 8296 Integration of Theological Studies	1				
PS 8100 Practicum in Presidential Leadership,	1			PS 8101 Practicum in Presidential Leadership, B	1				
				PS 7253 Bioethics/Healthcare Ethics	2				
	<u>8</u>				<u>9</u>				17
<b>Electives</b>					<b>Electives</b>				
T = Transfer W = Waiver P = Prerequisite					Presbyteral Candidates 98 hrs + 8 elective hrs = 106 hrs				
								<b>TOT</b>	<b>106</b>

## **Oblate Appendix B**

### **INTEGRATION OF THEOLOGICAL STUDIES: MDiv Portfolio**

This seminar course serves as the capstone course for the MDiv program. Granting of the MDiv degree is contingent upon successful completion of this course. The course, which begins in the Fall of the fourth year and ends in the Spring before graduation, involves the assembling, editing, and presentation of a portfolio containing three artifacts drawn from a student prior classwork or internship year experience. The artifacts that comprise the portfolio include one of the following:

- (1) Homily (text plus video)
- (2) Theological Field Education Note
- (3) Catechesis (text plus Powerpoint/Keynote/Prezi)

The official process of assembling the portfolio begins in the Fall of the fourth year. Students will first meet with the ITS director during the seminar time to be informed of what artifacts are needed and what are the rubrics for each (note: The informal process of selecting will begin in year one when students are made aware of what artifacts are needed by the beginning of year four). Each student will then consult with their Faculty Advisor who will help them select which piece of work might be suitable for inclusion into the portfolio. Each student will also consult a faculty member of the “field” (e.g. Homiletics, TFE, Catechesis) help them select which piece of work might be suitable for inclusion into the portfolio.

After this process of selection is complete, each student will begin revising and editing each artifact based first upon the recommendations of their Faculty Advisor and the faculty member of the field whom they consulted. In addition, the weekly seminar, facilitated by the ITS faculty director, will function as a peer-review opportunity in which students (usually somewhere between 10-15) will evaluate and provide feedback on each other’s work over the course of the Fall semester. The seminars will be modeled on a TFE session in which one/two/three students will receive evaluation and feedback (based on the established rubrics) from the rest of the class after having a week to review it. This process will continue weekly until all three artifacts of each student have been peer-reviewed. This process should be complete by the early Spring (late February-early March).

In the Spring, the seminar will focus on preparing and giving the presentation of the portfolio. In the early spring, boards of three faculty members (one being the student’s faculty advisor, the second and third being appointed by the ITS director and the dean) will be constituted for each student. Following the format of a dissertation defense, students will be asked to prepare for an hour long evaluation session (10-15 minute for the student to present his portfolio and 30-40 minutes for a faculty board Q & A, 5-10 minutes for deliberation and announcement). Students will turn in their finished portfolios to their respective boards two week in advance of the presentation session for prior review. Upon completion of the presentation, the board will award the candidate with one of the following designations: Pass w/ Distinction, Pass, Fail with Right to Revise; Fail with no Right to Revise. Given the amount of consultation and editing involved prior to presentation it is expected that no student will receive a failing grade short of failing to complete the portfolio itself.

**Rubrics describing Passing and Passing with Distinction for each of the artifacts are below:**

**Homily:**

**Passing**

- The homily offers a single focused message with thematic connection from opening to closing.
- The homily is appropriate to the Rite being celebrated and to the occasion/season for which it is intended.
- The homily demonstrates sound exegesis of the biblical texts and incorporates an understanding of the lives, attitudes, and culture and history congregation.
- The preacher articulates clearly and uses language which can be easily understood by diverse groups in the congregation.

**Passing with Distinction**

- The homily explores connections between the content of the biblical texts and current issues and the lives of the members of the congregation;
- The homily is grounded in sound exegesis and nuanced awareness of the congregation's context and situation.
- The preacher adjusts the style and content of the homily to the specific liturgical event in creative ways in order to engage the listener and to inspire the community to conversion, service and action.

**Theological Reflection**

The process note demonstrates the student's ability to engage a particular pastoral experience with appropriate insights from his/her personal, cultural and spiritual life and scripture and theology.

Four elements to be considered:

1. Methodology (follow the outline of Process Note as required);
2. integration of personal framework and pastoral context;
3. use of appropriate theological resources to inform pastoral experience;
4. integration of knowledge that leads to evaluation of pastoral response;
5. an Addendum to the Process Note that demonstrates ability to integrate wisdom gained from peer reflection session.

**Passing:**

- Able to follow a methodology for reflection using the Process Note outline as required

- Able to engage and integrate personal framework and pastoral context with pastoral experience
- Able to use appropriate and relevant theological resources to inform pastoral experience
- Able to integrate knowledge from reflection that leads to evaluation of pastoral response that's suitable

**Passing with Distinction:**

- Able to follow a methodology for reflection that is well developed and nuanced,
- Able to make compelling connections with personal framework, cultural background and pastoral context with pastoral experience,
- Able to use advanced theological resources to inform pastoral experience
- Able to integrate knowledge from reflection and offer creative pastoral response to pastoral experience

**Catechetical Artifact**

**Passing:**

The artifact includes

- a theologically appropriate topic for a specific audience
- a session plan for adults that
  - includes a goal and outcomes
  - a summary of the theology that informs the session
  - demonstrates an awareness of adult learning principles
  - is responsive to various learning styles
  - involves effective use of media such as PowerPoint, Prezi, or similar technology
  - includes an appropriate environment plan
  - demonstrates engagement with the experiences of the learner
  - an assessment activity
- a prayer that uses Scripture, Tradition, and symbols related to the content of the catechetical session

**Passing with Distinction:**

The artifact includes:

- a succinct summary of the theological reason for offering this catechesis to this specific audience
- a brief but nuanced description of the theology that will be communicated in the session plan
- a session plan for adults that
  - includes a goal and outcomes
  - demonstrates a creative use of methodology that engages adult learning principles

- artfully employs several learning styles
- effectively uses multi-media, such as Prezi, including an interactive component
- designs the environment to enhance the specific learning experience
- actively engages the experiences of the learners and uses these experiences as a referent in the catechetical process
- includes an activity to demonstrate learned outcomes and to invite the participants to go beyond the catechetical setting in exploring learned understandings or practical applications of the session
- a prayer that includes Scripture, Tradition, and symbols which engage the participants, invites reflection, and enhances the understanding of the goal of the session



ITS Portfolio Presentation (Sp. 14):  
Faculty Guidelines

- I. **Opening and Introduction of Student by the Faculty Advisor** (1-2 minutes):  
Introductions, prayer and review of the presentation format
- II. **Student Opening Remarks:** (5-7 minutes) The student addressed the following:  
Describe the changes made to each of the artifacts from the time first submitted it to now. (note: If any of the artifacts were not originally submitted in a class, then describe why the subject matter/text/experience was chosen)
- III. **Questions by the Faculty Committee and Discussion:** (30-35 minutes) The faculty committee, starting with the advisor, asks questions about the artifacts of the portfolio using the rubric guidelines for each. The goal is to generate a conversation about the student work in the portfolio that allows for an evaluation and appreciation to come forth.
- IV. **Deliberation by the Faculty Committee:** (2-5 minutes) The student leaves the room to go either to the hallway or the lounge while the faculty committee passes judgment on the portfolio (but not necessarily on the presentation) using the following: Pass with Distinction, Pass, Pass with Revision, Fail with no opportunity for revision
- V. **Announcement to the Student:** (1-2 minutes) The student is invited back in the room where the faculty advisor announces the judgment of the committee. In case of Pass with Revision, the faculty advisor should give the student in writing the necessary revisions to achieve passing.

**Oblate Appendix C**

NCEA Topics – Rubrics

*Measures of Intellectual Formation Contained in PPF: (# refer to Paragraphs in PPF)  
Current items on student evaluation*

Critical Thinking (# 37)

<b>Willing to expand theological thinking</b>	Resists theological expansion	Occasionally willing to expand theological thinking	Open to theological expansion	Responds well to theological expansion	Actively seeks theological expansion
<b>Understands material</b>	Does not grasp course material	Has difficulty grasping some course material	Is comfortable with course material	Engages course material	Integrates course material

Understanding Abstract Questions (# 37)

<b>Understands material</b>	Does not grasp course material	Has difficulty grasping some course material	Is comfortable with course material	Engages course material	Integrates course material
<b>Demonstrates research skills</b>	Unfamiliar with research skills	Has limited research skills	Adequate research skills	Good research skills	Excellent use of sources

Understanding Practical Questions (# 37)

<b>Ability to integrate theology with pastoral experience</b>	Unable to integrate theology and experiences	Integrates on occasion	Integrates with guidance	Integrates theology and pastoral experience	Brings creative insights to pastoral integration
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Understand other persons (# 37)

<b>Respectful Demeanor</b>	Overall disrespectful attitude	Often disrespectful	Sometimes disrespectful	Generally shows appropriate respect	Always shows appropriate respect
<b>Openness to critique</b>	Always defensive	Has difficulty with criticism	Listens to critique	Benefits from critique	Seeks critique and evaluation
<b>Cultural awareness</b>	Resists insights from other cultures	Polite with people of other cultures	Open to other cultures	Values the contribution of diverse cultures	Seeks perspective of different cultures

Communicate effectively with others

(# 37 & 137)

<b>Respectful</b>	Overall disrespectful attitude	Often disrespectful	Sometimes disrespectful	Generally shows appropriate respect	Always shows appropriate respect
<b>Openness to critique</b>	Always defensive	Has difficulty with criticism	Listens to critique	Benefits from critique	Seeks critique and evaluation
<b>Intercultural Engagement</b>	Resists insights from other cultures	Minimally open to other cultures	Open to other cultures	Values contribution of diverse cultures	Actively seeks views & practices of different cultures
<b>Oral presentations</b>					
<b>Content</b>	No knowledge of the topic	Inadequate knowledge of topic	Adequate knowledge of topic	Excellent knowledge of topic	Original insights into topic
<b>Delivery</b>	Sloppy or unprepared	Awkward or disorganized	Competent	Engaging	Eloquent

Adequate command of English

(# 49)

<b>Speaking</b>	Unable to communicate in English	Poor verbal skills	Adequate verbal skills	Good verbal skills	Eloquent speaking skills
<b>Writing</b>	Unable to write in English	Poor writing skills	Adequate writing skills	Good writing skills	Excellent writing skills

Adequate command of Spanish

(# 228)

<b>Speaking</b>	Unable to communicate in Spanish	Poor verbal skills	Adequate verbal skills	Good verbal skills	Eloquent speaking skills
<b>Writing</b>	Unable to write in Spanish	Poor writing skills	Adequate writing skills	Good writing skills	Excellent writing skills

Cultivation of Perception in Human Formation

(# 82)

<b>Ability to integrate theology with pastoral experience</b>	Unable to integrate theology and experiences	Integrates on occasion	Integrates with guidance	Integrates theology and pastoral experience	Brings creative insights to pastoral integration
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Cultivation of Analysis in Human Formation (# 82)

<b>Ability to integrate theology with pastoral experience</b>	Unable to integrate theology and experiences	Integrates on occasion	Integrates with guidance	Integrates theology and pastoral experience	Brings creative insights to pastoral integration
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Cultivation of Judgment in Human Formation (# 82)

<b>Ability to integrate theology with pastoral experience</b>	Unable to integrate theology and experiences	Integrates on occasion	Integrates with guidance	Integrates theology and pastoral experience	Brings creative insights to pastoral integration
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Wide Knowledge of Human Condition (# 138)

<b>Intercultural Engagement</b>	Resists insights from other cultures	Minimally open to other cultures	Open to other cultures	Values contribution of diverse cultures	Actively seeks views & practices of different cultures
<b>Ability to integrate theology with pastoral experience</b>	Unable to integrate theology and experiences	Integrates on occasion	Integrates with guidance	Integrates theology & pastoral experience	Brings creative insights to pastoral integration

Represent the Universal Church (# 137, OST MDiv Outcomes # 1 & 4)

<b>Competent explaining Scriptures &amp; Catholic Tradition</b>	Not at all conversant with Scriptural Literature, its history & formation, Not conversant with authoritative reference works in Catholic Tradition	Needs work in order to be conversant with Scriptural Literature, its history & formation, and authoritative reference works in Catholic Tradition	Conversant with Scriptural Literature, its history & formation, conversant with authoritative reference works in Catholic Tradition	More than conversant with Scriptural Literature, its history & formation, and with authoritative reference works in Catholic Tradition	Expert in Scriptural Literature, its history & formation, highly accomplished with authoritative reference works in Catholic Tradition
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<p><b>Behaves as representative of Church for others good</b></p>	<p>Poor boundaries, public persona needs work, not respected by others as representative, immature in personal, spiritual &amp; professional interactions</p>	<p>Adequate boundaries, public persona ok but needs work, others do not see as representative, immature in personal, spiritual &amp; professional interactions but approaching adequacy</p>	<p>Maintains boundaries, good public persona, respected by others as representative, mature in personal, spiritual &amp; professional interactions</p>	<p>Maintains boundaries, very good public persona, respected by others as representative, mature in personal, spiritual &amp; professional interactions</p>	<p>More than maintains boundaries, excellent public persona, highly respected by others as representative, very mature in personal, spiritual &amp; professional interactions</p>
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## Oblate Appendix D

Sub-Categories	Critical Thinking		Understanding abstract question		Understanding Practical questions		Understanding other persons			Communicate Effectively with others				
	Will Expand Theol Thinking	Understands Material	Understands Material	Demonstrates Research Skills	Ability to Integrate theol w/ Pastoral Experience	Respectful Demeanor	Open to Critique	Cross-Cultural Interaction	Respectful Demeanor	Open to Critique	Intercultural Engagement	Oral Presentation: Content	Oral Presentation: Delivery	
General	3.42	3.43	3.43	2.99	3.36	4.58	3.56	3.89	4.58	3.52	3.62	3.29	3.41	
22-30	3.49	3.46	3.46	3.07	3.33	4.63	3.73	3.86	4.63	3.66	3.75	3.25	3.67	
31-39	3.31	3.5	3.5	3.09	3.4	4.45	3.38	3.78	4.45	3.38	3.52	3.27	3.33	
40-49	3.3	2.8	2.8	2.4	3	4.9	3.4	4	4.9	3.4	3.5	3.5	3.5	
>50	4	4	4	2.5	4	5	4.5	5	5	4	4	NA	NA	
African	3.17	3.5	3.5	3.08	3.33	4.42	3.17	3.67	4.42	3.17	3.5	3.2	3.25	
Asian	3.33	2.83	2.83	2.67	2.83	5	3.33	4	5	3.33	3.5	4	4	
Black	4	3.5	3.5	3	4	4.5	3.5	4.5	4.5	3.5	5	NA	NA	
East Asian	3.5	4	4	3.25	3.5	4.75	3	3	4.75	3	3	3	3	
Hispanic	3.34	3.41	3.41	3.08	3.25	4.34	3.73	4.02	4.34	3.66	3.63	3	3.5	
Latin Amer	3.39	3.39	3.39	2.64	3.38	4.79	3.55	3.96	4.79	3.52	3.65	3.5	3.2	
So. Asian	4	2	2	3	3	5	4	4	5	4	4	NA	NA	
White	3.75	3.83	3.83	3.7	3.75	4.48	3.78	3.72	4.48	3.78	3.58	4	4	
Year 1	2.86	2.98	2.98	2.56	2.75	4.13	3.25	3	4.13	3.25	3.19	3.17	3.75	
Year 2	3.51	3.58	3.58	2.91	3.54	4.58	3.68	3.93	4.58	3.59	3.7	3	NA	
Year 3	3.73	3.47	3.47	3	3.5	4.83	3.7	4.33	4.83	3.67	3.8	3.4	3.2	
Year 4	3.36	3.59	3.59	3.36	3.41	4.59	3.45	3.95	4.59	3.45	3.55	3.38	3.38	

Sub-Categories	Adequate Command: English		Adequate Command: Spanish		Cultivate Perception in Human Formation	Cultivate Analysis in Human Formation	Cultivate Judgment in Human Formation	Wide Knowledge of Human Condition		Represent Universal Church	
	Speaking	Writing	Speaking	Writing				Intercultural Engagement	Able Integrate Theol w/ Pastoral Exp	Competent Explaining Scriptures & Tradition	Behaves as rep of Church for Others' Good
General	3.44	3.21	3.88	4	3.37	3.37	3.37	3.62	3.37	3.41	2.96
22-30	3.64	3.42	3.75	0	3.33	3.33	3.33	3.75	3.33	3.25	2.76
31-39	3.48	3.22	3.89	4.4	3.42	3.42	3.42	3.52	3.42	3.57	3
40-49	2.6	2.6	4	3	3	3	3	3.5	3	3	3
>50	3	3	4	4	4	4	4	4	4	4	4
African	3.25	2.83	NA	NA	3.33	3.33	3.33	3.5	3.33	3.5	2.67
Asian	3	2.83	NA	NA	2.83	2.83	2.83	3.5	2.83	3	2.67
Black	4	3.5	3.5	NA	4	4	4	5	4	3.5	3.5
East Asian	3.75	3.5	NA	NA	3.5	3.5	3.5	3	3.5	3	2.75
Hispanic	3.76	3.38	4	4.5	3.29	3.29	3.29	3.63	3.29	3.38	2.76
Latin Amer	2.96	2.88	4.14	3.83	3.38	3.38	3.38	3.65	3.38	3.45	3.16
So. Asian	3	2	NA	NA	3	3	3	4	3	3	3
White	4.08	4.13	3.17	0	3.75	3.75	3.75	3.58	3.75	3.6	3.37
Year 1	3.56	3.5	4.5	4.75	2.75	2.75	2.75	3.19	2.75	3	2.39
Year 2	3.6	3.43	3.83	3.88	3.58	3.58	3.58	3.7	3.58	3.39	3.06
Year 3	3.1	2.8	4	3.5	3.5	3.5	3.5	3.8	3.5	3.5	3.2
Year 4	3.64	3.32	2	0	3.41	3.41	3.41	3.55	3.41	3.39	3

# **HUMAN FORMATION**



## **St. John's Seminary – Collegeville, MN**

### **Mission**

Saint John's School of Theology and Seminary, rooted in the Roman Catholic and Benedictine traditions and the ecumenical and liturgical heritage of Saint John's Abbey fosters study and prayer in a community of learners.

As a community of faith and hope, we, the faculty, staff, and students of Saint John's School of Theology and Seminary, worship God and celebrate the life, death, and resurrection of our Lord Jesus Christ through the power of the Holy Spirit.

As an academic community relying on the wisdom of the same Holy Spirit, we root ourselves in the Christian tradition, and interpret that legacy in light of the Roman Catholic and Benedictine heritage passed on to us by Saint John's Abbey with its rich theological, liturgical and ecumenical history.

We commit ourselves to academic, spiritual, pastoral, and professional formation so we might serve the church in lay and ordained ministry and thus use our diverse gifts for the transformation of our world.

We dedicate ourselves to a life-long pursuit of wisdom so we might progress in Christian faith and “run on the paths of God's commandments, our hearts expanding with the inexpressible delight of love” (Prologue, Rule of Benedict).

The Master of Divinity for the Priesthood has three outcomes. They are:

#### **1. Students will demonstrate a knowledge of:**

- a the history, development, major themes, and texts of the Bible;
- b the major Christian doctrines, their historical development, and how these are understood in contemporary theology;
- c the Church's sacramental theology and liturgical practice;
- d the theology of ministry;
- e the central tasks of ministry: catechesis, pastoral care, evangelization, social justice, administration, preaching, and liturgy;
- f social and cultural dynamics as they relate to theology, faith, and ministry.

#### **2. Students will demonstrate the capacity to:**

- a critically read primary theological texts within their historical context;
- b foster community prayer and worship;
- c teach and transmit the Christian faith to God's people;
- d interpret and preach the Bible in relationship to contemporary life;
- e care for and guide Christian people and communities in the life of Christ;
- f administer organizations and their resources with a sense of Christian stewardship;
- g lead communities of faith in just responses to social issues;
- h live celibacy as both a gift and a discipline, with awareness of its

theological, personal, and pastoral meaning.

**3. Students must demonstrate a commitment to maturity in Christian ministry through:**

- a. personal prayer and spiritual counsel;
- b. participation in the communal and liturgical life of the Church;
- c. Christian dignity and witness, especially in regards to ministerial ethics;
- d. respect for people from a variety of religious faiths, lifestyles, and cultures;
- e. continued development of professional and ministerial skills;
- f. intending to pursue lifelong learning about the Christian faith.

The Master of Divinity for the Priesthood has three goals:

1. To base education for priestly ordination on the spiritual, intellectual, human, and personal dimensions the monastic vocation
2. To foster the Benedictine and monastic charism within ordained ministry
3. To provide superlative training for monks going into formation, chaplaincies, schools, retreat houses, and parochial work

## **History**

Saint John's Seminary is the oldest division of Saint John's University in Collegeville, Minnesota. Founded by German, Benedictine monks in 1856 as both a minor seminary and theologate, Saint John's was the first institution of higher learning in what was then the Minnesota Territory. Its mission at that time was to train priests to serve the heavily Catholic German immigrants pouring into the upper Midwest. Soon, however, demands of the surrounding community resulted in establishing a preparatory school and commercial college alongside the seminary structure. Over time, the preparatory school became freestanding, though a large proportion of its graduates went on to the college and thence the theologate.

This composite institution of preparatory school, seminary and non-seminary college, and theological seminary endured until 1957, when Saint John's along with the Sisters of Saint Benedict's Monastery four miles away, founded the Benedictine Institute of Sacred Theology. At the time it was the only Catholic theologate in the world with female students.<sup>1</sup> The Institute was a five-year summer school conducted on the graduate level to provide specialized training to Sisters as teachers of religion. The summer sessions were conducted at the College of St. Benedict, St. Joseph, Minnesota, with professors from Saint John's. In 1964, the Institute became a graduate school and was formally organized as a division of Saint John's University.

In addition to educating the monks of Saint John's Abbey and other monasteries around the country and across the globe, the Seminary instructed men from dioceses predominantly of the upper Midwest. The 1960s and 1970s saw a large increase in the number of male and female religious attending school in Collegeville, particularly in its summer session; during the academic year, seminarians formed the bulk of the student body. This pattern began to shift in

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<sup>1</sup> It was also the first Roman Catholic seminary to admit men of color, doing so in the early 1950s.

the late 1980s into the 1990s, as vocations to diocesan priesthood dropped and as dioceses, which traditionally had preferred Saint John's rural nature, received bishops who preferred major metropolitan sees. In the years running up to the millennium, diocesan seminarians composed the minority of the student body, as the number lay students slowly increased. Monastic seminarians basically remained constant, hovering between four to six men total for the academic year. This pattern constituted a crisis.

By 2000, Saint Cloud, the last diocese to send men to Saint John's, no longer had enough seminarians to constitute a class, and Saint John's ended its diocesan priesthood program. At this point, and after a great deal of soul searching, Saint John's Seminary restructured itself as a monastic seminary, and it remains so today. Candidates for the priesthood are in monastic vows or are canons regular. They live within the cloister, participate in the life of the monastic community, and attend classes in the School of Theology with men and women studying in various masters' degrees, these include those from Saint Cloud preparing for the permanent diaconate, a program Saint John's has always run for its local diocese.

The remarkable feature of this arrangement is that the seminarians attend graduate theology classes on a university campus, where they are not sheltered from the lives of the rest of the People of God. Each group, students in lay pastoral ministry, deacon candidates, and monastic seminarians has its own formation program; the rector and vice-rector conduct it for the seminarians. This wide student body provides a check against clericalism and the behaviors which would contribute to it.

A further consideration of the seminary make-up is the joint appointment of its faculty to both the Graduate School of Theology and the undergraduate theology department. This provides the seminary with a wider body of professors from which to draw as well as secures its financial stability. Moreover, it helps to maintain a vocation culture among undergraduate students that would not be the case if the seminary were free-standing.

## **Seminarians**

During this current academic year (2014-15), Saint John's has 13 seminarians. Along with the priesthood seminarians, there are 63 graduate students, both men and women, working on various degrees, thereby bringing the total FTE at Saint John's to 76. This report concentrates on the priesthood candidates.

### Year

First year: 7	Second year: 2	Third year: 3	Fourth year: 1
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### Religious Order

Benedictine: 8	Cistercian: 3	Crosier Canons Regular: 2
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### Citizenship

Vietnamese: 3	Mexican: 2	Canadian: 1	USA: 7
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### States and provinces represented

- Massachusetts: 1
- Arkansas: 1
- Minnesota: 5
- Saskatchewan: 1
- Hildalgo: 2
- Ho Chi Min: 2
- Hanoi: 1

### Ages

22-35: 7                      36-49: 4                      50-65: 2

### **Faculty**

Because the academic program for the Graduate School of Theology and the Seminary integrates both seminarians and non-seminarians for all classroom instruction, the make-up of the theology faculty is wide, and it witnesses a great deal of collective background and expertise.

### Number of faculty

Tenured: 11      Probationary: 2              Ongoing adjunct: 4      Short term adjunct: 1

### State of life

- Ordained: 5
- Monk, ordained: 4
- Non-monk, ordained: 1
- Vowed nun, non-ordained: 1
- Non-vowed monk or nun, non-ordained: 13

### Disciplinary field

- Sacred Scripture Old Testament: 1
- Sacred Scripture New Testament: 2
- Liturgy: 3
- Systematics/Morality: 4
- History/Patristics/Monastic Studies: 3
- Spirituality: 2
- Pastoral theology: 2
- Homiletics: 1
- Field education director: 1

### **Degree programs**

Saint John's School of Theology and Seminary offers a Master of Arts in theology with concentrations in church history, liturgy, monastic studies, Scripture, spirituality, and systematic theology. In addition, for students seeking greater specialization, there is the Master of Arts in Liturgical Studies and the Master of Arts in Liturgical Music. Its pastoral degrees include Lay Master of Divinity, Monastic Priesthood Master of Divinity, and Master of Arts in Pastoral Ministry. Finally, for the academically gifted, Saint John's provides doctoral preparation with its

Master of Theology degree in which students, upon completion of the MA or MDiv, can specialize in a field of their choice. All seminarians are required to complete the Monastic Priesthood Master of Divinity.

## **Outline of studies**

### Year I

After completing his admission process, the seminarian is admitted to matriculation. All course work leads to the MDiv degree and ultimately ordination. Typically courses during this year familiarize the seminarian with theological and pastoral application. Before the completion of the academic year, the seminary faculty will evaluate the seminarian according to the four pillars of priestly formation outlined by the USCCB *Program of Priestly Formation* and interpreted through *CMSM's Formation for Presbyteral Ministry in Institutes of Religious Life* (October 2011). The rector shares the evaluation with the seminarian and sends the final version to the seminarian's abbot. Before or early on in the second year, the monk undergoes a psychological exam at the Kenwood Therapy Center in Minneapolis or other facility approved by the rector.

This first year is considered a probationary year, which is usually completed by participating in the required *Holy Land Study Tour*.

### Year II

The monk continues in his degree work. Within the first three months, the second year seminarians undergo a *scrutinium* for installation into the ministry of *Lector*, at which time they are considered official candidates for ordination. Reflecting the principles of the Dallas Charter (2002), the *scrutinium* differs from an evaluation in that it consists of a call to seminary faculty, staff, and house superiors to make known to the rector any doubts they may have on the moral character and ethical conduct of the individual.

The rector informs the abbots of the various houses of the *scrutinium* results, and the installation itself takes place within the fall semester for monks of Saint John's Abbey. Monks of other houses can be installed at Saint John's or at their home abbey, depending upon the wishes of their abbots. During the year, monks should start their applications to CPE summer programs. As in the first year, there is an evaluation of the seminarian.

Typically, during the summer between the second year and third years, the seminarian should be enrolled in a Clinical Pastoral Education (CPE) at a so-accredited hospital. If seminarians have not completed the *Holy Land Program*, they should do so during this summer as well. A seminarian can also attend summer school at Saint John's according to the wishes of his abbot.

### Year III

By the third year, course work will gravitate away from theology courses and more towards field education, *practica*, and theological reflection on pastoral experiences.

Within the first three months, the rector informs the seminarians' respective abbots of another *scrutinium* for installation into the ministry of *Acolyte*. The installation for Saint John's monks usually takes place on the same day as the Lector installation. Monks of other houses can be installed at their home monasteries or with the monks of Saint John's. Again, there is an annual evaluation of the seminarian with the report sent to his abbot.

According to canon law, a seminarian would be eligible for diaconal ordination not earlier than six months from his installation as acolyte. This ordination as well as the priestly ordination is arranged between the seminarian, his abbot, and their local ordinary. It is also possible for the abbot to wait until all studies are completed before postulating the monk to the bishop for ordination. In either case, the Seminary supplies its final recommendation to the abbot on the fitness of the candidate for ordination.

The summer between the third and fourth year should include the *Holy Land Study Tour* and CPE if the seminarian has not already completed these requirements. If these requirements are already fulfilled, the seminarian is free to arrange credit-bearing field education.

#### Year IV

Monks working on the MDiv who still must complete their pastoral courses or comprehensive examinations if they are also working on an MA degree, return to Saint John's for a fourth year. With their respective abbots' permission, deacons can find pastoral placement through Saint John's. If a seminarian's outstanding work is such that it can be completed at his own abbey, the seminarian can arrange for off-site supervision so that the course or assignment can be credit-bearing.

The seminary will evaluate the monk by soliciting input from all those who worked with the candidate, whether on- or off-campus. This evaluation will contain the final recommendation for priestly ordination.

#### **Requirements for the Monastic Priesthood Master of Divinity**

Based the document from the Conference of Major Superiors of Men, *Formation for Presbyteral Ministry in Institutes of Religious Life*, the Master of Divinity in Monastic Priesthood (Monastic Priesthood MDiv) folds the requirements outlined in the USCCB's *Program of Priestly Formation* into the theology of monastic priesthood.

#### Degree goals

- 1) To base education for priestly ordination on the spiritual, intellectual, human, and personal dimensions of the monastic vocation
- 2) To foster the Benedictine and monastic charism within ordained ministry
- 3) To provide superlative training for monks going into formation, chaplaincies, schools, retreat houses, and parochial work

## Degree requirements

1. A total of 114 graduate credits.
  - A maximum of 12 credits earned in Web-based courses may be applied to the degree.
2. A grade point average (GPA) of 2.5 (C+ average) on a 4.0 scale.
3. Required courses (81 credits):
  - Introduction to the Christian Tradition I (3 credits)
  - Introduction to the Christian Tradition II (3 credits)
  - Christology (3 credits)
  - Trinity, Faith, and Revelation (3 credits)
  - Ecclesiology (3 credits)
  - Johannine Tradition (3 credits)
  - Theology of Sacraments and Worship (3 credits)
  - Fundamental Moral Theology (3 credits)
  - Christian Social Ethics (3 credits)
  - Survey of Moral Topics (3 credits)
  - Eucharistic Liturgy and Theology (3 credits)
  - Monastic Studies (9 credits)
  - Evangelization and Catechesis (3 credits)
  - Introduction to Pastoral Care (3 credits)
  - Introduction to Pastoral Ministry (3 credits)
  - Homiletics (3 credits)
  - Liturgical Celebration (3 credits)
  - Liturgical Presiding (3 credits)
  - Introduction to Ecclesial Law (3 credits)
  - Parish Administration OR Christian Leadership OR Spiritual Direction (3 credits)
  - Integration Seminar (3 credits)
  - CPE (Clinical Pastoral Education) (4 credits)
  - Field Education (8 credits)
4. Constrained electives (18):
  - Pentateuch OR Reading the Old Testament (3 credits)
  - Prophetic Tradition OR Wisdom OR Psalms (3 credits)
  - Synoptic Gospels OR Reading the New Testament OR Pauline Letters (3 credits)
  - Rule of Benedict (3 credits)
  - Monastic Studies (3 credits)
  - General elective (3 credits)
5. Formation in the Theology of Monastic Priesthood (15 credits)
  - Study Tour Pilgrimage to the Holy Land (3 credits)
  - Weekly meetings with the rector or vice-rector covering the following (12 credits over 4 years):
    - Spirituality of Monastic Priesthood
    - Chastity, Love, and Sexuality
    - Ministerial Ethics
    - Practicum in Ministry

*With the support of their respective abbot, seminarians can also pursue an MA simultaneously and earn a double degree, an MDiv plus MA.*

### Certificate in Spiritual Direction

Saint John's School of Theology Seminary also offers a Certificate in Spiritual Direction. This Certificate requires 10 credits of course work in addition to the 114 required for the Monastic Priesthood Master of Divinity:

- *Prayer Formation for Spiritual Formation* (Spirituality 468, 1 credit)
- *Dynamics of Spiritual Direction* (3 credits)
- *Practicum in Spiritual Direction* (3 credits over two semesters)
- *Integration in Spiritual Direction* (3 credits, summers only)

Seminarians with the Certificate in Spiritual Direction would then complete their degree with a total of 124 credits.

### **Formation program**

The formation program for the monastic seminarians is based upon the four pillars outlined the USCCB document, Program of Priestly Formation as interpreted by CMSM's Formation for Presbyteral Ministry in Institutes of Religious Life. The monastic seminarians gather once a week with the rector and vice-rector for a formation class. Each semester concentrates on particular topic presented by a specific set of readings. The resulting discussion is guided toward the four pillars: spiritual, pastoral, intellectual, and human all in relation to the *Rule of Saint Benedict* and the *Rule of Saint Augustine*. To be sure, some readings are easier to connect to the related pillars than others, but it is possible for the seminarians to see the composite and integrated nature of all the principle parts entering into their formation as human beings and pastoral leaders.

At the end of every academic year, the seminary advisory committee (rector, vice-rector, director of field education, site supervisor, and two monks) evaluate the seminarian, seeking input from faculty, staff, and local superiors. The seminarian writes a self- evaluation as the rector collects brief descriptions of the candidate from other responsible parties. Once the rector has all the data, he composes a draft evaluation for review by the advisory committee. This committee offers suggestions and provides insight for the rector to include as he presents the evaluation to the seminarian. The rector and seminarian then discuss both the positive and negative points along with issues for the seminarian to work on as he continues his seminary studies. To show that he has seen and read the report, the seminarian and the rector both sign it. The rector then sends it to the seminarian's abbot or prior while reserving a copy for himself and the seminarian.

In order to guide the seminarian in writing his self-evaluation, each of the pillars is described in the seminary handbook along with the benchmarks used as the basis for the evaluation. An example for the human pillar is provided here.



## **Human (and Personal)<sup>2</sup>**

**For the sake of this report, the human dimension of the seminarian formation will be reviewed.** The monk's human development reflects his growth in Christ. Such qualities as respect for others, awareness of one's own sexual attractions and orientation, and patience with things beyond his control become charisms witnessing to the love of Christ. Because a Christian's humanity is formed within the community of believers, all persons within the Saint John's monastic and academic communities are involved in a monastic seminarian's human growth. Evaluation of a seminarian's human development will be based on the input from the superiors of Saint John's Abbey, professors, supervisors, and support personnel.

Factors determining human development include but are not limited to

- The seminarian's maturity in matters of sexuality
- The seminarian's ability to form healthy, chaste, celibate, and affective relationships with both men and women
- The seminarian's attention to physical exercise and physical fitness
- The seminarian's personal hygiene
- Freedom of the seminarian from all forms of addiction and chemical dependency
- Freedom of the seminarian from personality disorders
- The seminarian's ability to communicate with people holding opinions different from his own
- The seminarian's ability to cultivate an open mind
- The seminarian's ability to develop simplicity in his lifestyle
- The seminarian's ability to recreate
- The seminarian's appreciation of music and the arts
- The seminarian's ability to receive constructive criticism
- The seminarian's honesty, discretion, and prudence

## **Curriculum for Human Formation**

The intellectual and academic curriculum was reviewed for aspects of human formation. The courses that include a human formation aspect explicitly in the curriculum are: Clinical Pastoral Education, Field Education, Homiletics, Introduction to Pastoral Ministry, Pastoral Care, Parish Administration, and Social Ministry. A *Curriculum Mapping* of the human formation components identified by the PPF are in Appendix A.

The seminarians have been involved in a self-assessment with the rector, as previously described. For the academic year 2014-15, Saint John's Seminary will begin a process of self-evaluation that is compiled in an electronic portfolio which will provide the opportunity for seminarians to document their intellectual, pastoral, human and spiritual competencies as well as their meaning-making of these competencies for ordained ministry. When a seminarian completes two years of seminary they will be asked to participate in a mid-degree self-assessment that includes feedback from peers, mentors, faculty, advisor and formation director.

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<sup>2</sup> PPF 74-105; FPMIRL 6.

Since ministerial formation unfolds over time and is never complete the mid-degree assessment will provide the seminarian an opportunity to revisit their academic work, ministerial reflection and spiritual practices and make revised claims about learning and events from earlier in the degree program. This assessment involves slowing down the meaning-making and interpretive process to look again at the student's intention for graduate theological education, vocational aspirations and their readiness for ministry. It provides a pivotal opportunity to re-envision their formation opportunities as well necessary course work to complete the degree requirements and provide a smoother transition from seminarian to ordained priesthood.

The seminarian will articulate their readiness for ministry by presenting:

1. A clearly articulated personal philosophy/vision of ministry.
2. An understanding of the gifts and skills, strengths and weaknesses, challenges and successes the student presently utilizes and experiences in ministry.
3. Discussion of future goals and desires for ministerial growth.
4. Clearly articulate how he or she is competently addressing the knowledge and skills called for in the areas of human, pastoral, spiritual and intellectual formation the document *Program for Priestly Formation*.
5. A theological reflection that was revisited and developed with new meaning-making and interpretation.

The process moves a seminarian beyond 'what to do' for ministry to encouraging more deliberate and intentional reflection that allows multiple meanings to emerge in and for their practice of ministry. This process is already being utilized by our lay ecclesial ministry students and deacon candidates for the four areas: human, spiritual, intellectual and pastoral. Additionally, the seminarian will present their portfolio to a peer committee and a faculty committee at the mid-point of their degree program. This mid-degree process is described in Appendix III.

Field Education and Clinical Pastoral Education are significant places in the curriculum where a seminarian pauses to reflect on their human dimension of formation. The Field Education curriculum requires the seminarian to develop a learning agreement with their site supervisor and director of field education (See Appendix V attached separately because of size). The seminarian is involved in 100-120 of pastoral field work for the semester, does theological reflections with peers and site supervisor, is observed in ministry and does a self-assessment of their learning. In Appendix IV, a student placement is traced with their learning agreement, sample theological reflection and self-assessment for their three semesters of field education. This student graduated in May 2014.

Each year the faculty is surveyed regarding each seminarian to assess the seminarian and provide perceptions and feedback to the rector and seminary advisory committee.

## **St. John's Collegeville Appendix A: Human Formation for Seminarians offered by St. John's Seminary**

### **Human Formation**

Because our seminarians are either Benedictine monks or Crosier canons, they have had at least 3.5 to 4 years in their respective order's formation program of postulancy/candidacy, novitiate, and juniorate. There is no uniform process among the various houses, but all the seminarians at Saint John's School of Theology and Seminary come from communities that use *Praesidium* as their agency with oversight of protocols dealing with safety with minors and vulnerable adults. Allowing for the different approaches each community takes, there is nonetheless uniformity in the areas covered: boundary issues, psycho-sexual maturity, and dysfunctional behaviors, to name a few. While this background provides a certain common denominator in the basic formation of all seminarians, it by no means covers all areas nor does it guarantee that all problems have been resolved. Saint John's School of Theology and Seminary has its own policies and practices shape the seminarian's human formation, and they start at the application process.

### **Application**

We believe that screening is the first and most essential piece to human formation, for the process can also be a learning experience. At the most basic level, we aim to ensure the safety of others, and so the process progresses through a series of steps until we are reasonably secure in the knowledge that the applicant is able to learn, grow, and mature into full personhood. On another level, when a candidate sees the attention and the seriousness given to the application process, it better informs him of the formation process going forward; we consider human formation begins at this stage.

When I receive an inquiry from an abbot or possible candidate, the Rector directs him to the online application. There he finds the request for a letter of permission from his abbot and for recommendations from at least two other individuals, transcripts, sacramental records and the like. A critical piece is the autobiography he must write. The Rector (Fr. Michael Patella, OSB) worked with vocations for 38 years, and has participated in workshops sponsored by the USCCB Vocation Office. This has prepared him to have an eye trained by experience for picking out both mild and serious dysfunctions. The seminarian then has a personal interview with the Rector, during which questions arise about particulars within the autobiography as well as an opportunity to become more familiar with one another.

### **On site**

Assuming all has gone well to this point and the candidate arrives at Saint John's, if he is solemnly professed, he is situated within the Saint John's monastic community, where he participates in the community life in its chores, gatherings, and celebrations. He is responsible to one of the in-house superiors. If he is not solemnly professed, he lives in the juniorate and under the auspices of the formation director, where he follows the Saint John's program of monastic formation. The Rector is in contact with their superiors on a weekly if not daily basis, and these superiors have a hand in the annual evaluation process. Within the first week of the first year,

information is collected from each of the candidates for the *Praesidium* criminal background check, as required by Saint John's Abbey and University policy.<sup>3</sup>

### Third month review

All seminarians live inside the monastery, whose in-house policy is such that any monk or canon residing within the cloister for a duration over three months must participate in boundary and safe-practice training. This training can take place as a general workshop with all novices, juniors, and seminarians, or even the community at large. If such a workshop is not scheduled, the seminarian is given a packet of information to read, followed up by a half-day session with the rector explaining particular points, ranging from how to arrange a room for individual consultation (clear exit for the client, perpendicular angle for the two chairs, etc.) as well as how to recognize danger signs within one's own thoughts and feelings.

### Annual workshop

Optimally, the third month review occurs within a workshop setting, and Saint John's Seminary arranges to have one annually around the third month. There are various ways in which we conduct them. First, there are the frequent updates for *Praesidium* accreditation that the abbey undergoes. If these updates take place within the specified time for the seminarians, the seminarians participate in it along with the Saint John's monastic community. If not, the abbey formation program and the seminary sponsor a workshop for all novices, juniors, and seminarians. We alternate among a variety of presenters and institutions: Fr Roman Paur, OSB; Br John-Mark Falkenheim, OSB; Guesthouse; specialized psychologists, and abbey chapters. Allowing for some overlap of subject matter, the areas eventually covered over a four-year period are boundary issues, sexuality, sexual identity, non-genital love and affection, and male-bonding.

### Psychological exam

Between the first and second year of seminary, all candidates undergo a full psychological exam by a licensed psychologist known to the seminary. Although the exam is expensive, we mandate this psychological irrespective of whether the seminarian underwent such an exam as candidate or novice in his home abbey or community. Because the faculty, superiors, and I have observed the seminarian over the course of the first year, we are able to give the psychologist concerns or issues with the seminarian's behavior that we would like addressed in the final report. In addition, the home communities are grateful for the extra set of eyes evaluating the formation process of their monks. A copy of this report stays in the rector's office, is sent to the candidate's abbot, and goes to the candidate himself.

### Formation classes

As part of the seminary program, all seminarians must enroll in the formation class, *Spirituality*

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<sup>3</sup> Depending on the state, some religious communities must also undergo an additional check, such as Massachusetts, which has CORI. On occasion, we accept an up-to-date certificate of completion from another agency.

*of Monastic Priesthood*, which scheduled weekly for an hour over the course of four years. Typically, all seminarians meet with the rector and vice-rector to discuss a particular book or reading. During the course of discussion, either the rector or the vice-rector will find a human formation issue within the text and use it to push the discussion. Doing so provides the opportunity connect all the protocols in place since the application process. For example, the rector will correlate a human formation issue to a seminary policy or procedure, or a situational experience of the individual or group. In addition, it is an opportunity to integrate the reading material to something covered in a workshop. These formation sessions do provide a context for any number of things we discuss at workshops, autobiographies, and other classes.

### Annual evaluation

Starting at the beginning of the second semester, the seminarians are alerted to the annual review. They must write a self-evaluation based on the four pillars and state how they have addressed the various areas.<sup>4</sup> Simultaneously, the rector seeks input from faculty, staff, and house superiors to see if what the seminarian says and what others say matches up.<sup>5</sup> Taking this information, the rector writes a draft evaluation of the seminarian and processes it with the seminary advisory committee<sup>6</sup> for feedback and vetting. The rector then meets with each seminarian to discuss my report, includes his response to the report, and sign it. A copy of this report goes to the seminarian's abbot or superior, rector's file, and to the seminarian himself. These reports contribute to the final recommendation for ordination over the course of four years.

### Summary

As other abbeys and religious houses have tightened up their admission procedures, the pool of candidates to the seminary has also improved, which is a good thing to see. During the rector's (Fr. Michael Patella, OSB) tenure, only one candidate was told not to apply and another was dismissed after one year. I am pleased with how the process has gone for the past seven years, though the writing in the second semester can be overburdening. In an effort to give more form to the self-assessment of seminarians, a new format inclusive of the PPF criteria will be implemented.

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<sup>4</sup> See points above. As of spring 2015, we started the move toward e-folders to keep tabs on the benchmarks they claim.

<sup>5</sup> See appendix for form in use.

<sup>6</sup> Consisting of the vice-rector, field education supervisor, plus two other faculty members.

# St. Joseph's Seminary and College

## Mission Statement

St. Joseph's Seminary and College, founded in 1896, is the major seminary of the Archdiocese of New York. Its primary mission is to serve the Church by forming men for the Catholic priesthood. Beginning in 2012, St. Joseph's functions as the principal institution of priestly formation for the Archdiocese of New York, the Diocese of Brooklyn, and the Diocese of Rockville Centre. St. Joseph's also welcomes seminarians from other archdioceses, dioceses, eparchies, and other religious congregations.

Rooted in the apostolic community gathered around Jesus Christ, St. Joseph's Seminary seeks to form future priests who will hand on the life and tradition of the Church's faith in the context of the new evangelization of the twenty-first century. To accomplish this, St. Joseph's Seminary offers a program of human, spiritual, intellectual, and pastoral formation that is faithful to the Magisterium of the Catholic Church. Through an integration of these "pillars of formation", St. Joseph's aims to form men according to the Heart of Jesus the Good Shepherd (see Bl. John Paul II, *Pastores Dabo Vobis*, 1992; USCCB, *PPF*, 2006).

As a complement to its primary mission, St. Joseph's Seminary also serves the Church by offering graduate theological and philosophical degree programs to qualified students at locations in Yonkers, Huntington, and Douglaston. Graduate degree programs in the theological disciplines are offered to candidates for the permanent diaconate, lay men and women, men and women in consecrated life, and clergy who wish to deepen their understanding of the Catholic faith through systematic study, or who are called to serve the Church in roles of leadership. A graduate degree program in Catholic Philosophical Studies is offered to qualified candidates who are preparing for admission to the program of priestly formation.

A spirit of service to the Church guides all of the programs which St. Joseph's Seminary and College provides to seminarians, lay, religious, and clergy. This spirit is strengthened by a profound sense of ecclesial communion that is fostered and expressed through fidelity to Church teaching, a daily life of prayer, the celebration of the Holy Sacrifice of the Mass, the ceaseless invocation of the Holy Spirit, and the intercession of the Blessed Virgin Mary, St. Joseph, and all the saints.

## St. Joseph Seminary: Present Status of Priestly Formation "At a Glance"

In 2012, the formation and education programs at the Seminary of the Immaculate Conception (Huntington, NY) were merged with those at St. Joseph Seminary. This merger was a multi-year effort involving bishops, diocesan officials, seminary faculty and administrators, and many others. Now in the third year following the merger, the formation program at the "new" St. Joseph Seminary is well-established, with fifteen full-time faculty members and several dozen adjuncts. Due to an expansion of academic offerings, a search is currently underway for more full-time faculty members.

St. Joseph Seminary currently forms eighty-five men for priesthood, seventy of whom are full-

time residents, with the others belonging to religious orders who reside locally. Diocesan seminarians hail from four (arch) dioceses (New York, Brooklyn, Rockville Centre, Bridgeport); religious order seminarians are members of the Franciscan Friars of Renewal or the Piarists. Many of the seminarians were born in other countries (21%), though they are studying for American dioceses. They have come from places like Nigeria, El Salvador, Mexico, Canada, Germany, Haiti, and many other countries, making for a very diverse community. In association with this diversity, a number of seminarians (32%) need to grow in their speaking and writing abilities in the English language.

Finally, it should be known that St. Joseph Seminary is currently undergoing a re-accreditation process that involves the Middle States Association of Higher Education (MSCHE) and the Association of Theological Schools (ATS). As with any such process, the work to meet the requirements of these agencies has been extraordinary and demanding, though it has produced good fruits that will help St. Joseph's enhance its formational and educational programs. This pilot program has taken place concurrently with the re-accreditation process, a time when many different aspects of assessment are being looked at by everyone at this seminary.

### **Assessment Project: Human Formation**

#### **Background**

At a meeting of seminary administrators and faculty that took place in Chicago, IL, in May, 2015, St. Joseph Seminary was invited by members of the Seminary Department of the National Catholic Educational Association (NCEA) to participate in a pilot program that would examine one dimension of priestly formation. At that time, it was determined that the faculty advisors at St. Joseph Seminary would examine the dimension/pillar of *human formation*.

#### **Human Formation and St. Joseph Seminary Degree Outcomes**

St. Joseph Seminary, like many seminaries across the United States, offers its students degrees upon successful completion of mandatory requirements. Currently, St. Joseph's offers the following degrees: Master of Divinity (M.Div.), Master of Arts in Theology (M.A.), Baccalaureate in Sacred Theology (S.T.B.), and Master of Arts in Pastoral Studies (M.A.P.S.). Among these, the Master of Divinity degree is most closely associated with the human pillar of priestly formation and, therefore, is best utilized in the work of this project.

Two specific degree outcomes from St. Joseph's Master of Divinity degree which seem to connect well with the pillar of human formation are:

1. Students will acquire pastoral skills and learn to apply theological principles to serve the Church as priests of Jesus Christ.
2. Students will develop their ability to teach the Catholic faith, shepherd the people of Christ, and celebrate the sacraments in the context of the New Evangelization.

These learning outcomes are listed in St. Joseph's *Seminary Bulletin* as well as in the *Seminarian Handbook*. They also appear in course syllabi and in other locations.

Although these two degree outcomes do not specifically mention elements of human formation,

they do relate indirectly to this pillar. First, as the Program for Priestly Formation (*PPF*) notes, human formation is the “foundation” for the other four pillars of priestly formation (*PPF* #73). This means that a seminarian must be formed well *humanly* before being able to grow spiritually, intellectually, or pastorally. If there are any defects or obstacles to a man’s growth as a mature man of God, he will not be able to serve the People of God as a leader spiritually, intellectually, or pastorally. Regarding the particular degree outcomes cited, a man needs to be well-formed humanly if he is to “acquire pastoral skills,” “shepherd the people of Christ,” and “celebrate the sacraments in the context of the New Evangelization.” Thus, it is important to examine various dimensions of human formation to ensure that these outcomes are met.

### **Challenges in Assessing Human Formation**

The pillars of intellectual and pastoral formation lend themselves to more concrete evaluations, unlike the pillars of human and spiritual formation. For example, it is easier to monitor a seminarian’s intellectual growth through exams and papers than it is to measure spiritual growth in prayer, which is intangible in nature—the effects of graces received during Eucharistic Adoration are unquantifiable. In terms of human formation, it is sometimes difficult to judge how a man takes care of his health, acts prudently with regard to finances, or engages with cultural institutions, like museums. Thus, the advisors at St. Joseph Seminary found it challenging to monitor and assess human formation, particularly in those areas that are unquantifiable or difficult to judge. Nevertheless, there were many elements that *were* able to be monitored, such as attendance at seminary functions, health habits, clear examples of service to the seminary community, etcetera. Thus, when using various artifacts or rubrics during the course of this pilot program, seminary advisors found some areas of assessment easier to judge than others, depending on the category being measured or analyzed.

### **Successes in Assessing Human Formation**

Prior to the start of the pilot program for the NCEA, the advisors at St. Joseph Seminary already had in place a good system of evaluating seminarians. Work on the pilot program only enhanced this system. Although a rubric system had already been in place at St. Joseph’s, the advisors were able to enhance and expand this system to be more closely associated with the principles and goals of the *PPF*, consequently leading to a deeper appreciation of ongoing assessment of seminary formation (i.e., the strength and effectiveness of the level of formation and advisors themselves). Work on pilot program rubrics inspired the advisors to look at *all* areas of formation and develop benchmarks and rubrics for possible use in the future. They look forward to the results of the pilot program once the data have been gathered and compiled by the NCEA.

### **Human Formation at St. Joseph Seminary**

St. Joseph Seminary has in place many of the same kinds of principles and procedures as all seminaries for forming men in the pillar of human formation, as all utilize the plan outlined in the *PPF* (for example, the annual end-of-year report [*PPF* #279], self-evaluations [*PPF*



#276], the use of advisors [PPF# 328], etc.). However, there are some aspects of the program here at St. Joseph that should be noted:

1. **Complete, year-round human formation inside and outside of the seminary environment.** Seminarians are always being evaluated, both by seminary advisors in during the eight months of in-house formation as well as in summer parish assignments under the guidance of pastors/supervisors. St. Joseph Seminary emphasizes that priestly formation is a year-round program, *not* an eight-month “college program,” which is suspended during summer months. Formation is ongoing, even in summer months.
2. **Close accompaniment of advisors with the seminarians under their care.** The *PPF* recommends that all seminarians be assigned to an advisor/mentor. Advisors are encouraged to go above and beyond this requirement to “closely walk with the seminarian” in his formational journey, to truly mentor each man. In order to carefully monitor a seminarian’s progress in human formation, as well as in other areas, each advisor meets with his advisees at least once per month. The information gathered from these one-on-one meetings is then shared at weekly meetings with other advisors.
3. **Frequent discussion of seminarian progress in human formation.** Each week the advisors meet as a body to discuss the progress of seminarians on their journey to ordination. These meetings thoroughly review each seminarian and mark both strengths and weaknesses in the men. Feedback from these meetings is then forwarded to the seminarians via their advisor. Goals and benchmarks are then set for each man and are subsequently reviewed by the advisory body.
4. **Unity and collaboration among all eight faculty advisors.** Thanks to those responsible for arranging the new faculty at St. Joseph Seminary following the merger in 2012, the faculty and advisors all work very well together and support one another in every way, making for a united effort of seminary formation/education and providing a positive environment in which seminarians can grow in their vocational journey. Having a faculty that works well together and assists one another is an important dimension of success at St. Joseph’s.
5. **Dean’s Conferences.** Twice a semester, the Dean of Seminarians holds conferences for all the diocesan men in the formation program. These conferences address human formation topics such as time management, strategies for celibate living, personal finances, responsible use of freedom, and so on. The rector also addresses issues of human formation in his many conferences throughout the semesters.
6. **Benchmarks for human formation.** Thanks to discussions that took place during the merger of seminaries and important points made during this present pilot program, the advisors at St. Joseph Seminary are currently working together to devise a benchmark system whereby the progress of a seminarian may be monitored across his years of formation. It is anticipated that this new program will be implemented in 2015.
7. **Extra-curricular activities.** Each semester St. Joseph Seminary offers seminarians opportunities to participate in social and cultural events outside the seminary. These occasions provide seminary formators and advisors with valuable and interesting perspectives on the human formation of seminarians that are not seen in the chapel, classroom, or refectory. For example: interaction with the general public, manners and proper etiquette, personal discipline and right judgment, and so on.

## Pilot Program Procedures

### Introduction

After considering the expectations from the NCEA, the advisors at St. Joseph Seminary decided to proceed with implementation of the pilot program using several instruments of evaluation, *artifacts* that would help explore both an assessment of the seminarians themselves in the area of human formation as well as an assessment of the advisors in this area. The artifacts include the following: a self-assessment given to each of the seminarians, an advisor assessment of each seminarian, and a seminarian assessment of the advisors. Per instructions given by the NCEA, the advisors created four general rubrics that governed the creation of these three artifacts. These may be viewed in the appendix of this report. It should be noted that not every dimension of human formation was able to be analyzed, but only a few select areas for the purposes of the pilot program. These are:

1. Demonstrates a Robust and Reassuring Degree of Affective Maturity.
2. Lives a Balanced Lifestyle in Preparation for the Vocation to Priesthood.
3. Exhibits a Spirit of Service.
4. Shows Himself to be Consistently Reliable.

The rubrics mentioned above were constructed using several sources. First, the advisors looked at the *PPF*, particularly numbers 76 and 280. These sections contain key statements that were incorporated into either the rubrics themselves or the criteria. Second, the advisors considered the goals stated in the NCEA document *In Fulfillment of Their Mission*, which although ideally oriented toward those already ordained, contains interesting ideas for consideration in a seminary setting. Third, the advisors considered the specific human formation of men currently in our program and challenges that have been experienced at St. Joseph's. Thus, the advisors produced rubrics that addressed "in-house" issues of concern. Overall, the body of advisors believes they have come up with good rubrics that could be used at other seminaries.

These rubrics, created to assess human formation, relate directly to the Master of Divinity degree outcomes at St. Joseph Seminary. In order to "acquire pastoral skills," "shepherd the people of Christ," and "celebrate the sacraments in the context of the New Evangelization," a man needs to demonstrate that: (1) he is able to interact appropriately and maturely with a diversity of people in pastoral settings; (2) he has sufficient control over his life, such that he will be able to shepherd effectively, maintain good health, and deal with stress in appropriate ways; (3) he shows evidence of being other-centered, to evangelize in imitation of Christ who came to serve; (4) he is someone who will be consistently present to his people and perform all of his duties effectively. Thus, the foundation for reaching the goals set by the seminary is laid by examining the outcomes of rubrics in the area of human formation.

### Seminarian Self-Assessment

Each seminarian was asked to complete a self-assessment based on the rubrics that were created by the advisors, the first *artifact* of this report.<sup>7</sup> Statements from the original rubrics were slightly

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<sup>7</sup> Given the fact that St. Joseph Seminary forms a diversity of men from various cultural backgrounds and ages, it

altered and put into “survey form” to make it easier for seminarians to understand and complete. All eighty-five seminarians were able to complete this self- assessment, indicating how well they believed they were progressing in specific areas of human formation. The three rating categories suggested by the NCEA were used: “exceed,” “meet,” and “do not meet.” For the most part, seminarians rated themselves well, with the majority of responses in the “meet” column (on average, about 9 of 16 responses per survey), followed by marks in the exceed category (on average about 6 of 16 responses per survey). There were very few marks in the “do not meet” column of the survey, indicating that most seminarians believed they were performing well in the stated areas of human formation. However, despite their good performance, most seminarians also recognized the need for ongoing formation, which was a positive perspective given the fact that many of them have years of formation remaining before ordination.

Once completed, these self-assessments were then distributed to the respective advisors of each seminarian. Advisors then had the opportunity to discuss the results with the seminarian, especially noting any areas of concern. In general, it seems that the seminarians answered honestly, though some had a slightly more elevated view of self and others had a slightly more negative view. These self-assessments will be placed “in dialogue” with perspectives from the advisor.

### **Advisor Assessment of Each Seminarian**

Following the same format of the seminarian self-assessment, each of the eight faculty advisors were then asked to review the same points for each seminarian in the formation program. The statements were slightly modified to be clear and understandable to the advisors. Results were gathered (eight evaluation sheets with one summary sheet, per seminarian) and, at the start of next semester, the advisors will be discussing the summary findings of these artifacts with their respective advisees. The purpose of this exercise will be to compare the seminarian’s own view of self versus how the body of advisors sees the seminarian, placing results in dialogue to see if there are discrepancies, areas that may necessitate a conversation about the seminarian’s honesty with self in the specific areas of human formation addressed in the surveys. Upon initial review of the results of the advisor surveys, there seems to be *general* agreement between how the seminarians viewed themselves and how the advisors viewed them. Full comparisons will take some time to review, as each of the eighty-five seminarians has been evaluated eight times (eight advisors on the advisors board), resulting in six-hundred and eighty surveys/evaluations.

### **Assessment of Advisors by Seminarians**

As a final piece to the collection of artifacts used in this pilot program, a survey was issued asking the seminarians to assess their own advisors, specifically in the areas of human formation examined in the program. Four statements were created that corresponded directly to the four rubrics on human formation used in this pilot program. Seminarians were asked to anonymously rate their own advisors on how well he provided the advisement expected. Due time constraints and the absence of several seminarians at the time this survey was conducted, only seventy-five

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was deemed important to use artifacts and rubrics with *all* seminarians and faculty advisors to obtain a complete picture of assessment, rather than using sample groups for statistical purposes.

of the eighty-five seminarians were able to respond. However, this response was considered adequate enough to gain a general consensus of how well the faculty advisors are performing their jobs.

The results were as follows: 86% believed that their advisor was addressing the four areas of human formation in regular meetings with their advisor, 14% did not believe this to be true, and less than one percent did not remember having discussed these areas in their advisor meetings. This indicated that while most seminarians are pleased with their advisement in these areas, work needs to be done on the part of some advisors to ensure this so that the level of satisfaction is brought to 100%. It may also be the case that some seminarians are inclined to complain more than others and, while these human formation issues may have in fact been addressed with their advisors, this survey allowed for an opportunity to “vent” other frustrations with self and others, thereby skewing the results. In any case, the faculty advisors will be examining ways to improve how they address these and other areas of human formation.

### **Conclusions**

In the process of implementing the pilot program for the NCEA, a number of things were discovered that the advisory body at St. Joseph Seminary would like to share with others. First, the advisors and seminarians both felt that three categories (i.e., “exceeds,” “meets,” does not meet”) were too limited for rubrics and artifacts. They recommend using a “five-level” set of ratings that might span the three aforementioned categories, which would be more flexible, reveal more precise results, and be easier for seminarians and advisors to score.

Second, faculty advisors found that some important dimensions of human formation within the rubrics used were difficult to assess. For example, under the rubric of “Living a Balanced Lifestyle,” advisors sometimes experienced difficulty assessing the seminarians’ “use of leisure time and cultural engagement” found under this rubric. Individual advisors would have more detailed knowledge of such things with regard to the men they advise, though other advisors might not be aware. It was felt that such criteria might be better assessed using further surveys or questionnaires. Still, there are some dimensions of human formation that are very difficult to accurately quantify, rate, and assess. In some of these cases, impressions and other indirect evidence may need to be documented and included in reports that evaluate seminarians. As Cardinal Timothy Dolan recently shared with some advisors, “sometimes you have to go with your gut [feelings].”

Third, it is anticipated that the rubrics used for this pilot program can become an integral part of evaluations for pastoral assignments, providing yet another point of view for advisors to consider when guiding their seminarians in the journey of priestly formation. It may very well be that rubric grids can be created for pastors of parishes, supervisors at hospitals, schools, and nursing homes, and for other persons involved with the formation of seminarians. The advisors feel that a broad range of evaluations yield a fuller picture of growth in the area of human formation.

Fourth, while the pilot project has helped the advisors better assess how they form men for the priesthood, it has also been a time-consuming process and all parties engaged with such endeavors should be prepared to invest a significant amount of time in such programs, especially if they engage numerous rubrics associated with the pillars of formation. The results, however,

will be extremely helpful for enhancing any formation program, which seems to be the ultimate goal of this pilot program.

Fifth, in the process of creating rubrics for the NCEA Pilot Project, the advisors went *further* than required, creating additional rubrics for human formation, as well as rubrics for other areas of formation. While they eagerly look forward to the results and final report of the NCEA, it seemed desirable to look at how formation is done here at St. Joseph's from *all* points of view. Thus, by the end of this formation year 2014-2015, St. Joseph Seminary will have a large, comprehensive rubric system much greater than anything used here before. It will be specifically tailored to what the advisors see as key indicators at this seminary, though they are open to learning more from the programs at other seminaries.

Finally, based on the evaluations from the seminarians, the advisors seek to do more work in the area of improving formation and listening to feedback from the seminarians themselves. Other surveys may be conducted that will greatly assist the advisors in their jobs and make seminary formation better. Following the merger of 2012, there were many adjustments made to the priestly formation program at St. Joseph's and more will continue to be changed for the better moving ahead into the future.

**St. Joseph's Appendix A: Artifacts**

**Artifact 1. Rubrics and criteria developed by faculty advisors, August 21-22, 2014.**

**ST. JOSEPH SEMINARY. YONKERS, NY.  
HUMAN FORMATION OUTCOMES AND RUBRIC GRIDS- PILOT PROGRAM**

*1. Demonstrates a robust and reassuring degree of affective maturity*

Criteria:	Exceeds	Meets	Does not meet
Handles himself in a friendly, natural, comfortable and appropriate manner with both sexes and all age groups			
Demonstrates use of appropriate boundaries			
Ability to maintain healthy and inclusive peer relationships			
Ability to take direction from authority			

*2. Lives a Balanced Lifestyle in Preparation for the Vocation to Priesthood*

Criteria:	Exceeds	Meets	Does not meet
Shows a discerning use of the media and entertainment in general.			
Respects, cares for, and has vigilance over his body through proper diet, exercise and sleep habits.			
Uses leisure time as an opportunity for personal enrichment, engaging in wholesome cultural activities.			
Uses appropriate outlets for stress management.			
Structures time well to address the demands of prayer, study, exercise, pastoral work, and leisure.			

*3. Exhibits a Spirit of Service*

Criteria:	Exceeds	Meets	Does not meet
Generously surpasses minimal expectations.			
Unconditionally open to tasks, duties, and responsibilities of ministry and community well-being, avoiding any attitude of entitlement.			
Able to be identified as a "man for others."			
Engages in pastoral ministry without pride, ambition, or self-interest.			

*4. Consistently Reliable*

Criteria:	Exceeds	Meets	Does not meet
Exercises responsible freedom.			
Consistently punctual at all events and functions.			
Meets deadlines inside and outside of the classroom.			
Sees tasks through to completion.			

## Artifact 2. Seminarian Self-Assessment of Human Formation

Your Name: \_\_\_\_\_

Saint Joseph Seminary

Human Formation Self-Assessment Survey

November 18, 2014

Please take a few moments to rate yourself according to the following statements. Be honest with yourself and try to give an accurate picture of your current status. "Exceeds"= you not only fulfill the requirement but go above and beyond; "Meets"= you satisfy the necessary requirement; "Do not meet"= you have some work to do in this area. Offer any comments you wish at the bottom. This information will be used with your *faculty advisor* in future sessions as a tool to help you grow in the area of human formation. Remember, no one is perfect, and we are always in formation!

Statement	Exceed	Meet	Do Not Meet
I handle myself in a friendly, natural, comfortable and appropriate manner with both sexes and all age groups			
I demonstrate use of appropriate boundaries with others			
I am able to maintain healthy and inclusive peer relationships			
I show a discerning use of the media and entertainment in general.			
I respect, care for, and have vigilance over my body through proper diet, exercise and sleep habits.			
I use leisure time as an opportunity for personal enrichment, engaging in wholesome cultural activities (NY City).			
I use appropriate outlets for stress management.			
I structure time well to address the demands of prayer, study, exercise, pastoral work, and leisure.			
I generously surpass minimal expectations of others			
I am unconditionally open to tasks, duties, and responsibilities of ministry and community well-being, avoiding any attitude of entitlement.			
Peers and faculty identify me as a "man for others."			
I engage in pastoral ministry without pride, ambition, or self-interest.			
I exercise responsible freedom.			
I am consistently punctual at all events and functions.			
I meet deadlines inside and outside of the classroom.			
I see tasks through to completion.			

Comments:

**Artifact 3. Faculty Advisor Survey of Seminarians, Human Formation**

Saint Joseph Seminary  
Human Formation Faculty Advisor Survey  
December 2014

Your Name: \_\_\_\_\_

Seminarian Name: \_\_\_\_\_

Please take a few moments to rate the seminarian above according to the following statements.

Statement	Exceeds	Meets	Does Not Meet
Handles himself in a friendly, natural, comfortable and appropriate manner with both sexes and all age groups			
Demonstrates use of appropriate boundaries with others			
Able to maintain healthy and inclusive peer relationships			
Shows a discerning use of the media and entertainment in general.			
Respects, cares for, and has vigilance over his body through proper diet, exercise and sleep habits.			
Uses leisure time as an opportunity for personal enrichment, engaging in wholesome cultural activities (NY City).			
Uses appropriate outlets for stress management.			
Structures time well to address the demands of prayer, study, exercise, pastoral work, and leisure.			
Generously surpasses minimal expectations of others			
Unconditionally open to tasks, duties, and responsibilities of ministry and community well-being, avoiding any attitude of entitlement.			
Peers and faculty identify him as a "man for others."			
Engages in pastoral ministry without pride, ambition, or self-interest.			
Exercises responsible freedom.			
Consistently punctual at all events and functions.			
Meets deadlines inside and outside of the classroom.			
Sees tasks through to completion.			

Comments:



**Artifact 4. Summary Results from Faculty Advisor Survey of Seminarians, Human Formation**

Saint Joseph Seminary  
Human Formation Faculty Advisor Survey Summary  
December 2014

Seminarian Name: ██████████ \_\_\_\_\_

Rubric	Statement	Exceeds	Meets	Does Not Meet
1	Handles himself in a friendly, natural, comfortable and appropriate manner with both sexes and all age groups	2	6	0
	Demonstrates use of appropriate boundaries with others	1	7	0
	Able to maintain healthy and inclusive peer relationships	0	8	0
	Shows a discerning use of the media and entertainment in general.	0	5	0
2	Respects, cares for, and has vigilance over his body through proper diet, exercise and sleep habits.	0	8	0
	Uses leisure time as an opportunity for personal enrichment, engaging in wholesome cultural activities (NY City).	0	4	0
	Uses appropriate outlets for stress management.	0	6	0
	Structures time well to address the demands of prayer, study, exercise, pastoral work, and leisure.	1	7	0
3	Generously surpasses minimal expectations of others	2	6	0
	Unconditionally open to tasks, duties, and responsibilities of ministry and community well-being, avoiding any attitude of entitlement.	4	3	0
	Peers and faculty identify him as a "man for others."	4	4	0
	Engages in pastoral ministry without pride, ambition, or self-interest.	3	5	0
4	Exercises responsible freedom.	3	5	0
	Consistently punctual at all events and functions.	1	7	0
	Meets deadlines inside and outside of the classroom.	0	7	0
	Sees tasks through to completion.	1	7	0

Comments:

**Artifact 5. Seminarian Assessment of Faculty Advisors, Human Formation**

Saint Joseph Seminary  
 Human Formation Advisor-Assessment Survey  
 December 18, 2014

Please help assess the quality of faculty advisement in *selected areas* of human formation. This anonymous survey will be used to help identify strengths and weaknesses in how the seminary advisors guide and direct seminarians in this pillar of formation. Your honest, charitable responses are appreciated. Please return this form to the Dean *today*. Thank you.

Statement	Yes	No	Don't Remember
My faculty advisor provides me with valuable feedback on how I can mature in my human qualities, especially in the area of my relationships with other seminarians, faculty, and people in the parish.			
My faculty advisor helps me grow as a person who has good balance in his life, especially in the areas of time management, diet and exercise, and use of leisure time.			
My faculty advisor encourages me to be "a man for others" and a person of Christian service to the seminary and beyond, reviewing evaluations with me and challenging me to be a generous man of God.			
I work with my faculty advisor on growing into my identity as a man of accountability and punctuality here in the seminary.			

Comments you may wish to add:

**Artifact 6. Sample of Attendance Sheet for use in Rubric #4**

*[Identifiable data omitted here.]*

**Priestly Formation Outcomes and Rubric Grids**

***1. Demonstrates a robust and reassuring degree of affective maturity***

<b>Criteria:</b>	<b>Exceeds</b>	<b>Meets</b>	<b>Does not meet</b>	<b>Comments</b>
Handles himself in a friendly, natural, comfortable and appropriate manner with both sexes and all age groups				
Demonstrates use of appropriate boundaries				
Ability to maintain healthy and inclusive peer relationships				
Ability to take direction from authority				

***2. Lives a Balanced Lifestyle in Preparation for the Vocation to Priesthood***

<b>Criteria:</b>	<b>Exceeds</b>	<b>Meets</b>	<b>Does not meet</b>	<b>Comments</b>

Shows a discerning use of the media and entertainment in general.				
Respects, cares for, and has vigilance over his body through				
proper diet, exercise and sleep habits.				
Uses leisure time as an opportunity for personal enrichment, engaging in wholesome cultural activities.				
Uses appropriate outlets for stress management.				
Structures time well to address the demands of prayer, study, exercise, pastoral work, and leisure.				

**3. Exhibits a Spirit of Service**

<b>Criteria:</b>	<b>Exceeds</b>	<b>Meets</b>	<b>Does not meet</b>	<b>Comments</b>
Generously surpasses minimal expectations.				

Unconditionally open to tasks, duties, and responsibilities of ministry and community well-being, avoiding any attitude of entitlement.				
Able to be identified as a “man for others.”				
Engages in pastoral ministry without pride, ambition, or self-interest.				

**4. Consistently Reliable**

<b>Criteria:</b>	<b>Exceeds</b>	<b>Meets</b>	<b>Does not meet</b>	<b>Comments</b>
Exercises responsible freedom.				
Consistently punctual at all events and functions.				

Meets deadlines inside and outside of the classroom.				
Sees tasks through to completion.				

# Mount St. Mary's Seminary

## Background

Mount St. Mary's Seminary is located in Emmitsburg, Maryland. It was founded in 1808 by Father John DuBois. The mission of Mount St. Mary's Seminary is the formation of men for the Roman Catholic diocesan priesthood in the service of the Kingdom of God. Mount St. Mary's Seminary aims to establish a foundation within the seminarians for a lifetime of priestly ministry within the Church. This foundation is an intimate relationship with God the Father in Jesus Christ His Son through the Holy Spirit, a relationship nourished by Scripture and Tradition, celebrated in the sacraments, especially the Eucharist, and marked by a sincere devotion to Mary, the Mother of God and Mother of the Church.

Mount St. Mary's Seminary enjoys two distinctive characteristics: it is a national seminary and is an integral part of Mount St. Mary's University. The Mount has 160 seminarians enrolled for the 2014-15 school year from twenty-seven dioceses. Over 11 percent of the seminarians are from outside of the United States which provides a rich diversity. Countries of origin include Mexico, Columbia, Sri Lanka, Vietnam, and the Philippines. In addition, the faculty consists of 19 full time and 7 adjunct members. The various components of the university share the common ground of having been born from the heart of the Church. The seminary and the university are thus able to seek together in faith a more profound understanding of the Christian mystery. Not only does this relationship provide resources and support for academic, cultural and physical development, but it also provides seminarians opportunities for learning pastoral skills for their future ministry.

Program Outcomes - Human Formation. As the foundation for the other three dimensions, human formation is treated first and foremost and it is considered *the integrating pillar* of priestly formation. The human formation of candidates for the priesthood is directed towards fostering growth in them as described below (PPF 76):

1. A *free person*, free to be who he is in God's design, capable of solid moral character, with a finely-developed moral conscience and who demonstrates the human virtues of prudence, fortitude, temperance, justice, humility, sincerity, patience, good manners, and truthfulness.
2. A *prudent and discerning man* with a capacity for critical observation so that he can discern true and false values, with good communication and public speaking skills.
3. A man with *deep relational capacities*, capable of genuine dialogue and friendship, open to others and available to them with a generosity of spirit. A man in whom the various dimensions of being a human person (the physical, the psychological and the spiritual) converge in affective maturity, which includes human sexuality and the capacity for chaste celibacy, capable of living well with authority and able to deal productively with conflict and stress.
4. A man who respects, cares for, and pays appropriate attention to his *physical well-being* so that he is able to accomplish the ministerial tasks entrusted to him. A man who relates well with others, both men and women, including those of diverse cultural backgrounds.

5. A man who is a *good steward of material possessions*, is able to live a simple lifestyle and is generous with the poor in relation to his earthly goods.
6. A man who can take on the *role of a public person* in service of the Gospel and represent the Church.

### **Human Formation**

As the foundation for the other three pillars, human formation is the necessary foundation with which to begin. St. John Paul II in his encyclical Pastores Dabo Vobis (PDV) said, “*The human personality of the priest is to be a bridge and not an obstacle to others in their meeting with Jesus Christ, the redeemer of the human race*” (PDV 43). The seminary provides solid human (personal and interpersonal) formation so that seminarians become balanced men, affectively mature, capable of relating well to others and of giving pastoral care within different cultural contexts, and of living celibacy in a generative manner. This happens in a three-fold growth in self-knowledge, self-acceptance, and self-gift, done in the light of faith, with the purpose of more perfect conformity to the perfect humanity of Jesus (PPF 80).

1. A measure of a *student’s personal maturity* is his willingness to be fully engaged in the formation program and his ability to be faithful to the community’s rules.
2. *Individual Formation Advising*: Each student meets regularly with a designated faculty/staff member who guides him in the development of personal goals in light of the recommendations of the Admissions Committee, the expectations of the *Program of Priestly Formation*, and the sequence of goals as provided in the *Seminarian Handbook*. Together, they address any concerns in human formation that need attention and continue to identify ways to help the student grow further.
3. *Formation Seminars*: Each seminary class enjoys a Formation Seminar each week to address many issues of human formation, especially with regard to affective maturity, the public nature of the priesthood, sexual integration and preparing for the life of celibacy, how to be a good confessor, and parish leadership and administration.
4. *Rector’s Conferences* are given bi-monthly and cover timely topics relevant to the life of the seminarian, especially as he relates to the Church and the culture.
5. *Community Dinners*: The entire seminary community comes together regularly on Thursday evening for a community dinner. One faculty member and a deacon sit at each student table and the remaining seats are filled with seminarians from various classes. This provides a means for fostering diverse faculty-student interaction and promoting growth in human skills such as table manners and conversation skills. Beginning in the Fall of 2013, class-based community dinners whereby one entire class is present for dinner were interspersed with full seminary community dinners.
6. *Semester Workshops* are offered specific to each class. The presenters open the seminarian to new and formation-appropriate topics. In addition, guest presenters are invited to the seminary throughout the year to enhance the individual formation of the seminarian.

### **Specific Challenges in Assessing this Dimension**

The current challenge before the Formation Team is the creation of an assessment tool which will incorporate objective criteria provided by the church and the seminary for evaluation and



assessment. An objective standard which is uniform for the assessment of human formation benchmarks would be beneficial given that each seminarian and formation advisor has unique and diverse backgrounds. In addition, the challenge of a lopsided seminarian to advisor ratio places additional burdens on an already overworked Formation Team.

The Formation Team continues to modify its rubric to aid the assessment and evaluation of the seminarian under the same set of standards. The solution pursued will incorporate an assessment tool which can be applied to each seminarian which will provide an objective rubric to measure growth, movement and personal development and deeper configuration to the person of Jesus Christ. his tool will be extremely useable and will be composed of a one page evaluation which will provide a “quick-look” or summary of the current status of the seminarian in formation that will be added to the written minutes taken at the Formation Team meetings.

Movements in discernment, confidence in one’s ability to embrace celibacy, growth in pastoral abilities, personal maturity, self-confidence, academic progress, etc. will be comprehensively measured. This solution will enable the document to be displayed during formation team meetings via computer projection. The result of this collaboration and evaluation will be the documented record of the meeting and the seminarian’s progress at that particular time in his formation.

Over the weeks following, basic movements of growth, success, or progress can be easily tracked. In addition, seminarians attempting to “submarine” or who may be faltering will be more easily identified.

**Any specific successes you have had in assessing this particular dimension.**

1. *Semester Meeting with the Rector:* Every seminarian has a meeting with the rector at least once per year to discuss his personal formation and growth areas. Since the rector attends all formation team meetings, he is kept apprised of each seminarian’s strengths and weaknesses in the area of human formation.
2. *Sharing Monthly Formation Reports:* In the Fall of 2014, the Mount launched a new initiative. Beginning with the fall semester, the paperwork associated with formation reports is saved on a shared computer drive. The report and associated paperwork is maintained on a secure drive and the report is accessible to the Vice Rector, the Formation Advisor, and the seminarian himself. This promotes transparency, collaboration, and a more accurate formation report.
3. *Two Faculty Formation Teams* meet under the direction of the Vice Rector for Human Formation on a regular basis to discuss each seminarian’s personal strengths and weaknesses and recommend to him, through his formation advisors, areas where they may need further growth. By far, this is the most successful element of the formation program at Mount St. Mary’s Seminary. Team members collaborate efficiently for the good of the seminarian and his formation to the priesthood. The Teams, quite literally, pull information from field education assignments, academic performance, liturgical proficiency, participation in extracurricular activities, anecdotal evidence, self-reports, peer evaluations, formation meetings, diocesan concerns, etc. together for a comprehensive look at a seminarian’s current progress in formation. Professors, advisors, the academic dean, the pastoral field education director, vice rectors, and the rector all

gather around the conference table to discuss each and every seminarian at the Mount several times a year. In addition, most are present when the Vocation Director arrives and are eager to combine information “from home” with the evidence gathered at the seminary in order to expand the Team’s knowledge of the seminarian. In this way, it is hoped that a seminarian’s needs, areas for growth, successes, concerns, etc. are all placed before the Team as well as the seminarian, himself.

**Showcase what you do well about assessing this dimension.**

1. There are two *formation teams* who direct and assess the formation of seminarians. The first team directs First Year Pre-Theology, Second Year Pre- Theology and First Theology. The second team, which is composed entirely of priests, directs the seminarians in Second, Third, and Fourth Theology. The work these two teams accomplish is extraordinarily successful as the discussion crosses departments and in-house experiences and provides a more accurate assessment of the seminarian. The meetings are a significant investment of time, but the fruit of the meetings is indisputable.
2. The *Seminarian Final Evaluation*, in which a seminarian completes a self-evaluation for the year, is presented to the formation advisor at the end of each academic year. Third and fourth theologians present their evaluations to their advisors at beginning of the Spring Semester (in order to allow time for the Rector’s recommendation to be communicated to sponsoring bishops).
3. *Peer evaluations* are conducted at the end of the Second Year of Pre-Theology, Second Theology and Fourth Theology so that seminarians gain insight and appreciation for how he may be perceived by others. Because the peer evaluation is anonymous, great caution is used to ensure this is a positive experience. For example, in order for a reported fact to be considered by the formation team, more than one or two men must report the same issue.
4. *Summer evaluations* and *pastoral field education evaluations* (completed at the end of the summer, and each semester) often bring to light areas of human formation strengths and weaknesses from information gained “on site” or “in the field” where seminarians may conduct themselves differently than when in the seminary proper.
5. The *Formation Advisor Report* is written by the formation advisor to summarize the seminarian’s year in formation. The report is based on information in the Seminarian Final Evaluation from the previous year, summer evaluations, pastoral field education evaluations, formation faculty meeting minutes, peer evaluations, academic performance, and the notes from their many meetings. This report is sent to the Vice Rector for Human Formation and the Rector for review, then forwarded on to the seminarian’s bishop and vocation director. Final Evaluations for Third and Fourth Year Theologians are submitted at the end of the fall semester.
6. *Formation workshops* are presented twice a year and evaluations from these workshops are reviewed by the Seminary Executive Committee.
7. *Polls*: In exit and alumni polls, students and alumni are asked to offer their evaluation of the human formation program. Entrance surveys are given to new students to evaluate their level of formation before entering the seminary.
8. The *ongoing assessment* of the Human Formation Program includes comparison of the seminary with peer institutions, faculty in-service sessions, participation in formation

programs for formators, and participation in conferences, such as the National Council of Diocesan Vocation Directors convention and those given by the National Catholic Education Association/Seminary Division.

9. *Annual Report*: The vice rector for human formation assesses the formation advising program and the human formation program each year in light of the program goals in an annual written report to the Rector.

## **Narrative**

The process begins with a review by the Vice Rector for Human Formation of the evaluations and assessment data from the previous academic year. This material includes those identified above, but especially the entrance poll, exit poll, alumni survey, and the input gathered at formation team meetings. The Vice Rector for Human Formation is tasked with drawing up proposed action plans and leading the discussion of these proposals at the Seminary Executive Committee meetings early in the spring semester. The refined list of proposals is made available to the seminary faculty for further discussion and input at the monthly Full Faculty Meetings and proposals are next brought to the members of the Seminary Committee of the Board of Trustees for additional review and discussion. At the first Full Faculty Meeting in August, the Rector presents these goals to the seminary faculty as the action plans for the upcoming year. Updates on the achievement of these goals and any evaluation and assessment data in support of these conclusions is presented to the Board and the Seminary Committee.

Long-term planning regarding the seminary can also emerge from this process and is accomplished as follows: The Rector, in ongoing consultations with the Vice Rector for Human Formation and the Seminary Executive Committee, review the Human Formation Program of the seminary to identify possible trends or anticipated issues. After one or two years, if these emerging trends continue to be observed, the Rector will put in place a plan to address the issues. Such initiatives might include the creation of new programs, identifying new or developing already existing funding sources, or making changes to or hiring new personnel. From time to time, the Rector will report to the President's Cabinet on the status of those seminary goals which were incorporated into the University goals and identify which ones have been successful, in process, postponed or dropped.

The M.Div. Degree Program aims to prepare seminarians to share in a special way in the three-fold office of Christ: teaching the Gospel, celebrating the divine mysteries, and shepherding God's people. The prior section identified the primary processes and practices leading the seminarian to the successful attainment of these goals. The Seminary believes that these goals as specified in the *Program of Priestly Formation* and categorized by Human, Spiritual, Academic and Pastoral dimensions meet and surpass the four identified areas of ATS Degree Program Standard A for the M.Div. degree program. These are listed the following four categories which are further specified in A.2.2, A.2.3, A.2.4, and A.2.5. The nomenclature of the Association of Theological Schools lists four program content categories for the M.Div. degree program as follows:

1. a knowledge of the Catholic religious heritage
2. an understanding of the contemporary setting for evangelization
3. the human and spiritual dimensions of priestly formation

4. the pastoral qualities and skills necessary for service as priests

## Summary

The guiding principle of priestly formation at Mount St. Mary's Seminary has its origin in the words of John Paul II found in *Pastores Dabo Vobis*: "The human personality of the priest is to be a bridge and not an obstacle to others in their meeting with Jesus Christ the Redeemer of the human race" (43). The Mount is in the practice of building men who are bridges that will effectively bring Jesus Christ to the life of Christian people. The charge is lofty; as St. Augustine reminds us, "The end of the Incarnation and of every apostolate is to render human nature divine." The effort of the seminary is sacred and its work is a participation in the divine. There is no room for mediocrity or neglect. To assess the men who enter Mount St. Mary's to pursue priestly formation, the following is extant:

### **Two formation teams**

- Team One: pre-theology I, pre-theology II and first theology
- Team Two: second, third and fourth theology

### **Peer Evaluations**

- Conducted at the end of 2PT, 2T, 4T

Summer Evaluations and Field Education Evaluations-

### **Reports (some written, some verbal) by the seminarian's Vocation Director**

### **Information provided by faculty who are not part of the Formation Team**

### **Seminarian Self-Evaluation and Formation Advisor Evaluation**

- Extensive end-of-year report
- One written by the Formation Advisor and one written by the Seminarian
- Evaluation includes information gleaned from the list above, grades, faculty observations, and notes from meetings with Formation Advisor
- Evaluation is sent to the Rector and forwarded to the seminarian's Bishop and Vocation Director.

The system at the Mount is grounded in the understanding that "The bishop and local Church are ultimately responsible for the formation of priests, but the bishop entrusts the day-to-day formation of candidates...to the Rector... [and to the staff] of the seminary." The culmination of much hard work and effort by the formation team, academic faculty, etc. is reflected in the recommendation made to the Rector who "alone has the ultimate responsibility for recommending candidates for advancement" (PDV 66). Thus, the aggregate of much information is filtered to the Rector with a recommendation from the formation staff as to whether the man should proceed to ordination as well as the level of confidence the Formation Team has in regard to the seminarian.

# **SPIRITUAL FORMATION**

# Pontifical College Josephinum

## Introduction

The Josephinum's Institutional Assessment Plan recognizes that there are **five** phases to the assessment process. These are as follows:

**Phase I:** Identification of Goals/Outcomes.

**Phase II:** Development and Identification of Assessment Instruments/Artifacts.

**Phase III:** Collection of Data.

**Phase IV:** Analysis and Evaluation of Data.

**Phase V:** Use of Data in Revision of Institutional Programs, Policies, Procedures and Practices

The formation program in the School of Theology, with its human, spiritual, intellectual, and pastoral dimensions, is assessed according to the above five phases.

### **Phase I: Identification of Goals/Outcomes and**

### **Phase II: Development and Identification of Assessment Instruments/Artifacts**

In the School of Theology, the Master of Divinity degree program (M.Div.) provides the academic degree that completes the intellectual aspect of the formation process. Seminarians enrolled in the M.Div. program also receive human, spiritual, and pastoral formation. The Academic Dean for the School of Theology, who is also the Director of Intellectual Formation, is primarily responsible to ensure that the seminary is in compliance with the standards that deal with the M.Div. degree. The Directors of Human, Pastoral, and Spiritual Formation are responsible for ensuring the integrity of the dimension of formation that each of them oversees.

The faculty of the School of Theology are involved in articulating student learning outcomes for the formation program in its four dimensions. The faculty also contribute to articulating criteria that are used to assess the student learning outcomes, as well as identifying artifacts to which the criteria can be applied. Regarding artifacts, the goal is to choose a combination of direct (performance-based) data and indirect (perception-based) data that is both quantitative and qualitative.

The contributions of the faculty are collated and synthesized by the members of the Theology Formation Assessment Committee (T-FAC), a juried panel consisting of the Vice Rector for Formation and the four directors of the formation: Dean of Community Life (Director of Human Formation), Director of Spiritual Formation, Academic Dean (Director of Intellectual Formation), and Director of Pastoral and Apostolic Formation. Ordinarily, the T-FAC will meet at least three times a year, twice in the fall and once in the spring. The T-FAC presents proposed student learning outcomes, criteria, and artifacts to the Rector/President for approval, and the approved assessment measures are presented back to the faculty for any final comments. The student learning outcomes, criteria, and artifacts used in assessment are reviewed by the faculty every four years.

### **Phase III: Collection of Data**

The assessment plan for the formation program of the School of Theology includes both a yearly assessment cycle and a quadrennial assessment cycle. In order to assess yearly performance of the formation program, select artifacts for all four dimensions of formation are analyzed each year. Additional artifacts for a given dimension of formation are analyzed every four years, in order to provide for a more in-depth assessment of each dimension of formation (human, spiritual, intellectual, and pastoral) and to observe longitudinal trends. Thus, along with a yearly assessment of the entire formation program, each dimension of formation will undergo a more in-depth assessment on a four-year cycle.

At the beginning of the fall semester of every academic year the T-FAC meets for two purposes: 1) to review the assessment summary from the previous year (described below in Phase V), and 2) to organize the assessment work to be accomplished for the coming year. In this meeting the T-FAC decides which artifacts need to be collected and analyzed, and makes plans for the collation of these artifacts before its next scheduled meeting, also in the fall.

### **Phase IV: Analysis and Evaluation of Data**

In its second fall meeting, the T-FAC analyzes and evaluates artifacts for the entire formation program, as well as additional artifacts associated with the one dimension of formation undergoing its quadrennial assessment. This analysis and evaluation is accomplished by applying criteria that have been identified by the faculty to help assess the student learning outcomes for the formation program. As they evaluate and analyze the data for the formation program, the members of the T-FAC identify any issues of concern and develop suggested changes in programs, policy, and/or procedure to address these concerns. The Vice Rector for Formation reports the results of the T-FAC's analysis to the faculty to seek further input regarding any issues that have been identified, and to develop strategies for addressing these concerns. The Vice Rector for Formation presents any changes to the formation program proposed by the faculty to the Rector for his approval.

### **Phase V: Use of Data in Revision of Institutional Programs, Policies, Procedures and Practices**

The T-FAC meets in the spring semester of each academic year to review any actions that were taken by the faculty as the result of the analysis and evaluation of assessment data, and/or to deliberate and decide matters remanded to it by the faculty.

For the assessment of student learning outcomes, the minutes from T-FAC meetings and faculty meetings record changes to the formation program that are made as the result of the analysis and evaluation of assessment data. These meeting minutes provide evidence regarding any changes to programs, policies, or procedures that were implemented due to the recommendations made as the result of the analysis and evaluation of assessment data, effectively closing the assessment loop.

If necessary, the Rector/President promulgates changes, announces them to the seminary community and reports them to the Board of Trustees as may be necessary. If the approval of the

Board is required prior to their promulgation, the Rector/President presents the proposed changes in policy and practice to it first and then after its approval has been obtained announces their decisions.

During the summer, the Vice Rector for Formation writes a brief (1-3 page) “Assessment Summary” outlining the assessment activity undertaken for the previous year. Much of this summary is extracted from the minutes of the T-FAC meetings (as well as any pertinent faculty meetings). This summary is reviewed by members of the T- FAC in their first fall meeting of the following year.

**Pontifical College Josephinum**  
**School of Theology**  
**Formation Program**  
**Student Learning Outcomes, Criteria for Assessment, and Associated Artifacts**

**Human Formation**

Outcome #1:

Seminarians will demonstrate personal and affective maturity appropriate to pastoral ministry.

Criteria:

- 1a. Seminarians will demonstrate a positive and healthy self-awareness and sound personal identity.
- 1b. Seminarians will demonstrate sound prudential judgment and a sense of responsibility.
- 1c. Seminarians will demonstrate personal initiative.
- 1d. Seminarians will demonstrate the ability to forego worldliness in favor of simplicity of life.
- 1e. Seminarians will demonstrate the ability to live a life of chaste celibacy.
- 1f. Seminarians will demonstrate the ability to foster fraternity with their brother seminarians suited to their future fraternity as priests.
- 1g. Seminarians will demonstrate the ability to live a disciplined life which includes attentiveness to their physical and mental wellness.

Outcome #2:

Seminarians will be men of communion with evidence that their personalities are bridges and not obstacles for others in their encounter with Jesus Christ, the Redeemer of the human race.

Criteria:

- 2a. Seminarians will demonstrate the ability to relate well to men and women, authority figures, peers, and those under their care.
- 2b. Seminarians will demonstrate the ability to engage in genuine dialogue by cultivating the ability to communicate, to listen well, and to empathize with others.
- 2c. Seminarians will demonstrate the ability to work collaboratively with others.
- 2d. Seminarians will demonstrate the ability to maintain appropriate boundaries in all personal interactions.



Artifacts:

Reviewed Yearly:

1. Formation Survey (formerly the 4-Pillar Survey) (indirect) – to be developed based on outcomes and criteria above (used to evaluate all criteria)
2. Alumni Survey (indirect) – to be developed based on outcomes and criteria above (used to evaluate all criteria)
3. DOV/Bishops Survey (direct) – to be developed based on outcomes and criteria above (used to evaluate all criteria)

Reviewed Every 4 years:

4. Anonymous Sample of Year-End Formation Advisor Evaluations (direct) – crafted based on the outcomes and criteria above (used to evaluate all criteria)
5. Anonymous Sample of Year-End Self Evaluations (indirect) – crafted based on the outcomes and criteria above (used to evaluate all criteria)
6. Anonymous Sample of Peer Evaluations (indirect) (used to evaluate all criteria)
7. Pastoral Formation Evaluations (direct) (used to evaluate all criteria)

**Spiritual Formation**

Outcome #1:

Seminarians will demonstrate a maturing spirituality that includes both personal and communal dimensions.

Criteria:

- 1a. Seminarians will cultivate a Eucharistic spirituality by actively participating at daily Mass, by regular reception of the Sacrament of Penance/Reconciliation, and by cultivating a “habit of daily prayer and meditation” (PPF #110) by praying a daily “holy hour” (i.e., a substantial daily commitment of time in private prayer and meditation in the presence of the Blessed Sacrament).
- 1b. Seminarians will pray daily the Liturgy of the Hours, according to a gradual progression of responsibilities and roles.
- 1c. Seminarians will meet regularly, every two to three weeks, with their spiritual directors.
- 1d. Seminarians will develop a personal prayer life that includes personal meditation and spiritual reading (e.g., *lectio divina*) on a regular basis.
- 1e. Seminarians will cultivate a healthy balance of solitude and silence conducive to prayer.

Outcome #2:

Seminarians will demonstrate a maturing spirituality which evidences that they are in solidarity with the people whom they are called to serve.

Criteria:

- 2a. Seminarians will exhibit growth in Christian charity.
- 2b. Seminarians will exhibit a spirit of magnanimity.
- 2c. Seminarians will exhibit the ability to embrace self-sacrifice in joyful service to

others.

2d. Seminarians will demonstrate the ability to embrace simplicity of life.

Artifacts:

Reviewed Yearly:

1. Formation Survey (formerly the 4-Pillar Survey) (indirect) – to be developed based on outcomes and criteria above (used to evaluate all criteria)
2. Alumni Survey (indirect) – to be developed based on outcomes and criteria above (used to evaluate all criteria)
3. DOV/Bishops Survey (direct) – to be developed based on outcomes and criteria above (used to evaluate criteria 2a – 2d)

Reviewed Every 4 Years:

4. Anonymous Sample of Year-End Formation Advisor Evaluations (direct) – crafted based on outcomes and criteria above (used to evaluate criteria 1a – 1e)
5. Anonymous Sample of Year-End Self Evaluations (indirect) – crafted based on outcomes and criteria above (used to evaluate criteria 1a – 1e)
6. Anonymous Sample of Peer Evaluations (indirect) (used to evaluate criteria 2a – 2d)

**Intellectual Formation**

Outcome #1:

Seminarians will obtain an integral theological education.

Criteria:

- 1a. Seminarians will demonstrate knowledge of the various theological disciplines in the curriculum.
- 1b. Seminarians will demonstrate an ability to articulate and present the mysteries of Catholic faith in an understandable manner.
- 1c. Seminarians will demonstrate the ability to write theologically with accuracy and clarity.

Outcome #2:

Seminarians will be educated to undertake priestly ministry with pastoral skill and sensitivity.

Criteria:

- 2a. Seminarians will demonstrate effective skills for proclamation and teaching.
- 2b. Seminarians will demonstrate the ability to apply theological learning to pastoral situations.

Artifacts:

Reviewed Yearly:

1. Formation Survey (formerly the 4-Pillar Survey) (indirect) – to be developed based on outcomes and criteria above (used to evaluate all criteria)
2. Alumni Survey (indirect) – to be developed based on outcomes and criteria above

- (used to evaluate all criteria)
3. DOV/Bishops Survey (direct) – to be developed based on outcomes and criteria above (used to evaluate all criteria)

Reviewed Every 4 Years:

4. M.Div. Competency Exams (direct) (used to evaluate criteria 1a, 1b, 2b)
5. Anonymous Sample of Homily Assessments – In the Parish and from Preaching Practica (direct) – new instrument needed (used to evaluate criteria 1b, 1c, 2a, 2b)
6. Anonymous Sample of Pastoral Formation Evaluations (direct) (used to evaluate criterion 2b)
7. Anonymous Sample of Year-End Formation Advisor Evaluations (direct) – crafted based on outcomes and criteria above (used to evaluate all criteria)

Pastoral Formation

Outcome #1:

Seminarians will acquire a broad set of pastoral skills for ordained ministry.

Criteria:

- 1a. Seminarians will demonstrate pastoral competence in parochial settings.
- 1b. Seminarians will demonstrate pastoral competence in hospital settings.
- 1c. Seminarians will demonstrate pastoral competence in work with the poor.
- 1d. Seminarians will demonstrate pastoral competence in cross cultural settings.
- 1e. Seminarians will demonstrate the ability to exercise sacramental ministry properly and prayerfully.

Outcome #2:

Seminarians will demonstrate the zeal, sensitivity and competence critical for pastoral leadership in the contemporary Church.

Criteria:

- 2a. Seminarians will take appropriate initiative in their pastoral assignments.
- 2b. Seminarians will demonstrate the ability to think theologically about pastoral issues.
- 2c. Seminarians will demonstrate the ability to be respectful, flexible, and compassionate servant-leaders.
- 2d. Seminarians will behave in a manner befitting one who serves as a public person in the Church.
- 2e. Seminarians will demonstrate interpersonal skills critical for ordained ministry.

Artifacts:

Reviewed Yearly:

1. Formation Survey (formerly the 4-Pillar Survey) (indirect) – to be developed based on outcomes and criteria above (used to evaluate all criteria)
2. Alumni Survey (indirect) – to be developed based on outcomes and criteria above (used to evaluate all criteria)
3. DOV/Bishops Survey (direct) – to be developed based on outcomes and criteria above (used to evaluate all criteria)

Reviewed Every 4 Years:

4. Anonymous Sample of Year-End Formation Advisor Evaluations (direct) – to be developed based on outcomes and criteria above (used to evaluate all criteria)
5. Anonymous Sample of Year-End Self Evaluations (indirect) – to be developed based on outcomes and criteria above (used to evaluate all criteria)
6. Anonymous Sample of Peer Evaluations (indirect) (used to evaluate all criteria)
7. Pastoral Formation Evaluations (direct) (used to evaluate all criteria)
8. Anonymous Sample of Homily Assessments – In the Parish and from Preaching Practica (direct) – new instrument needed (used to evaluate criteria 1a, 2b, 2d)

## **St. Mary Seminary and Graduate School of Theology – Wickliffe, OH**

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

The founding of Saint Mary Seminary was very nearly coincident with the founding of the Diocese of Cleveland. Bishop Amadeus Rappe was consecrated the first Bishop of Cleveland on October 10, 1847. By July of 1848, St. Mary Seminary was established.

Saint Mary Seminary moved toward academic accreditation during the 1960s. In 1962 the seminary became affiliated with The Catholic University of America and students were eligible to receive the ecclesiastical degree, S.T.B. In 1968 the Ohio Board of Regents granted authorization for the seminary to grant degrees in theological studies. Most importantly, the Association of Theological Schools voted associated membership status to Saint Mary Seminary in 1969 and full accreditation in 1971. Finally, in 1981 the seminary was accredited by the Commission on Institutions of Higher Education of the North Central Association of Colleges and Schools.

The seminary is located at the Center for Pastoral Leadership, 28700 Euclid Avenue, Wickliffe, OH. There are currently twelve full-time faculty members and nineteen adjunct faculty members. There are currently forty-four Master of Divinity students. Three study for the Diocese of Daegu, South Korea. Five study for the Congregation of Saint Joseph and one for the Order of Saint Benedict. The majority of students, thirty-five, study for the Diocese of Cleveland.

Students have come from Korea, India, Tanzania, Slovakia, Mexico, Argentina, Poland, and Uganda, and have included Hispanic and African-Americans. Currently there are three Master of Divinity students from Korea and five that are Hispanic.

### **Mission Statement of Saint Mary Seminary**

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

### **Vision Statement**

Building on its one hundred and sixty-five year old tradition of preparing men for the ordained priesthood, and responding to the contemporary needs of the Church, Saint Mary Seminary and Graduate School of Theology continues to form men for ordination to the Catholic priesthood so they may participate in the Church's mission. As a partner in cooperation with the entities of the Center for Pastoral Leadership, we strive to collaborate in the formation of ministerial leaders. We accept the formation challenges of ongoing spiritual growth, and theological and ministerial development for the service of God and neighbor in the Catholic tradition. In the spirit of the Gospel, we provide educational opportunities and experiences for students to embrace the poor and disadvantaged with Christian peace, hope, and generosity within the local and global communities.

## Institutional Outcomes

Two of the five institutional outcomes connect to the aspect of spirituality described in the *PPF*:

- Christian Discipleship: Transforming one's person into an image of Jesus in response to the Word of God and one's ecclesial tradition and role within it, to appropriate a Christian world view that influences actions and interactions
- Formation: Integrates various components of the program to achieve an authentic renewal of one's mind and heart for personal, professional and ecclesial growth

The degree program goals of the MDiv program for Christian Discipleship are:

- Exhibits a commitment to the Church in its mission, manifested in respect for the Word of God, Tradition and the Magisterium of the Church
- Demonstrates an appropriation of the Church's tradition of Pastoral, Liturgical and Servant Leadership
- Values the ethical and moral principles of the Christian life

The degree program goals of the MDiv program for Formation are:

- Develops a disposition and skills for human, intellectual, and spiritual development and pastoral application
- Values, integrates, and uses assessment feedback from faculty, spiritual directors, field education, and peers
- Engages in self-assessment based on the PPF and recognizes the need for ongoing formation
- Demonstrates an ability to live a life:
  - permeated by the charge to teach, to sanctify and to govern
  - of prayer centered in the Eucharist, the Liturgy of the Hours, and the liturgical cycles
  - of obedience that is apostolic, communal and pastoral
  - in communion with one's bishop and the presbyterate
  - of celibate chastity
- Adheres to professional and ethical norms of conduct for ministry

Spirituality reflected in Departmental Outcomes:

- Biblical Studies
  - Appreciates and relates scripture to both personal and pastoral life.
    - Connects scripture to the rest of the theological curriculum.
    - Use scriptures as a source of inspiration for growth in faith, prayer, discipleship and ministry.
    - Uses Scripture effectively and appropriately in preaching, teaching, and reflecting.
- Historical Studies
  - The student appreciates various forms of spirituality that have been present in the

Church history and recognizes how the insights of the spiritual masters might impact the students' own life and the life of the Church today.

- *Introductory level*—the student is familiar with the names and principal ideas of the spiritual masters and the principal forms of spirituality of the different time periods.
  - *Intermediate level*—the student is able to compare and contrast the different forms of spirituality and to appreciate the nuances that each form brings
  - *Advanced level*—the student appreciates the wisdom of the various schools of spirituality and is able to utilize such wisdom in his/her own life and see its value and meaning for today's world.
- Liturgical and Sacramental Theology
    - To incarnate the experience of conversion mediated through the Church's liturgy
  - Pastoral Theology
    - To engage in theological reflection of pastoral experiences in order to learn from action and internalize pastoral experiences in order to critique and improve one's personal skills for ministry
    - To demonstrate the abilities necessary to make pastoral judgments in counseling situations, spiritual direction and leadership decisions made upon differing circumstances and realities
    - Interpret pastoral situations and make adjustments to differing circumstances and realities while remaining faithful to one's conscience and faith tradition
  - Systematic Theology
    - Draws insights from various liberal arts and sciences to assist him/her in viewing their faith in a context that reflects present day human needs and concerns
    - Engages the Church's contemporary understanding of the faith to furnish objective criteria by which they can judge the validity of the spiritual and moral insights they derive in prayer and meditation
    - Appropriates a background sufficient to start them on their way to a life-long journey of faith seeking understanding at ever deeper levels

### **Spiritual Formation Program**

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

## 1. Spiritual Formation Components

- New students who have never been in the seminary meet weekly during the Fall Semester with the seminary Spiritual Director for Spiritual Orientation.
- The student is introduced to the principles and nature of prayer, discernment, spirituality and spiritual direction. He learns how to faithfully meditate and contemplate the word of God and shares his faith experience with the rest of the group.
- Those who are in First Theology participate in the Spiritual Practicum. The First Theologians gather weekly in the Fall Semester with the seminary Spiritual Director to learn some of the essentials in Christian Spirituality: prayer, reflection, spiritual reading, and discussion of the things of God. Also included is a Poustinia retreat day.
- While the entire curriculum is designed to assist the seminarian in his formation, the seminary offers courses that emphasize the learning and understanding the principles and practices necessary for spiritual growth.
- An Introduction to Christian Spirituality informs the student of the way of life in the Spirit of Jesus Christ with particular emphasis on the rules for discernment, vocational love (married and celibate), fidelity and chastity.
- Growth in moral sensibility and character is one of the goals of the program at Saint Mary Seminary. One way in which this is achieved is through various courses on Christian morality. Students enrolled in the MDiv program are required to take four courses in Moral Theology (i.e., Fundamental Moral Theology, Christian Sexuality, Justice and the Christian Moral Life, and Bioethics).
- In addition to these courses workshops and convocations on celibacy, sexual integration and human development are offered during the school year.
- Students develop skills which demonstrate growth in moral sensibility through other formation experiences that are a part of the seminary community. One way is through student participation in various committees and community structures of the seminary which help to shape the common life. Among these committees and structures are the Social Concerns Committee, Global Awareness Committee, Spiritual/Liturgical Life Committee, and various House, Rector, and Spiritual Director Conferences.

### **Special Formation Times and Events**

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

- The diocesan Bishop gives of his time to give the seminarians guidance and instruction in diocesan priestly spirituality. He also dialogues with the seminarians on topics of formational interest to him and to the students.
- Tuesday and Friday afternoons are designated as a time when the seminary community pays particular attention to formation issues, meetings, appointments, and prayer exercises.
- The seminarian is required to pray morning and evening prayer in common. Midday Prayer is prayed on Saturday. Night Prayer in common is optional.



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

### **The Spiritual Director (Director of Spiritual Formation)**

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

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

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

### **Specific Duties**

- to see that each seminarian has a personal Spiritual Director whom the student has chosen from an approved group of priests, and to hold the seminarian and Spiritual Director accountable
- to be available himself for the personal spiritual direction of students
- to seek out priests who are suitable and willing to serve as Spiritual Directors for the seminarians
- to coordinate, at least in general, the goals, approach, and skills of all the priests involved in the spiritual direction of the seminarians and to keep them informed about official matters, e.g., Roman documents on seminarians, seminary policy, NCCB directives, etc.

- to provide for the orientation of new seminarians to the spiritual life program and to the evaluation process at the seminary
- to provide for the spiritual direction of the community by periodic conferences given by himself or by those he may delegate
- to schedule times for the sacrament of Penance, Eucharistic Devotions, Day of Recollection, etc.
- to arrange for the annual community retreat; to arrange for the retreat prior to ordination
- to arrange and supervise an intensive period of spiritual preparation for the Pastoral Internship Experience
- to facilitate the students' peer evaluation process
- to serve, ex officio, as Chairperson of the Spiritual-Liturgical Life Committee
- to prepare the budget for this area of the seminary program and submit it to the Treasurer
- to meet with the coordinators of the Seminary's Director of Liturgy and Director of Liturgical Music on a regular basis in order to maintain a comprehensive vision for spiritual formation

### **Accountability to Spiritual Direction**

- The Accountability of the Seminarian to Spiritual Direction
  - Fidelity to spiritual direction - these forms are presented to the rector at the time of a seminarian's evaluation. (Spiritual Direction Attendance Form)
  - The seminarian's spiritual director is present at the time of the evaluation, but does not speak.
  - An instrument for reflecting upon a Spiritual Direction Relationship - both the director and directee are involved in this reflection. (Accountability for Spiritual Direction)

### **Peer Review**

- Peer Review Form
  - Each student receives evaluation forms for four students.
  - Participants are I, II, IV and V Theology.
  - III Theology Interns are in their parishes for from Sept. thru Easter
  - Pre-Theologians do not participate.

**Knowledge from Experience and Perceptions**

KEY: SA=Strongly Agree A=Agree D=Disagree SD=Strongly Disagree N=No observation

Circle your response

**In the Spiritual Area:**

1.	He has a prayerful disposition.	SA	A	D	SD	N
2.	He is consistently charitable in speech.	SA	A	D	SD	N
3.	He witnesses to and lives out of an appreciation for the Eucharist.	SA	A	D	SD	N
4.	He is present for and actively participates in the Liturgy of the Hours.	SA	A	D	SD	N
5.	He possesses a loving knowledge of the Word of God and prayerful familiarity with that Word.	SA	A	D	SD	N
6.	He possesses a love for Jesus Christ, the Church, the Blessed Virgin Mary and the Saints.	SA	A	D	SD	N
7.	He speaks freely about the work of the Spirit in his life.	SA	A	D	SD	N
8.	He is attentive to his appearance when performing liturgical ministries.	SA	A	D	SD	N
9.	He exhibits reverence at worship.	SA	A	D	SD	N
10.	He engages easily in faith-sharing.	SA	A	D	SD	N
11.	He witnesses to the value of celibacy.	SA	A	D	SD	N
12.	He lives a celibate life style.	SA	A	D	SD	N
13.	He encourages and affirms the good he sees in others.	SA	A	D	SD	N
14.	He forgives.	SA	A	D	SD	N
15.	He does not "keep a record of the wrongs of others."	SA	A	D	SD	N
16.	He does not hold a grudge.	SA	A	D	SD	N
17.	He is not resentful.	SA	A	D	SD	N
18.	He shares his own beliefs and opinions easily and without demanding that others accept them.	SA	A	D	SD	N
19.	He has an appropriate detachment from material goods that is in keeping with the simple life style of the priesthood of Christ.	SA	A	D	SD	N
20.	He prizes spiritual direction as an essential element of his formation.	SA	A	D	SD	N
21.	He participates fully in the Liturgical life of the community.	SA	A	D	SD	N
22.	He lives out of a spirit of self-giving charity to others.	SA	A	D	SD	N
23.	He operates out of a sense of service to the Church.	SA	A	D	SD	N

### **Spiritual-Liturgical Life Program**

The Spiritual-Liturgical Life Committee reviews the general orientation and implementation of the spiritual and liturgical programs, as needed, and recommends to the Faculty Committee policies and procedures for these programs. It assists the Spiritual Director, the Director of Liturgy and the Director of Liturgical Music in fulfilling their respective responsibilities. At the end of the academic year, the Spiritual-Liturgical Life Committee evaluates the spiritual and liturgical life of the community. This serves as another part of assessing the spiritual formation program of the seminary.

### **The Spiritual Direction Program for Priests – Diocese of Cleveland**

This was an initiative called for by the Bishop of Cleveland in an effort to increase the availability of spiritual directors. The structure and content of the five sessions are contained in the document Narrative Spiritual Direction Training Program for Priests.

### **M.Div. Portfolio**

St. Mary Seminary has developed a student portfolio process leading to the Capstone Integration Seminar for the purpose of evaluating student work throughout the program and leading the student to demonstrate his integration of the entire program. The online electronic portfolio was developed with the help of Peter Osborn of Cornerstone University who had developed a portfolio system for Grand Rapids Theological Union. The portfolio system is based on the WordPress shareware software, which has been adapted for our purposes. The faculty was trained in a daylong in-service conducted by Dr. Osborn and oversight of the portfolio is done by Dr. Edward Kaczuk, chair of the SMS Assessment Committee. The use of the portfolio was begun in the Fall of 2008 with the class of First Theology. Each successive First Theology class is subsequently introduced to the use of the portfolio. The rationale and template for required assignments is introduced early in the semester and the mechanics of using the online portfolio are presented in late November/early December, before the students make their first postings. Assistance is always available to them through Dr. Kaczuk.

The portfolio is populated with existing student assignments, usually 2-3 per semester. In the first three years of the program specific courses and assignments are designated. In the final year and a half the students have more flexibility in choosing the assignments to be posted. The student is free to add pages that exhibit growth in the program such as Third World experiences or exemplary completion of an assignment that is outside of the required assignments.

The choice of existing work leading to the capstone project simplifies the student's final year when, as well as preparing for ordination, he may be preparing for the Master of Arts capstone project. Typically, the Portfolio Integration Seminars are held on the Tuesday before Thanksgiving.

There are three steps for each required page. The student uploads his work. It may be a paper, a video or a presentation. He then writes a self-assessment of his work on that particular project. This stems from the belief of the faculty that work done in ministry always requires self-assessment. The successful minister is constantly evaluating his/her work on a particular ministerial project. The faculty member for that particular course then writes a brief validation of the accuracy of the student's self-assessment. Each student's pages are available to the student's Faculty Advisor as well as to the entire formation faculty. The student's portfolio may be used as

the subject of formation meetings, for goal setting by the student and by the formation faculty in the yearly evaluation of the student. In the students' penultimate year, when their self-evaluations are written for the purpose of application for Ordination to the Diaconate and Priesthood, they reflect on a template of Formational Questions that has been developed based upon the PPF (5<sup>th</sup> Edition) and the Institutional and Programmatic Outcomes for the Master of Divinity Degree Program.

These same Formational Questions are used in preparation for the Portfolio Integration Seminar. During the first semester of their final year the students attend a seminar that prepares them for their presentation. Prior to the seminar, they indicate to their committee (the student's formation advisor and two other faculty members, each from different theological fields) two areas of strength and an area of weakness. The seminar requires that the student show the ways in which he has mastered the program. His committee asks questions that require the student to show integration of various fields of study, the pillars of the PPF and the Institutional and Programmatic Outcomes. Finally, the student is required to indicate areas in which he needs continuing education.

Buy-in to the portfolio program has met with resistance on the part of both faculty and students, but the value has been seen at the completion of the Integration Seminary by both faculty and students. Students see the value of reflection on their work throughout their time at the seminary as well as the value of the integration of the various institutional convictions and the PPF and the identification of the areas in which they need further enrichment. For the faculty, it also shows that the student has integrated the program and gives tangible evidence that the candidate is prepared for Ordination to the Priesthood.

### **Field Education Program**

It is the conviction of Saint Mary Seminary that all four pillars of the program for priestly formation and all of the five Institutional Outcomes come to fruition and may be assessed in the Field Education program. Continuous opportunities for assessment of spiritual formation programs of seminary field education are provided through an online outcome-based evaluation tool. As a part of each year of formation in field education, seminarians are required to write weekly online reflections on their growth and progress in the five Seminary Institutional Outcomes reflected in the requirements for the Program for Priestly Formation. One of the five Outcomes, titled Christian Discipleship, asks questions related to spiritual formation, such as: individual growth in communal and private prayer; fidelity to spiritual direction; and commitment to celibacy and charity. In the online evaluation tool, seminarians evaluate themselves using a Likert-Scale ranking system and include written supporting evidence for their numerical ranking. Throughout the year, and over the five years of formation, the seminarian reflects regularly on their own spiritual formation and the spiritual formation program itself. In addition, because the evaluation tool is web-based, the formation directors, spiritual directors, and field education supervisors all have immediate access to the written reflections. This transparency and immediate feedback offers opportunities to provide both individual direction and program-based reflection. The advantage of this process is the ability to evaluate the spiritual formation program from multiple perspectives, and on a continual basis, and not just at the end of a grading period.

## **Assessment**

To assess its primary mission, the Seminary is committed to ongoing evaluation of its priestly formation program (M.Div. degree program) in view of the changing demands of diocesan and parish ministry as well as the varying intellectual and emotional needs of succeeding generations of seminarians. Assessment takes place on a yearly basis through such instruments as course and instructor evaluation, faculty and peer reviews of student formational growth, exit interviews and committee meetings to discuss and review policy and programmatic structures.

In addition, an Institutional Assessment Committee collects data and facilitates discussion among the faculty and students for the ongoing review of degree programs and their relationship to the mission of the Seminary. This committee guides the faculty in assessing institutional outcomes and convictions. Such supervision includes the development of syllabi and rubrics that correspond to degree outcomes, the monitoring of criteria used in student committee also reviews degree programs, monitors the M.Div. Portfolio that provides data for yearly seminarian evaluations, reviews with the Academic Dean the course evaluations, and synthesizes data for the Fall and Spring faculty workshops. Every year graduates complete an exit interview and every five years are mailed questionnaires to provide feedback from the field in order to update and enhance constituent needs.

## **St. Vincent de Paul Regional Seminary**

St. Vincent de Paul Regional Seminary in Boynton Beach, FL, was established in 1963 by Archbishop Joseph Hurley, the sixth Bishop of the Diocese of St. Augustine. Today, St. Vincent de Paul Regional Seminary is owned by the seven dioceses of the state of Florida. More than 578 of our alumni have been formed, graduated, and now serve in parishes throughout the state of Florida and as well as the Dioceses of San Juan, Savannah, Richmond, and the Archdiocese of Hartford. In this day of urgent need for cultural diversity, St. Vincent's is notably, one of only two bilingual theologate seminaries in the United States.

St. Vincent de Paul Regional Seminary shares in the mission of Jesus Christ "to bring the good news to the poor" (Luke 4:18) in the training of future leaders. The seminary's primary mission is to foster the human, spiritual, intellectual, and pastoral formation of candidates for the Roman Catholic priesthood so that as ordained ministers they share the joy of the Gospel with all. Acknowledging the cultural makeup of Catholics in the United States, the seminary distinguishes itself in offering a comprehensive bilingual formation program, preparing future priests for ministry in both English and Spanish while cultivating a rich and diverse multicultural community. The secondary mission of St. Vincent de Paul Regional Seminary is to provide graduate theological education for permanent deacon candidates, clergy, religious, and laity as well as to offer ongoing clergy formation programs so that the evangelizing mission of the Church may continue and broaden its reach.

For the 2015-2016 academic year, 107 seminarians were enrolled, the largest number in the seminary's history. Students come from the seven dioceses of Florida as well as the Archdiocese of Atlanta, Chicago, Hartford, Kingston and Nassau and the Diocese of Brooklyn and Savannah. St. Vincent de Paul has 19 full-time faculty and 7 adjunct faculty supporting its formation programs.

Name of Seminarian Being Assessed: \_\_\_\_\_ Year of Formation: \_\_\_\_\_  
 Assessor: \_\_\_\_\_

<b>MDiv SLO-2. Spiritual Formation:</b> The student is to demonstrate a developing priestly spirituality that embraces prayer, simplicity of life, obedience, pastoral service, a commitment to spiritual direction, a regular practice of the use of the Sacrament of Reconciliation, a valuing of community and chaste celibacy.				
<b>Integrated Spiritual Attitude</b> MDiv SLO-2 PPF 85; 107	Demonstrates a relationship with the Triune God that is open to constructive criticism and courage in matters of justice and altruistic service; spirituality is Trinitarian and evidenced in the seminarian's communion with the Church, class assignments, conversations, self evaluations, etc. Demonstrates a generous desire and initiative for continuing spiritual growth and deeper conversion as evidenced in homilies, class assignments, conversations, self evaluations, etc. Integrates Scripture and Church teachings into his prayer life and reflection at an advanced level including an ability to articulate these connections and their implications for his life and ministry and a welcoming disposition for further personal conversion as evidenced in homilies, class assignments, conversations, self evaluations, etc.	Demonstrates a deep personal relationship with the Triune God and communion with the Church as evidenced in homilies, class assignments, conversations, self evaluations, etc. Demonstrates that his spiritual life is based upon openness and humility as evidenced in homilies, class assignments, conversations, self evaluations, etc. Demonstrates a consistent ability to integrate Scripture, Church teachings and his personal prayer life and pastoral experiences which includes an ability to articulate these connections and their implications for his life and ministry as evidenced in homilies, class assignments, etc.	Demonstrates a developing personal relationship with God and a growing awareness of God's personal initiative in his life and prayer; is working to integrate a Trinitarian and ecclesial spirituality; evidenced in time spent in personal meditation, homilies, class assignments, conversations, self evaluations, etc. Demonstrates a growing relationship with God although he struggles with focus, consistency, and resistance as evidenced in homilies, class assignments, conversations, self evaluation, etc. Demonstrates a growing ability to integrate Scripture, Church teachings and his personal prayer life and pastoral experiences; more consistency and practice in these areas is needed as evidenced in homilies, class	Expresses a desire for a personal relationship with God and communion with the Church, though practices and consistency have not been sufficiently developed to realize significant progress; evidenced in time spent in personal meditation, homilies, class assignments, conversations, self evaluations, etc. Expresses an awareness of his need for growth in his spiritual life, though has just begun to take concrete steps to move forward in his spiritual journey as evidenced in homilies, class assignments, conversations, self evaluations etc. Realizes that Scripture and Church teaching are important for developing his spiritual life even though he may tend to compartmentalize these areas as evidenced in homilies, class assignments,
<b>Obedience</b> MDiv SLO-2 PPF 80d; 89; 100-102; 110k	Demonstrates not only a willing cooperation and respect for seminary policies and programs but shows mature leadership in helping others to grow in this area as well for the common good Demonstrates ability to surrender freely his own will in a spirit of peace, joy, and trust in God's providence Demonstrates internalization of the Church's teaching and ecclesial authority such that he preaches these truths with conviction and in a way that strengthens the unity of the Church	Demonstrates respect, cooperation and wholehearted compliance with seminary policies and programs Demonstrates an ability to surrender his own will for the sake of the larger mission Demonstrates solidarity with Church teaching and ecclesial authority in matters of faith and morals; is open, flexible, honest, and humble in conversing with church authority about matters of obedience	Demonstrates a growing respect, cooperation, and compliance with seminary policies and programs although he experiences some lapses and continuing misunderstandings Demonstrates developing ability to surrender his own will for the larger mission but at times lapses into more a self-centered focus Desires to be in solidarity with Church teaching and authority though struggles with accepting some areas of teaching or authority; is open and reflective in discussing teachings or authority even though his cooperation may not always be wholehearted	Realizes that obedience is a necessary and freely given promise for priestly life although his understanding of what this entails is idealistic and somewhat naïve and its implications are often unrealized Wrestling with the necessity of obedience and its role in the large mission; demonstrates at times an overly docile disposition or argumentative manner in matters of obedience Desires to be in solidarity with Church teaching and authority although knowledge of what this entails is still mostly unrealized



<b>Outward Manifestation of Spiritual Simplicity and Solidarity</b> MDiv SLO-2 PPF 110i, m, n, o	Exhibits a spirit of generosity, simplicity of lifestyle, a reasonable detachment from material things, and a balanced appreciation for and stewardship of earthly goods Exhibits an ardent effort to serve and be in solidarity with others, especially the poor; seeks justice and peace	Comfortable with simplicity of lifestyle; reasonable detachment from material things; good stewardship of and balanced appreciation for earthly goods Exhibits a spirit of service, charity, and generosity towards others, especially the poor; a commitment to justice and peace	Lives simply; learning to appreciate the benefits of a less material and consumerist lifestyle while deepening appreciation for the value of earthly goods Demonstrates a growing generosity to others, including the poor, and is increasing in his compassion for others	Struggles with detachment from material things or with sense of entitlement Connection between prayer life and outward manifestations in service and solidarity beginning to develop
<b>Maturity in Spiritual Practice</b> MDiv SLO-2 PPF 76i; 97-99; 108; 110; 114g; 116-119	Comes early to daily Mass for remote preparation; attends with full attention to the Word of God; participates fully in song and prayers; takes time afterwards for thanksgiving; celebrates the full Liturgy of the Hours each day, as well making time for personal meditative prayer Demonstrates an ability to be a leader of prayer with integrity of mind and heart; is at ease, genuine and welcoming to the community Is devoted to scheduled days of recollection and retreats and takes initiative for other personal times of recollection as possible or when needed Meets spiritual goals set at the	Offers his full participation in daily Mass and celebrates the full Liturgy of the Hours each day, as well making time for personal meditative prayer Is at ease with leading others in communal prayer Is attentive and devoted to days of recollection and retreats Diligently works toward meeting spiritual goals set at the beginning of the year	Consistently attends daily Mass and celebrates morning and evening prayer in the Liturgy of the Hours even when not celebrated Readily accepts opportunities to lead communal prayer; is open to advice and counsel on how to improve in leading communal prayer Is on time and consistently attends days of recollection and retreats though attention may not be fully devoted to the event Struggles with working consistently toward fulfillment of spiritual goals set at the beginning of the	Realizes the value of daily Mass attendance and Liturgy of the Hours even though his practice is not always consistent Realizes that the priest is called to be the prayer leader of the faith community, but has some trepidation and sometimes resists opportunities to lead communal prayer Realizes that days of recollection and retreat are meant to be beneficial to his spiritual life, though can find silence and solitude awkward or difficult Asserts limited effort toward fulfillment of spiritual goals set at the beginning of the

The *Program of Priestly Formation* for the United States, currently in its fifth edition, states: “Since spiritual formation is the core that unifies the life of a priest, it stands at the heart of seminary life and is at the center around which all other aspects are integrated.”<sup>8</sup> Thus spirituality is the integrating principle/dimension in the life of a seminarian and priest. In order for spiritual formation to occur in our seminarians, the following three themes must emerge and come to maturation in their hearts: Conversion, Personal Commitment, and Ecclesial Assistance.

**Conversion** – This is the most basic and yet most profound call of Christ in the Gospel. Through baptism, Christians enter into a covenantal relationship with God, and in turn God offers His own life and grace. As one enters into adulthood, the realization of God’s love should lead one to a deeper conversion or what might be called an awakened heart. For the man entering priestly formation, personal conversion and an awakening of faith are essential in order that he may truly discern God’s will for his life. God is to be understood not merely as a concept, but in a personal way; not simply to love God, but to be *in* love with Him.

**Personal Commitment** – Since spirituality is the integrating principle for the priestly life (*cf.*

<sup>8</sup> USCCB, *Program of Priestly Formation*, Fifth Edition (USCCB, Washington, D.C.), 115 (hereafter *PPF*). I would like to emphasize the importance of the work of the *Institute for Priestly Formation* in Omaha, Nebraska, for the implementation and integration of *PPF* 115 into the heart of seminary formation.

*PPF* 115), it is of the utmost importance to instill in seminarians the importance of “making time for God.” The faculty are to teach by word and example that God is the primary relationship in their lives. The old adage, “you cannot give what you do not have” rings true for all called to ministerial service, and must be modeled this for men in the seminary. Time spent in intimacy with the Lord draws one into a deeper, more personal, intimate, and loving relationship with the Father. For seminarians and priests, time spent in prayer is the *sine qua non* of their day and a “pastoral priority par excellence” as our Pope Emeritus has stated.<sup>9</sup>

**Ecclesial Guidance** – The *Code of Canon Law* enunciates and specifies the spiritual grounding that is to be the basis of priestly formation: daily Mass, recitation of the Liturgy of the Hours, as well as “devotion to the Blessed Virgin Mary, including the rosary, mental prayer,” frequent confession, regular spiritual direction, and an annual retreat (*cf.* canon 246). These same spiritual practices are also the foundation of the priestly life. The Church offers the necessary guidance and assistance to ensure that spirituality remains at the core. Seminary formation is intended to help men interiorize their formation and help them form sustainable habits for living an integrated life of prayer and service.

Ongoing conversion, personal commitment, and trust in the structures that the Church places before her priests are the path to a future full of hope for our next generation of priests. Such priests will draw others to Christ as they embrace the nucleus of the Gospel message – life in Christ (*cf.* Phil. 1:21). Priestly formation, simply put, is about greater configuration to Christ in order to be His loving servants to those entrusted to our care. It is this greater configuration that we endeavor to measure.

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<sup>9</sup> Pope Benedict XVI, Address to Seminarians in the Freising Cathedral (14 September 2006). Pope Benedict XVI also said that the priest is to be an “expert in the Spiritual Life” (Address to Clergy in the Warsaw Cathedral [25 May 2006]).

# **PASTORAL FORMATION**

# **Notre Dame Seminary Graduate School of Theology**

## **General Description**

Notre Dame Seminary Graduate School of Theology (NDS) is located in the Carrollton section in the heart of New Orleans, Louisiana. The seminary began functioning on September 18, 1923, with 25 students from the three Louisiana dioceses registering for philosophical and theological courses. As a graduate school and a seminary, NDS continues to be a center of theological studies and formation for the priesthood for many in and around the New Orleans area, in addition to neighboring dioceses. Prior to August 2014, NDS offered two degree programs: a Master of Divinity, whose applicants must have sponsorship from a bishop or religious community, and a Master of Arts in Theological Studies. A non-degree granting Pre-theology Program was instituted in 1994 to enable seminarians to complete prerequisites in Philosophy and Theology.

NDS was granted approval by SACSCOC to offer a post-baccalaureate Bachelor of Philosophy (B.Phil.) to those completing this Pre-theology program. The newly approved B. Phil. program began accepting students into this program in August 2014. NDS was approved by SACSCOC to offer a Master of Philosophy to those students who are academically qualified to complete the pre-theology work at the Master's level, which also began accepting students during the Fall 2014 semester. In addition, NDS has been approved by SACSCOC and the Association of Theological Schools (ATS) to offer a Master of Arts in Pastoral Leadership. This new program will begin accepting students in August 2015.

The newly revised NDS mission states:

From its establishment as a free-standing seminary in 1923 by the Archdiocese of New Orleans, Notre Dame Seminary has as its primary mission the preparation of men for the ministerial priesthood in the Roman Catholic Church. The seminary, through an integrated and balanced program of priestly formation, seeks to prepare competent pastors for the Church in the Spirit of Jesus Christ, the Good Shepherd. Additionally, in order to foster a broader outreach in service to the needs of the local Church, the seminary offers educational and formational opportunities to other applicants.

As a graduate school of theology, the seminary offers those preparing for the priesthood a Master of Divinity degree program of study. A pre-theology program is also offered to prepare seminarians for entry into this graduate theology program. Additional degree programs are offered to applicants seeking to deepen their understanding of the Catholic intellectual tradition for leadership in the Church.

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

NDS currently enrolls 113 seminarians from 21 dioceses/religious communities. The ethnic makeup of the community is approximately 60% Caucasian and 40% from various ethnicities including: African, African-American, American Indian, Latino, and Vietnamese students. NDS currently employs 16 full-time teaching faculty and 6 part-time teaching faculty members.

**Assessment Plan**

NDS faculty have created program goals, student learning outcomes and assessments for each degree program. The data from these assessments has been aggregated and analyzed to determine if the goals of each program have been met. An assessment plan has been created for each of the programs that contains the program goals, student learning outcomes, assessments, and the threshold of acceptance to show if the students are meeting the expected outcomes.

The NDS Assessment Plan for the Master of Divinity degree program is as follows:

<b>NDS Master of Divinity Program Assessment Plan</b>		
<b>Student Learning Outcome</b>	<b>Key Assessment(s) Used for Programmatic Improvement (type of measurement)</b>	<b>Assessment Description and Schedule</b>
Demonstrate habits of personal maturity, growth in a life of virtue, and a capacity for appropriate self-evaluation. They will demonstrate the human and interpersonal skills necessary for collegial collaboration and for maintaining healthy friendships.	Formation Instrument – Human Formation (direct); (Supplemental Assessment) Seminarian Evaluations for the Human Formation Program (indirect)  <b>Threshold of Acceptance:</b> 3.00 on a 4.00 rubric in each area, and 3.00 on a 4.00 Likert scale in each area (on self- assessment)	All seminarians are evaluated each year in a thorough evaluation process. To provide quantitative data, a rubric was created that covers all four areas of formation. There are 6 items in the area of Human Formation on the rubric. Seminarians are asked to complete evaluations for the Human Formation each year.

<p>Grow in the theological virtues of faith, hope, and love through regular and enthusiastic participation in personal and communal prayer, daily Mass, and frequent use of the Sacrament of Reconciliation. They will develop the pastoral and leadership skills necessary to translate their own spiritual experiences and theological knowledge into appropriate and authentic pastoral ministry in various ministerial settings.</p>	<p>Formation Evaluation Instrument – Spiritual Formation (direct); (Supplemental Assessment) Student Assessment Surveys for the Spiritual Formation Program (indirect)</p> <p><b>Threshold of Acceptance:</b> 3.00 on a 4.00 rubric in each area, and 3.00 on a 4.00 Likert scale in each area (on self- assessment)</p>	<p>There are 6 items on the seminarian evaluation rubric that address the area of Spiritual Formation. Seminarians are asked to complete surveys at the end of each year to evaluate the Spiritual Formation Program.</p>
<p>Have a professional degree of proficiency in the various disciplines of Sacred Theology in order that they may apply, integrate, and synthesize the scriptural, theological, and magisterial teachings of the Catholic Church so that they will be able to articulate the theological Tradition with clarity and cogency, especially within a pastoral context.</p>	<p>Faculty Assessment of Synthesis Seminar (direct); Jury-Graded Paper Assessment (direct); Entrance &amp; Exit Assessments (direct)</p> <p><b>Threshold of Acceptance:</b> 3.00 on a 4.00 rubric in each area, and 3.00 on a 4.00 Likert scale in each area (on entrance and exit assessment)</p>	<p>The goal of the Synthesis Seminar is the integration/synthesis of the various areas of theology. In order to use the data accumulated from the seminarians’ completion of the seminar for program improvement, a process was begun in 2011 in which a selection of faculty members from each department were asked to grade a selection of seminar presentations using the same rubric. Seminarians are assigned research papers in many of their courses. In order to examine this work in a holistic manner so that the results could be used for program improvement, faculty members from each department were asked to assess a random sampling of completed research papers using a rubric. With the input of each department, multiple-choice tests were created to assess knowledge in each area including: Philosophy, Sacred Scripture, Historical Theology, Systematic Theology, Moral Theology, and Canon Law. These tests were designed to be given to the seminarians during their first and last semester at NDS.</p>

<p>Be responsive to the concerns and crises of the individuals and communities they serve in their pastoral ministries by demonstrating an awareness and appreciation of the personal and cultural differences encountered in their pastoral work, by exercising prudence and discernment, and by manifesting pastoral skills that indicate an authentic, collaborative, and compassionate spirit.</p>	<p>Formation Evaluation Instrument – Intellectual Formation (direct); Formation Evaluation Instrument – Pastoral Formation (direct); Formation Evaluation Instrument – Integration of Formation (direct); (Supplemental Assessment) Pastoral Field Education Evaluations (indirect)</p> <p><b>Threshold of Acceptance:</b> 3.00 on a 4.00 rubric in each area, and 3.00 on a 4.00 Likert scale in each area (on pastoral field evaluation)</p>	<p>There are 6 items on the seminarian evaluation rubric that address the area of Intellectual Formation.</p> <p>There are 6 items on the seminarian evaluation rubric that address the area of Pastoral Formation.</p> <p>There are 6 items on the seminarian evaluation rubric that address the Integration of Formation.</p> <p>Supervisors and students are asked to complete surveys and evaluation forms at the completion of their field experiences.</p>
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**Pastoral Formation**

Programmatic improvements occur through careful examination of data that result from assessments aligned to program objectives. And, although Theological schools have traditionally employed numerous evaluations and assessments, there have been some difficulties in quantitatively measuring growth in areas of formation. Program directors at Notre Dame Seminary Graduate School of Theology (NDS) struggled through this challenge as they refined assessments and worked toward a culture of assessment in all areas. The NDS Director of Institutional Effectiveness, Assistant Academic Dean, and Director of Pastoral Formation worked collaboratively to develop an assessment plan in the area of Pastoral Formation that would yield data that could be included in the evaluation of the Master of Divinity program.

The NDS Master of Divinity Program is designed around four pillars of formation: spiritual, human, pastoral, and intellectual. In order to fully measure the effectiveness of the degree program, it is imperative that data must be collected from all four areas of formation. Through careful examination and collaborative effort, it was determined that the Pastoral Field experience of seminarians at NDS could yield excellent data in all four areas.

**Challenges in Assessing this Dimension**

Creating a culture of assessment at a seminary or graduate school of theology can be a unique and daunting task, particularly in the area of gathering quantitative data. Evaluations of seminarians have historically been qualitative in nature and have resulted in very little written data that is not personal and private, thus making these extensive evaluations of little use for program evaluation and improvement. Schools of Theology must examine their practices and create assessments that will yield data that can be used for program improvement.

## **Creation of Assessment Tool**

After careful examination of the practices of evaluation at NDS, it was determined that assessment was happening of individuals and pillars but the integration of assessment or programmatic assessment was not working well because different assessments were being used for each of the pillars. The Director of Pastoral Formation had the idea to create one assessment tool that could be used for all four pillars and for integration of formation.

After the creation of a new assessment tool, the assessment of individuals, pillars and program can be completed using the same assessment tool. This continuity is not only helps to assess the individual and pillars in a more consistent way, but it is also helping to more accurately assess the program by providing data to determine the needs of the program and institute programmatic improvement. The assessment consists of 30 questions, 6 questions in each of the four pillars and in integration of formation.

One innovation is that this new assessment is being used for both direct and indirect assessments. The seminarians are assessing themselves as well as supervisors, office staff and laity, all with the same assessment tool. And, in addition, the formation advisors are using the same tool to capture an annual overall assessment of each seminarian. In this way we are getting a full 360 degree assessment of the individuals, pillars and program. An additional innovation is the assessment of the integration of the program. This has not been accomplished before at NDS using one tool to assess the overall integration of the pillars of formation. A generic form of the seminarian evaluation tool can be seen below:



## Evaluation of Seminarian

Supervisor: \_\_\_\_\_

Date: \_\_\_\_\_

Seminarian: \_\_\_\_\_ (Circle One) Pre-T1 Pre-T2 T1 T2 T3 T4  
ESL

**Evaluator:** please rate the following capacities or skills of the seminarian by circling the number that corresponds to the following scale:

**Excellent = Almost Always (3) Good = Usually (2) Below Average = Sometimes (1) Poor = Never**

### Human Formation

1. Ability to be docile and flexible	4	3	2	1
2. Ability to organize responsibilities and time schedule	4	3	2	1
3. Capacity to be proactive and show leadership	4	3	2	1
4. Ability to maintain ministerial boundaries	4	3	2	1
5. Ability to establish and maintain mature relationships	4	3	2	1
6. Ability to learn and take advice	4	3	2	1

### Spiritual and Liturgical Formation

7. Desire for spiritual growth	4	3	2	1
8. Familiarity with spiritual tradition of the Church	4	3	2	1
9. Shows liturgical leadership skills and affect	4	3	2	1
10. Seen as a man of prayer	4	3	2	1
11. Ability to lead others to prayer	4	3	2	1
12. Ability to show conviction for vocation and faith	4	3	2	1

### Intellectual Formation

13. Academic preparation in general	4	3	2	1
14. Ability to communicate the Gospel in a correct and clear way so that the people learn	4	3	2	1

15. Ability to use philosophical and theological concepts with fluency and insight	4	3	2	1
16. Ability to teach Church dogma and doctrine	4	3	2	1
17. Fidelity to Scripture and Tradition	4	3	2	1
18. Shows leadership skills as a theologian	4	3	2	1

### **Pastoral Formation**

19. Loyalty and devotion to the Church, the parish and the diocese	4	3	2	1
20. Ability to perceive and appreciate cultural differences	4	3	2	1
21. Ability to discern the pastoral needs of people	4	3	2	1
22. Ability to express pastoral charity fluently and spontaneously	4	3	2	1
23. Ability to speak with conviction and charity	4	3	2	1
24. Ability to collaborate with laity and clergy	4	3	2	1

### **Integration of Formation**

25. Integration of human development and pastoral ministry	4	3	2	1
26. Integration of spiritual development and pastoral ministry	4	3	2	1
27. Integration of intellectual development and pastoral ministry	4	3	2	1
28. Ability to integrate the four pillars in response to Pastoral situations	4	3	2	1
29. Ability to model the integration of the four pillars in pastoral situations	4	3	2	1
30. Ability to lead and train others to integrate four pillars of formation in their ministry.	4	3	2	1

## How the Assessment Tool is used

Seminarians are assessed during each year of formation by their formation advisors, in their practical ministry experience by a supervisor, and in their fourth year of formation in their practical ministry experience by the parish staff and by a lay support group. In addition, seminarians are using this assessment tool as a self-assessment for each year of formation.

Using this assessment in this manner produces data that illustrates the success of individuals, success of each pillar and success of the integration of the program. Sample data has been provided and attached to the submission of this report. One snapshot of this data can be seen below:

<b>2<sup>nd</sup> Theo</b>				
	<b><u>Super</u></b>	<b><u>Form Adv</u></b>	<b><u>Sem</u></b>	<b><u>Mean</u></b>
Spiritual	3.48	3.75	3.50	<b>3.58</b>
Human	3.50	3.32	3.13	<b>3.32</b>
Intellectual	3.62	3.60	3.19	<b>3.47</b>
Pastoral	3.68	3.50	3.00	<b>3.39</b>
Integration	3.60	3.30	2.60	<b>3.17</b>
<b>Mean</b>	<b>3.58</b>	<b>3.49</b>	<b>3.08</b>	<b>3.38</b>

This analysis of this data shows some very interesting findings. One finding is that the seminarians in 2<sup>nd</sup> Theology scored themselves lower than their supervisors and formation advisors in the integration of formation category. This may show that the seminarians realize that they have a long way to go to feel comfortable in integrating the four pillars. The seminarians also scored themselves in this manner in pastoral formation which also may mean a lack of confidence in this area.

Data gathered from 4<sup>th</sup> Theology students in their internship shows other interesting findings. A sample of this data can be seen below:

<b>Internship</b>						
	<b><u>Sem</u></b>	<b><u>Super</u></b>	<b><u>Form Adv</u></b>	<b><u>PS</u></b>	<b><u>LSC</u></b>	<b><u>Mean</u></b>
Spiritual	3.17	3.09	3.43	3.37	3.62	<b>3.33</b>
Human	3.46	3.08	3.47	3.65	3.59	<b>3.45</b>
Intellectual	2.95	3.01	3.24	3.40	3.38	<b>3.20</b>
Pastoral	3.19	2.81	3.34	3.54	3.50	<b>3.28</b>
Integration	3.33	3.00	3.45	3.66	3.64	<b>3.42</b>
<b>Mean</b>	<b>3.22</b>	<b>3.00</b>	<b>3.39</b>	<b>3.53</b>	<b>3.54</b>	<b>3.33</b>

The table above shows that the seminarians now score themselves lower in the intellectual pillar, perhaps acknowledging that they now feel that they could use more theological knowledge in their pastoral assignments.

Data gathered through the use of this assessment tool will be used by faculty as they assess the Master of Divinity program. Questions that could arise from this discussion could be around the integration of the four pillars throughout the curriculum and the place that pastoral formation experiences have in the curriculum. Discussions along these lines have already caused the faculty to change the sequence of a course and a field experience to enrich the seminarian's experience by providing a deeper theological perspective in the relevant area.

NDS is in the process of discerning a topic for our Quality Enhancement Plan that is required by the Southern Association of Colleges and Schools Commission on Colleges. It is hoped that this experience of refining assessments and examining the integration of all four pillars that we may develop our plan in the area of pastoral field experience.

Attached to this submission are sample data.

## Sample Data

<b>Pre-T</b>				
	<b><u>Super</u></b>	<b><u>Form Adv</u></b>	<b><u>Sem</u></b>	<b><u>Mean</u></b>
Spiritual	3.25	3.20	3.10	<b>3.18</b>
Human	3.10	3.17	3.32	<b>3.20</b>
Intellectual	3.40	3.30	3.82	<b>3.51</b>
Pastoral	3.30	3.30	3.32	<b>3.31</b>
Integration	3.10	3.22	3.57	<b>3.30</b>
<b>Mean</b>	<b>3.23</b>	<b>3.24</b>	<b>3.43</b>	<b>3.30</b>

<b>1<sup>st</sup> Theo</b>				
	<b><u>Super</u></b>	<b><u>Form Adv</u></b>	<b><u>Sem</u></b>	<b><u>Mean</u></b>
Spiritual	3.47	3.35	3.39	<b>3.40</b>
Human	3.44	3.41	3.48	<b>3.44</b>
Intellectual	3.62	3.50	3.78	<b>3.63</b>
Pastoral	3.33	3.37	3.45	<b>3.38</b>
Integration	3.13	3.21	3.10	<b>3.15</b>
<b>Mean</b>	<b>3.40</b>	<b>3.37</b>	<b>3.44</b>	<b>3.40</b>

<b>2<sup>nd</sup> Theo</b>				
	<b><u>Super</u></b>	<b><u>Form Adv</u></b>	<b><u>Sem</u></b>	<b><u>Mean</u></b>
Spiritual	3.48	3.75	3.50	<b>3.58</b>
Human	3.50	3.32	3.13	<b>3.32</b>
Intellectual	3.62	3.60	3.19	<b>3.47</b>
Pastoral	3.68	3.50	3.00	<b>3.39</b>
Integration	3.60	3.30	2.60	<b>3.17</b>
<b>Mean</b>	<b>3.58</b>	<b>3.49</b>	<b>3.08</b>	<b>3.38</b>

<b>3<sup>rd</sup> Theo</b>				
	<b><u>Super</u></b>	<b><u>Form Adv</u></b>	<b><u>Sem</u></b>	<b><u>Mean</u></b>
Spiritual	3.50	3.44	3.38	<b>3.44</b>
Human	3.13	3.00	2.88	<b>3.00</b>
Intellectual	3.50	3.44	3.38	<b>3.44</b>
Pastoral	3.25	3.25	3.25	<b>3.25</b>
Integration	3.38	3.07	2.75	<b>3.07</b>
<b>Mean</b>	<b>3.35</b>	<b>3.24</b>	<b>3.13</b>	<b>3.24</b>

<b>Internship</b>						
	<b><u>Sem</u></b>	<b><u>Super</u></b>	<b><u>Form Adv</u></b>	<b><u>PS</u></b>	<b><u>LSC</u></b>	<b><u>Mean</u></b>
Spiritual	3.17	3.09	3.43	3.37	3.62	<b>3.33</b>
Human	3.46	3.08	3.47	3.65	3.59	<b>3.45</b>
Intellectual	2.95	3.01	3.24	3.40	3.38	<b>3.20</b>
Pastoral	3.19	2.81	3.34	3.54	3.50	<b>3.28</b>
Integration	3.33	3.00	3.45	3.66	3.64	<b>3.42</b>
<b>Mean</b>	<b>3.22</b>	<b>3.00</b>	<b>3.39</b>	<b>3.53</b>	<b>3.54</b>	<b>3.33</b>

**Notre Dame Appendix A: Exceptional Summer Ministry Forms**

**Exceptional Summer Ministry  
Summer  
2014**

SEMINARIAN NAME: \_\_\_\_\_ SEMINARIAN'S CELL: \_\_\_\_\_

SUPERVISOR NAME: \_\_\_\_\_ SUPERVISOR'S CELL \_\_\_\_\_

PARISH NAME \_\_\_\_\_

OFFICE SECRETARY NAME \_\_\_\_\_

OTHER PRIESTS AT PARISH NAMES \_\_\_\_\_

MAILING ADDRESS: \_\_\_\_\_

STREET ADDRESS: \_\_\_\_\_

OFFICE PHONE \_\_\_\_\_

RECTORY PHONE \_\_\_\_\_

FAX \_\_\_\_\_

OTHER PHONE \_\_\_\_\_

Forms from this manual are available on line at the Notre Dame Seminary Website:  
<http://nds.edu/>



## **Exceptional Summer Ministry**

“Pastoral study and action direct one to an inner source, which the work of formation will take care to guard and make good use of: This is the ever-deeper communion with the pastoral charity of Jesus, which .... should constitute the principle driving force of the priestly ministry. *It is a question of a type of formation meant not only to ensure practical skill, but also and especially a way of being in communion with the very sentiments and behavior of Christ* ... And so pastoral formation certainly cannot be reduced to a mere apprenticeship.” (*Pastores Dabo Vobis*, nos. 57- 58)

The Summer Experience should focus on:

- A. Growth in holiness through daily prayer
- B. Practical pastoral experience between theology and faith
- C. Integration of appropriate ministerial boundaries
- D. Discernment for pastoral leadership
- E. Reflection on growth and blessings
- F. Apostolic service
- G. Appreciation of the unique identity of diocesan priests
- H. Contemplative leisure

### **Requirements**

- A. Introductory 1 hour class at Notre Dame Seminary
- B. Weekly meetings between the supervisor and seminarian at the parish
- C. Seminarian prepares a list of goals that he would like to work on during the assignment.
- D. Taking the seminarian’s goals into account, a learning agreement will be made between the supervisor and seminarian. A learning agreement will be made and accepted by the supervisor and seminarian during the first week of the assignment. This agreement may need to be amended during the supervisor/seminarian meetings each week
- E. One theological reflection paper written by the seminarian and presented to the supervisor at a supervisor/seminarian meeting
- F. Supervisor’s evaluation of the seminarian
- G. Seminarian’s self-evaluation
- H. Introductory 1 hour class at Notre Dame Seminary

### **Calendar**

- A. Introductory class at Notre Dame Seminary– on Calendar
- B. Schedule weekly meetings between supervisor and seminarian at parish
- C. Seminarian will set down in writing his goals prior to his first meeting with supervisor
- D. Learning Agreement completed with the supervisor during the first week of the assignment

- E. Theological reflection paper written by the seminarian
- F. Theological reflection paper discussed in a meeting between the supervisor and seminarian before final day in parish
- G. Supervisor completes seminarian's evaluation and discuss the evaluations at the last supervisor/seminarian meeting
- H. Seminarian completes his personal evaluation and discusses it with the supervisor
- I. Both supervisor and seminarian's evaluation are sent to Notre Dame Seminary Pastoral Department the week the seminarian leaves the parish
- J. Final Class at Notre Dame Seminary – on Calendar

#### Introductory Class at Notre Dame Seminary

- A. The gift of seminary formation
  - a. The gift of being given the time and opportunity to learn about the faith
  - b. To be called to hand on the faith
  
- B. The goal of seminary formation
  - a. The sanctification of seminarians
  - b. Discernment of seminarians
  - c. Formation of seminarians – that they might become ready to serve as in persona Christi capitis
  - d. To form seminarians – that as future priests they may become future formators of the laity so that the laity:
    - i. Grows in sanctity
    - ii. See they are called to hand on the faith
  
- C. Goal Setting
  - a. Using goal setting to plan summer
  
- D. Theological Reflection
  - a. Explanation of theological reflection assignment
  
- E. Evaluations
  - a. Supervisor to complete separately
  - b. Seminarian to complete separately
  - c. Meeting between supervisor and seminarian to discuss Evaluations
  - d. Then all evaluations returned to Fr. Krafft

Goal Setting -Exceptional Summer Ministry

NAME - SEMINARIAN

LOCATION

Seminarian Learning Goals	Learning Strategies (Objectives)
<p>I. To develop <b>knowledge and understanding</b> of: (Indicate what new knowledge or understanding of ministry you want to acquire.)</p>	<p>What steps will I take to accomplish this goal?</p> <ol style="list-style-type: none"> <li>1.</li> <li>2.</li> <li>3.</li> <li>4.</li> </ol>
<p>II. To develop <b>skills and abilities</b> in: (Area or areas of ministry in which you want to gain competence.)</p>	<p>What steps will I take to accomplish this goal?</p> <ol style="list-style-type: none"> <li>1.</li> <li>2.</li> <li>3.</li> <li>4.</li> </ol>
<p>III. To develop <b>attitudes</b> toward: (Adoption of new feeling through experience.)</p>	<p>What steps will I take to accomplish this goal?</p> <ol style="list-style-type: none"> <li>1.</li> <li>2.</li> <li>3.</li> <li>4.</li> </ol>

Supervisor's Responsibilities

A. At the start of the Assignment

1. The supervisor and seminarian will meet for their first weekly meeting during the week the seminarian arrives in the parish
2. The supervisor will discuss parish characteristics, number of families, age and ethnic groups, parish concerns, mission statement, goals, and any specific needs and concerns about the parish
3. The first week the supervisor and seminarian will tour the parish. The seminarian will learn about the area's major institutions, community organizations and businesses
4. The first week the seminarian will meet with all staff members to learn about their areas of responsibility and the way the seminarian will collaborate with the staff
5. The first week the seminarian will establish his goals and create a learning agreement for the assignment. The seminarian will discuss these goals with the supervisor

B. Special items for clarification with supervisor during the first meeting

1. Seminarian's presence in the rectory/housing
2. Meals
3. Visitors in the rectory/housing
4. Office space
5. Access to secretary
6. Shared prayer
7. Day and time of supervisor and seminarian meetings
8. Keys
9. Days off/overnights
10. Laundry

C. Agreement for meeting time between supervisor and seminarian

Agreement to meet weekly for seminarian and supervisor meetings

Time \_\_\_\_\_

Place \_\_\_\_\_

Duration of meeting \_\_\_\_\_

\_\_\_\_\_  
Seminarian

Date

\_\_\_\_\_  
Supervisor

Date

## Theological Reflection

What is Theological Reflection?

Theological reflection provides the opportunity for faith development and conversion. Doing theological reflection can increase each participant's faith and hope in the living presence of God. Theological reflection calls forth conversion in the context of life. Theological reflection can be done by one person but improves when done with another person or in a small group.

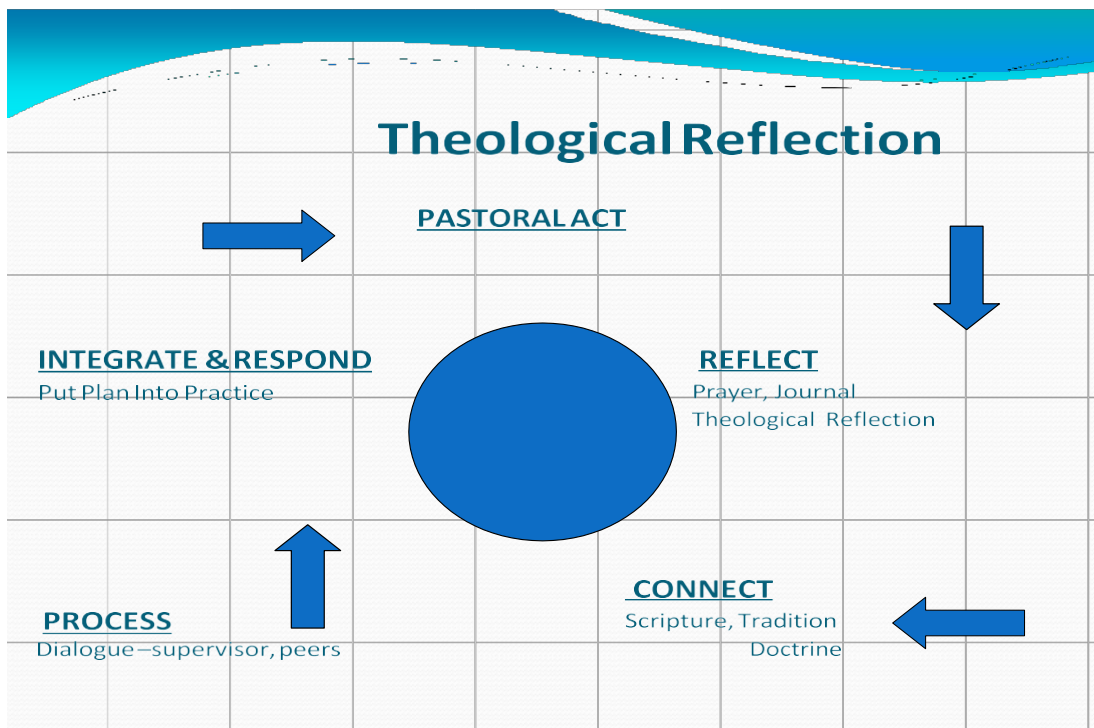
There are many models for theological reflection. The basic components of theological reflection are:

Pastoral Act - awareness of an important ministerial experience or encounter with God.

Reflection - the skill of listening, giving ear to the wisdom and insights with the whole person and reflecting upon the pastoral act.

Connect and Process - the process of analyzing and applying the truths of our Catholic tradition to our understanding of our experiences

Integration and Response - finally challenging: moving toward transformation and conversion: challenging pre-conceived ideas, or reinforcing them, in the light of theological reflection. Both the one who is ministered to and the one who ministers will benefit from theological reflection.



## Guidelines for Writing Theological Reflection Paper

Once during the assignment the seminarian will bring a theological reflection paper to his supervisor/seminarian meeting. The theological reflection paper should be typed, singled space and no longer than two pages in length. Follow the format outlined below.

- A. Choose a pastoral ministry event
  
- B. Writing your theological reflection using the outline described below
  - a. There will be five parts of the paper
  - b. Information, Analysis, Critique, Theological/Philosophical Meaning, Connection
  - c. Information
    - 1. Provide a descriptive picture of the event.
    - 2. What happened? Who was involved? What was your role? What were your actions? How did others respond? Do not use real names and mask the event as best as possible.
  - d. Analysis
    - 1. Sketch your interpretation of the event.
    - 2. What made it ministry? What made it positive or negative? What factors or forces were at work in this situation? What personal knowledge or conviction does it challenge?
  - e. Critique
    - 1. What is at stake for you? What is at stake for others involved? What biases do you need to be aware of?
  - f. Theological/Philosophical Meaning
    - 1. How does your religious experience shape your ministering? What philosophical insights relate to this event?
  - g. Connections
    - 1. How has this affected you in your “ministry role”? What responses do you intend to make? What will you want to remember to do or avoid doing?

Supervisor's Evaluation of Seminarian – Exceptional Summer Ministry

Supervisor: \_\_\_\_\_ Seminarian: \_\_\_\_\_

**Supervisor:** please rate the following capacities or skills of the seminarian by circling the number that corresponds to the following scale:

	<b>4 Excellent</b>	<b>3 Very Good</b>	<b>2 Good</b>	<b>1 Poor</b>
1. Desire for spiritual growth and habits of self-	4	3	2	1
2. Ability to model conviction for his vocation and faith	4	3	2	1
3. Capacity to be proactive and show leadership	4	3	2	1
4. Ability to learn and take advice	4	3	2	1
5. Ability to communicate the Faith in a correct and clear way so that the people	4	3	2	1
6. Loyalty to church teaching	4	3	2	1
7. Pastoral sense, compassion and willingness to serve	4	3	2	1
8. Ability to perceive and appreciate cultural differences	4	3	2	1
9. Integration of theological knowledge and pastoral	4	3	2	1
10. Ability of the seminarian to inspire the laity to carry on the work of evangelization	4	3	2	1
11. Ability to be flexible	4	3	2	1
12. Liturgical and homiletic skills	4	3	2	1
13. Ability to organize his responsibilities and time	4	3	2	1
14. Ability to maintain ministerial boundaries	4	3	2	1
15. Ability to establish and maintain mature relationships	4	3	2	1
16. Sense of responsibility and communion with the presbyterate	4	3	2	1
17. Theological preparation in general	4	3	2	1
18. Spirit of collaboration	4	3	2	1





Teaching Event of Seminarian - Exceptional Summer Ministry

(Should the seminarian have an opportunity to teach, please use the following evaluation form.)

Supervisor: \_\_\_\_\_ Seminarian: \_\_\_\_\_

**Supervisor:** Please rate the following capacities or skills of the seminarian by circling the number that corresponds to the following scale:

**4 Excellent    3 Very Good    2 Good    1 Poor**

- |  |   |   |   |   |
|--|---|---|---|---|
| 1. Did the teaching event encourage participation in the sacraments and prayer?                                    | 4 | 3 | 2 | 1 |
| 2. Did the teaching event exude a prayerful reflection on scriptures?  | 4 | 3 | 2 | 1 |
| 3. Evaluate the seminarian's ability to be clear and concise.  | 4 | 3 | 2 | 1 |
| 4. Evaluate the seminarian's ability to be confident.  | 4 | 3 | 2 | 1 |
| 5. Did the teaching event manifest relevant research?  | 4 | 3 | 2 | 1 |
| 6. Evaluate the overall homiletic abilities of the Intern.   | 4 | 3 | 2 | 1 |
| 7. Evaluate the seminarian's ability to deliver a message that is challenging and compassionate.                   | 4 | 3 | 2 | 1 |
| 8. Evaluate the seminarians ability to be aware of the needs of the listeners.                                     | 4 | 3 | 2 | 1 |
| 9. Evaluate the seminarian's ability to deliver a homily with good content that is relevant to the readings.       | 4 | 3 | 2 | 1 |
| 10. Ability of a teaching event to inspire the lay faithful to carry on the work of evangelization in their lives. | 4 | 3 | 2 | 1 |

Seminarian's Self-Evaluation - Exceptional Summer Ministry

Supervisor: \_\_\_\_\_ Seminarian: \_\_\_\_\_

**Seminarian:** please rate the following capacities or skills by circling the number that corresponds to the following scale:

**4 Excellent    3 Very Good    2 Good        1 Poor**

1. Exhibits fidelity to prayer and spiritual practices	4	3	2	1
2. Evidences enthusiasm for faith and vocation	4	3	2	1
3. Shows capacity to be proactive and show leadership	4	3	2	1
4. Ability to learn and take advice	4	3	2	1
5. Ability to communicate the Faith in a correct and clear way	4	3	2	1
6. Loyalty to church teaching	4	3	2	1
7. Pastoral sense, compassion and willingness to serve	4	3	2	1
8. Ability to perceive and appreciate cultural differences	4	3	2	1
9. Integration of theological knowledge and pastoral	4	3	2	1
10. Ability of the seminarian to inspire the laity to carry on the work of evangelization	4	3	2	1
11. Ability to be flexible	4	3	2	1
12. Liturgical and homiletic skills	4	3	2	1
13. Ability to organize his responsibilities and time	4	3	2	1
14. Ability to maintain ministerial boundaries	4	3	2	1
15. Ability to establish and maintain mature relationships	4	3	2	1
16. Sense of responsibility and communion with the presbyterate	4	3	2	1
17. Theological preparation in general	4	3	2	1
18. Spirit of collaboration	4	3	2	1

19. To what extent have I achieved my goals?
20. How could you be a better teacher and formator of the faith to the laity?
21. What went well? What was difficult or problematic for you?
22. How have you grown in knowledge of yourself as a pastoral minister?

## Final Class at Notre Dame Seminary

- A. Prayer and Reflection on Ministry
  - a. Goals
  - b. Bring theological reflection
  - c. Evaluations
  
- B. Theological Reflection
  - a. Groups of 3 – time to review and reflect
  - b. Peer Review
  
- C. Class discussion – what is evangelization
  - a. How did you do evangelization during the summer?
    - i. How is content important for evangelization?
    - ii. How is pedagogy important for evangelization?
    - iii. How have you grown in communicating the faith this year?

(Revised 4/22/14)





3. Where were you invited and/or challenged to grow in Christ in understanding the particular identity and charism of diocesan priesthood?

4. Where were you invited and/or challenged to grow in Christ in experiencing the relationship between personal and liturgical prayer?

5. What has God revealed to you about Christ's love, active in your life?





## St. John's Seminary – Camarillo, California

The primary mission<sup>10</sup> of St. John's Seminary is to prepare candidates for service as Roman Catholic priests by assisting them to:

- grow as disciples of Jesus Christ,
- discern the vocation to which God calls them,
- root themselves in Word and Sacrament and the Church's theological tradition,
- integrate the spiritual, human, intellectual and pastoral dimensions of their lives, and
- develop skills for ministry, leadership and evangelization in a culturally diverse Church.

Owned and administered by the Archdiocese of Los Angeles, St. John's Seminary has also served the suffragan dioceses of the Los Angeles Metropolitan over its 75-year history, along with other dioceses and religious communities in the southwestern United States and in Africa and the Philippines. St. John's currently has 93 seminarians from 9 dioceses and 3 religious orders served by a full-time faculty of 24 assisted by 13 adjuncts. The ethnic makeup of the seminarians is as follows:

29	Hispanic/Latino	31%
27	Asian	29%
27	White	29%
5	Black or African American	6%
3	Native Hawaiian or Other Pacific Islander	3%
1	Two or more races	1%
1	Race and ethnicity unknown	1%
93	<b>Total</b>	100%

Pastoral Formation at St. John's Seminary<sup>11</sup> encourages students to take personal responsibility in praxis according to the person of Jesus Christ, through conscientious study, supervised ministry practice and prayerful theological reflection. An attitude of pastoral zeal, compassion, collaboration, generous service, and openness to receive feedback and learn from experiences, should distinguish each student's approach to Pastoral Formation.

The outcomes of the Pastoral Formation program include:

1. The student shares, teaches and preaches the faith and the Word effectively
2. The student manifests a liturgical and sacramental sense and leadership
3. The student provides pastoral care and spiritual guidance
4. The student develops, exercises, and models consultative and collaborative leadership in service of the parish and diocesan community
5. The student reflects deeply and theologically: evidences prayerful preparation for ministry (integrates theory/study and practice)
6. The student negotiates effectively within cultures and populations different than his/her

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<sup>10</sup> SJS Catalog, p. 5.

<sup>11</sup> SJS Catalog, p. 31.

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7. The student manifests a sense of community, common good and ecclesial participation.

The Master of Divinity<sup>12</sup> is a first professional degree. The program has for its purpose the preparation of students for an effective ministry in the Church. The program normally requires a minimum of four academic years (eight semesters) of full-time work or the equivalent.

### **Objectives of the Program**

1. The student will acquire a sound graduate level theological foundation in the Roman Catholic tradition essential for developing authentic pastoral skills.
  - The student will be able to read Scripture exegetically and apply it in a contemporary pastoral context.
  - The student will possess a sound knowledge of the doctrinal, moral and liturgical tradition of the Roman Catholic Church.
2. The student will acquire the pastoral skills essential for effective, competent and professional ministry as a Catholic priest, including those elements essential for community leadership and parochial life in a multiethnic and multicultural context.
  - The student will acquire the habit of study, theological reflection and application in new skills for ministry.
  - The student will be able to provide competent spiritual and pastoral guidance.
  - The student will have the ability to exercise and model consultative and collaborative leadership in service of the parish and diocesan community.
  - The student will have an appreciation of and the ability to negotiate effectively among cultures and populations different from their own.
3. The student will develop the habits essential to becoming a man of prayer, willing, able and competent to lead others in prayer and worship, through effective liturgical presiding.
  - The student will be able to plan and lead communal prayers and devotions.
  - The student will have a lived experience in the practice and integration of a diocesan spirituality in his own life.
  - The student will have an appreciation of the importance of having a spiritual director to assist in a confidential way in his spiritual growth.
4. The student will acquire the skills essential to be an effective communicator and homilist of the Word of God in today's world.
  - The student will be able to preach succinct and concrete homilies which are drawn from scriptural and liturgical sources, and which take into account the mystery which is being celebrated and the needs which are proper to the listeners.
  - The student will be able to preach catechetical and topical sermons.

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<sup>12</sup> SJS Catalog, p. 35.

## Linkages

### **Mission**

- To prepare candidates for service as Roman Catholic priests by assisting them to:
- grow as disciples of Jesus Christ,
- discern the vocation to which God calls them,
- root themselves in Word and Sacrament and the Church's theological tradition,
- integrate the spiritual, human, intellectual and pastoral dimensions of their lives, and
- develop skills for ministry, leadership and evangelization in a culturally diverse Church.

### **Pastoral Formation**

#### Outcomes:

1. The student shares, teaches and preaches the faith and the Word effectively
2. The student manifests a liturgical and sacramental sense and leadership
3. The student provides pastoral care and spiritual guidance
4. The student develops, exercises, and models consultative and collaborative leadership in service of the parish and diocesan community
5. The student reflects deeply and theologically: evidences prayerful preparation for ministry (integrates theory/study and practice)
6. The student negotiates effectively within cultures and populations different than his/her own
7. The student manifests a sense of community, common good and ecclesial participation

## **Master of Divinity**

### **Outcomes:**

**[#1]** The student will acquire a sound graduate level theological foundation in the Roman Catholic tradition essential for developing authentic pastoral skills.

- The student will be able to read Scripture exegetically and apply it in a contemporary pastoral context.
- The student will possess a sound knowledge of the doctrinal, moral and liturgical tradition of the Roman Catholic Church.

**[#2]** The student will acquire the pastoral skills essential for effective, competent and professional ministry as a Catholic priest, including those elements essential for community leadership and parochial life in a multiethnic and multicultural context.

- The student will acquire the habit of study, theological reflection and application in new skills for ministry.
- The student will be able to provide competent spiritual and pastoral guidance.
- The student will have the ability to exercise and model consultative and collaborative leadership in service of the parish and diocesan community.
- The student will have an appreciation of and the ability to negotiate effectively among cultures and populations different from their own.

**[#3]** The student will develop the habits essential to becoming a man of prayer, willing, able and competent to lead others in prayer and worship, through effective liturgical presiding.

- The student will be able to plan and lead communal prayers and devotions.
- The student will have a lived experience in the practice and integration of a diocesan spirituality in his own life.
- The student will have an appreciation of the importance of having a spiritual director to assist in a confidential way in his spiritual growth.

**[#4]** The student will acquire the skills essential to be an effective communicator and homilist of the Word of God in today's world.

- The student will be able to preach succinct and concrete homilies which are drawn from scriptural and liturgical sources, and which take into account the mystery which is being celebrated and the needs which are proper to the listeners.
- The student will be able to preach catechetical and topical sermons.

## **MDiv Outcome #2**

*The student will acquire the pastoral skills essential for effective, competent and professional ministry as a Catholic priest, including those elements essential for community leadership and parochial life in a multiethnic and multicultural context.*

- *The student will acquire the habit of study, theological reflection and application in new skills for ministry.*
- *The student will be able to provide competent spiritual and pastoral guidance.*
- *The student will have the ability to exercise and model consultative and collaborative leadership in service of the parish and diocesan community.*
- *The student will have an appreciation of and the ability to negotiate effectively among cultures and populations different from their own.*

There is a comprehensive Field Education program with a scope and sequence of learning outcomes over five years. Students have a variety of supervised field assignments from Theology I through internship and hospital ministry in the third year. The student and supervisors work together on the Learning Agreement and the Final Evaluation. There is also corresponding weekly coursework that includes reading, discussion and personal and group theological reflection.

The supervisory evaluations are less helpful than the conversations with the supervisors, particularly the internship pastors and Intern Advisory Boards (a small group made up of parish leaders who are charged with mentoring the intern during his time at the parish), in gauging a student's progress. The Field Education Office visits each field site at least once each semester that the student is present. For the ten-month parish internship, this means two visits. The parish visit entails a meeting with the pastor, a meeting with the student (including a review and discussion of student internship portfolio) and a meeting with the Intern Advisory Board. This on-site conversation gives context to any written documentation, and is conveyed to the larger faculty in the consultations. The most powerful gauge of student success is the question, "Would you want this seminarian as your associate pastor?" This information is not usually written in any document.

Evidence of growth in the first two points of Outcome #2 manifests in growing depth in self-understanding and self-disclosure; the ability to make theological connections, particularly in Scripture; and in spiritual and pastoral guidance of others as the student relates incidents and encounters in the many theological reflections written over a five-year period. This growth is further reflected in the supervisory evaluations and visits with Field Education personnel. Another artifact that strongly suggests growth in these areas is the Annual Review student self-evaluation.

Other than anecdotal conversations with supervisors, and few questions regarding leadership on the supervisory evaluations, there is little measurement in Field Education regarding leadership and collaboration. This only surfaces if there is a noticeable lack of initiative on the part of the student. Most leadership evaluation occurs within the context of the St. John's community, and this is reviewed most often within the context of the Annual Review. This is also true of the cultural competency components. The diverse on-campus community at St. John's is the most formative experience in these two areas, and it is most effectively and consistently monitored

through fraternal encouragement and correction, formation advising and the Annual Review program.

#### **MDiv Outcome #4**

*The student will acquire the skills essential to be an effective communicator and homilist of the Word of God in today's world.*

- *The student will be able to preach succinct and concrete homilies which are drawn from scriptural and liturgical sources, and which take into account the mystery which is being celebrated and the needs which are proper to the listeners.*
- *The student will be able to preach catechetical and topical sermons.*

This outcome is reflected in the (Pastoral) department goal as indicated in the above linkages. It is measured in the seminary's Homiletics program of studies. The current preaching program requires eight units. These units are broken over six of the eight semesters that a seminarian attends St. John's. Each preaching class builds upon the previous one taken. What follows are the six classes in the order that each seminarian takes the classes.

1. Homiletic Foundations is a one unit course taken in the theologians first year, fall semester. The purpose of this course is to aid the student in his techniques of delivery while beginning an oral interpretation of scripture.
2. Homiletic Construction is a one unit course taken in the theologians first year, spring semester. The goal of this course is to help the theologian begin making homilies. This is a "nuts and bolts" class.
3. Contemporary Preaching is a one unit course taken in the theologians second year, fall semester. This course builds upon the previous years' work. The purpose of this course is to help the seminarians become aware of the many contemporary issues they will face as priests and preachers, and where to find the Church's position on these issues. After comfortably learning the positions, each student is expected to preach homilies that deal with "modern problems, ecumenical situations, and issues of peace and justice."
4. Sermon Procedures is a two unit course taken in the theologians second year, spring semester. By the end of this semester each seminarian is expected to effectively preach a Catholic homily without the use of notes or script of any kind.

For most of our students a yearlong internship takes place after their second year at St. John's Seminary. This is a chance for the men to preach for people in a "real" parish setting. When done right the internship allows our students to practice what they have learned, and to realize what more they might need to know when they return to complete their theological training.

5. Liturgical Preaching is a two unit course taken in the theologians third year, fall semester. For most of our students this course is taken upon their return from internship. They draw upon their experiences of preaching during that time. The goal of this class is to prepare the men to preach effectively at funerals, weddings, Sundays, baptisms and weekdays where a saint is celebrated.
6. Parish Preaching is the final preaching class required at St. John's Seminary. It (normally) takes place in the theologians fourth year, spring semester which coincides with their ordination to the diaconate. Each student is required to videotape three Sunday homilies in an actual parish and have them evaluated by the professor of homiletics. They also receive feedback from presiders and parishioners at the parish where they did the preaching.

Preaching exercises in these courses are recorded on video. These preaching videos serve as artifacts that measure the progress of a cohort of students as they move through the series of courses. The assessment of cohort videos indicates how successfully the outcomes are being met.

# St. Peter's Seminary

## INTRODUCTION

*Mission Statement: Inspired by the love of God, St. Peter's Seminary serves the Church in Canada and beyond as the Roman Catholic Seminary of the Diocese of London, providing an integrated program of spiritual, human, intellectual and pastoral formation and discernment for those preparing for priestly ministry according to the heart of Christ. The Seminary also provides an integrated program for those preparing for the permanent diaconate and lay ministry, and for those seeking to enrich their faith education.*

St. Peter's Seminary is located in London, in the Southwest part of Ontario. It was founded by the Right Reverend Michael F. Fallon, OMI, Fifth Bishop of the Diocese of London (1909-1931), and opened on the 14th, September 1912. It is affiliated with Western University, a large, public university, through King's University College, a Catholic, liberal arts affiliate of Western. Currently 35 seminarians are enrolled representing ten dioceses from across Canada, with the Southern Ontario dioceses of London and Hamilton being the largest sponsors. St. Peter's also offers a BA in philosophy through King's University College and a pre-theology program. Six current seminarians are international, all sponsored by Canadian dioceses. There are six lay students in the MDiv program. There are twelve full-time faculty in teaching and formative roles, and twelve adjunct faculty, predominantly in teaching roles, but also some who are engaged in formation.

## (1) ASSESSING PASTORAL FORMATION - FOUNDATIONS

The program of pastoral formation is part of a strongly integrated formative approach along with the other pillars of spiritual, human, and intellectual formation. The faculty formulated goals or outcomes for each of the four pillars of formation. These are expressed as a single goal for each pillar, but each contains multiple dimensions that can be measured and assessed. The goal or outcome of pastoral formation is:

*Students demonstrate the ability to integrate theological knowledge and practical skills for pastoral, collaborative leadership and service for Christ's mission in the world.*

Progress toward this outcome can be measured according to four criteria developed by the faculty that make up the rubric for this area:

1. Students demonstrate skills of collaborative leadership and community building, and commitment to service;
2. Students demonstrate the ability to relate effectively to figures of authority and to diverse people;
3. Students demonstrate the ability to communicate effectively in preaching, teaching, and ministry;



4. Students demonstrate the ability to reflect theologically on pastoral experiences in an effective way.

These criteria can be assessed through field education courses, through the pastoral year placement in a parish (including a CPE experience), through participation in community living, and through a variety of academic course offerings in which they are asked to reflect on pastoral situations and realities. Thus a single rubric can be used at different points in the program to ascertain pastoral growth. Secondary rubrics can be developed from this central rubric in order to evaluate particular artifacts of student performance. The results of these can be analysed under the headings of the central rubric and expressed in a summative statement that assesses strengths and areas for improvement in pastoral formation.

So, for example, a student's ability to relate theological knowledge to pastoral settings is reflected in one of the course goals of Theological Anthropology: "To learn to communicate theological themes effectively in pastoral contexts, especially those such as sin and our destiny after death that relate most closely to the concerns and issues of those to whom the students will minister or teach." Examination questions, assignments, and class discussions can be considered in assessing whether students are acquiring the skills to translate their theological knowledge into pastorally accessible terms.

## **(2) INTEGRATING THE PASTORAL DIMENSION WITH THE OTHER PILLARS**

St. Peter's has traditionally placed a particular emphasis on the integration of the four pillars of formation. As reflected in the mission statement and the goal or outcome of pastoral formation that flows from it, an integrated formation reflects a vision of the diocesan priest as a person of maturity, grounded in the love of Christ, knowledgeable about the faith, and dedicated to service for the kingdom.

Each of the four criteria used to measure a student's growth toward this pastoral outcome reflects an inherent openness to the other pillars, so that the pastoral is not an isolated goal but part of a catholic, inclusive development of the person.

1. Students demonstrate skills of collaborative leadership and community building, and commitment to service.

Meeting this criterion requires human skills of relating to others, seeing one's own strengths and weaknesses, as well as those of co-workers and parishioners. Collaboration requires the development of the spiritual virtue of humility, with the appropriate dimensions of assertive leadership and deference to the experience and abilities of others. Field education placements, the Pastoral Year, and CPE will all provide settings (as well as reports) that will indicate the degree to which these dimensions are manifest in the pastoral practice of students in our program.

2. Students demonstrate the ability to relate effectively to figures of authority and to diverse people.

Meeting this criterion requires many of the human skills mentioned above. It highlights the opportunity for assessing the ability to relate in quite different circumstances: relating to authority figures and relating to different groups to whom one is ministering (by age, by gender, by

circumstance) requires a certain refinement of human skills. Here the spiritual virtue of humility is refined as well into the virtue of active obedience and openness to the perspectives of the other. This would also include the intellectual aptitudes of openness to teaching and the ability to stand one's own ground in discussion. Field education placements, the Pastoral Year, and CPE (and the related reports) will again provide opportunities for assessing all of these dimensions. Observations of students in classes, as reflected in the annual evaluation of students, would be valuable in assessing how this pastoral skill is manifested in the intellectual dimension.

3. Students demonstrate the ability to communicate effectively in preaching, teaching, and ministry.

Meeting this criterion of communication in multiple contexts requires demonstrating human and intellectual abilities. Communication with parishioners and with co-workers reflects both organizational skills and the ability to recognize and navigate the human and emotional situations involved. Communication in preaching and teaching reflects intellectual skills of acquiring knowledge and translating and expressing it in differing contexts. Field Education placements, the Pastoral Year, CPE, and courses such as Proclamation, Catechetics, and Theological Integration provide opportunities for assessing these skills.

4. Students demonstrate the ability to reflect theologically on pastoral experiences in an effective way.

Meeting this criterion requires manifesting both intellectual and spiritual dimensions within pastoral formation. The ability to connect scripture and tradition with experience and with an awareness of one's cultural setting is essential to integrating the intellectual with the pastoral. A prayerful discernment of where and how God is present within pastoral experiences will reflect the student's level of spiritual development. Theological reflection papers and classes such as Catechetics and Theological Integration provide opportunities (and the related artifacts) to assess how well the program is providing students appropriately constructed opportunities to strengthen these skills.

While dividing assessment into the four pillars is both formatively useful and practically necessary, it is crucial that attention be paid to the necessity of an integrated outcome in our students. While the faculty have devised distinct outcomes and criteria for each pillar, the pastoral dimension illustrates the fundamental interdependence that is part of the assessment process.

## **THE ASSESSMENT PROCESS FOR PASTORAL FORMATION: PAST EXPERIENCES AND DEVELOPMENTS**

### **(1) CHALLENGES AND SUCCESSES IN ASSESSMENT OF THIS AREA**

Field education courses represent one of the most fertile resources for assessing whether students are developing the appropriate pastoral skills and attitudes, but they also bring with them certain challenges. The findings here can be very dependent upon context. Placements are in different settings with different supervisors. Are students given sufficient opportunity to demonstrate pastoral initiative and commitment to service? If problems arise in the realm of collaboration, is this reflective of improvements needed in the program to enhance these abilities or is it reflective

of the supervisor's abilities or personal tensions between the student and the supervisor?

Clearly, effective coordination and communication by the Director of Field Education is critical here. From the perspective of assessment, it will also be important to draw data over a sufficiently lengthy period to filter out the statistical "noise" of particular situations and small samples.

St. Peter's has developed an effective protocol for formation and evaluation of students in their pastoral year placements. This in turn can be used to glean data and insights into the effectiveness of the pastoral formation program. The Director of the Pastoral Year Formation visits each student in his placement, interviewing the student, pastor/supervisor, parish staff and parishioners.

In addition to this, each placement requires a Seminarian Formation Committee of eight to ten lay people who journey with the student through his parish year, observing his growth and giving him feedback through the year on his pastoral performance. This has proved very beneficial to the students' process of discernment and formation, but also yields a wealth of good information for assessment of both the student and the seminary's program. The required diversity of members of the committee highlights the ability of the student to relate to a variety of people – pastor and associate pastor, co-workers, volunteers, and parishioners (both men and women). Members observe the student in a variety of roles – in preaching, in his presence to others, in meetings – that can indicate the level of ability to translate intellectual, human, and spiritual qualities into pastoral skills effective in concrete situations. Pastoral Year reports can be examined through the lens of the criteria specified above to ascertain how well our students demonstrate the necessary skills aimed at in our pastoral formation. Since successful transition to a parish setting is the ultimate goal for all formation, this can be a particularly rich resource for assessing whether our students are being effectively prepared for future ministry. This will help us shape both how the program prepares them prior to the pastoral year and what areas may need reinforcement and strengthening in the years of formation between the parish placement and ordination.

## **(2) DEVELOPMENTS THROUGH ASSESSMENT OF PASTORAL FORMATION**

The Field Education program at St. Peter's has undergone a series of developments in the last ten years to make it a more integral and well-rounded process of formation. In each year of formation a different focus is offered:

Pre-Theology: Ministry of Presence (e.g. in nursing homes or soup kitchens) First Theology: School Ministry  
Second Theology: Parish Ministry (RCIA or sacramental preparation)  
Third Theology: Pastoral Year Placement (including CPE)  
Fourth Theology: Ministry of Outreach (e.g. to the sick or marginalized Catholics) Fifth Theology: Preaching in Parishes (with structured feedback)

Seminarians are required to do a program in Clinical Pastoral Education (CPE) at the beginning of their Pastoral Year.

The goal of this Field Education structure is to give students a thorough and diverse experience of ministry through the experience of different settings and different groups of people.

Seminarians at St. Peter's are each members of a specific formation group. Each group is partnered

with a local parish so that students will see their field education as ordered to parish ministry and will develop a relationship with a particular community. Each of these ministries is thus attached to a parish and its territory.

Assessment of the program of pastoral formation has occurred through an annual review by the faculty that takes place during planning meetings in the spring. These reviews take into account course evaluations of Field Education courses, exit interviews with the Dean of Studies, and feedback from students and supervisors to the Director of Field Education. This led to the shaping of this program as outlined above and to more recent adjustments to improve upon it. One such adjustment was to change Field Education courses from graded courses to a pass/fail form of evaluation. This is more in keeping with the pastoral character of the courses. Students receive written feedback on the theological reflections papers required in each of the courses, which is more appropriate to the task and more directly formative than academic grading.

Further adjustments are also in process. Again through the exit interview and student meetings with the Field Education Director, some students have noted a disconnection between their course in school ministry and their future pastoral situations. While Ontario has a system of publically funded Catholic schools, other Canadian provinces do not. Thus students have raised a question of the relevance of ministry in this setting to the concrete shape of their future ministry.

In response, the faculty discussed these concerns and will shift the focus of the course to ministry to children and youth. The focus will be developing skills of relating to and communicating with children and young people - skills that translate to various pastoral settings. Practically speaking, many of the placements will continue to be done through Catholic schools, since many seminarians will ultimately minister in Ontario and these schools are for all students a valuable resource, with principals and teachers who can give direction and feedback that will enhance the development of pastoral skills with children and youth.

A parallel shift is occurring in regard to the ministry in parishes in the second year of theology. This has usually involved students participating in parish RCIA programs, accompanying catechumens, sharing faith, and sometimes presenting the faith in catechetical sessions. This course will shift to a more inclusive focus on sacramental ministry. This might be done in a school setting, such as preparation for first communion, first reconciliation, or confirmation. Again, while programs and settings may vary from diocese to diocese and parish to parish, the focus is being placed more explicitly on learning skills of catechesis and sacramental preparation, learning to collaborate with lay people who often coordinate and contribute to such programs, and developing the ability to be present to and relate to different age groups and people with different sacramental needs.

An adjustment to the fourth year course of ministry of outreach is also underway. Feedback from students to the Director of Field Education indicated that some found this ministry repetitive and unchallenging, based on pastoral tasks and experiences they had undertaken in their recently completed pastoral year. The Director of Field Education will now consult with each student completing the pastoral year and try to identify areas and skills of ministry in which the student needs further experience, development, or reinforcement. While keeping the focus on outreach to those who are marginalized in some sense, this will allow the Director to work more proactively with supervisors in the parishes in which these students will be placed to give the students richer

and more deeply formative pastoral experiences in this area.

The Dean of Studies and the Director of Field Education have brought proposals for these adjustments to the faculty for their input and approval. Beyond making minor programmatic adjustments to these particular Field Education courses, the faculty have assessed that this points to a need for a deeper programmatic shift. There is a need to articulate better in orientation sessions, Field Education course syllabi, and more broadly throughout the formation program, that pastoral formation is more about acquiring skills that can be transferred and developed rather than trying to replicate future pastoral situations in the seminary program. The Director of Field Education will have the primary responsibility, with the assistance and participation of other faculty, for developing means of communication that will help students understand that acquiring skills rather than training in a particular setting is the key to effective pastoral formation.

### **(3) ASSESSING THE CPE COMPONENT OF PASTORAL FORMATION**

In the past, St. Peter's students were sometimes encouraged or required to take part in a CPE program as part of their formational experience. This often emerged from the deliberations of the Discernment and Evaluation Committee that annually reviews the formational progress of each seminarian each year. These referrals were part of an ad hoc process responding to the formational needs of particular students. The faculty had noted the significant benefits that had been gained by many of the students who undertook a CPE program. Additionally, a Field Education course in a hospital setting that St. Peter's had previously offered had become more and more difficult to mount (for a variety of practical reasons) and so was eliminated. Thus CPE would fill a gap in terms of developing skills for ministering to the sick and dying. As a result of these developments, and after consultation with sponsoring bishops, St. Peter's four years ago instituted a requirement for all seminarians to do a CPE program, ordinarily at the outset of their pastoral year in third theology.

CPEs are challenging programs, by design, which is part of the reason they can often promote significant human, spiritual, and pastoral growth. Beyond occasional, individual resistance to such challenges, students more uniformly began to voice concerns, especially in regard to the local, London CPE program, as to whether its approach was consistent with a Catholic vision of formation and pastoral outreach. When serious student/supervisor conflicts emerged, it was necessary for the seminary faculty to assess CPE and its place within the formation program.

To assess the situation meetings were held with the students so that their concerns could be voiced. Separate meetings were held between the senior leadership of the seminary and CPE supervisors, which was followed up by a meeting between the faculty as a whole and the CPE supervisors. A large part of this process was one of education of the faculty about the nature and methodology of CPE programs. Of particular assistance was a meeting between the Dean of Studies and an adjunct professor with extensive experience as a CPE supervisor. She provided an objective, third party perspective on the conflicts experienced in the local program (of which she is not a part). Additionally, she provided a scholarly text she had written that outlined the different schools or methodological approaches that exist within the broader scope of CPE. This was shared with the faculty and provided rich insight into the diversity within CPE programs and indicated that not all approaches might be equally fruitful for Catholic seminarians.

The faculty also took advantage of the annual visits from bishops and vocation directors to discuss

their candidates as an opportunity to re-establish the level of their support for CPE as a means of human and pastoral formation. Support by the bishops varied to some degree, but the vast majority were supportive and several spoke strongly in favour of retaining it as a formational requirement.

The result of all this consultation was a decision by the faculty to keep CPE as a formational requirement. Adjustments are being made. The seminary is providing greater flexibility to students in their choice of CPE programs and providing more background information. The faculty also assessed that improved orientation is needed so that students have a clear understanding and expectations when entering the programs. Better preparation has been enhanced by adapting the Pastoral Counselling course taken immediately before entrance into the CPE. A section on pastoral care, oriented toward CPE and the kind of ministry it entails, has been built into that course.

CPE supervisor reports will be another source of data that can be assessed according to the four criteria of the central rubric. They will be a fertile resource for assessing students' abilities in collaboration, communication with both patients and supervisors, and relating to a variety of people of different religious, ethnic, and socio-economic backgrounds. This will help the faculty to assess the value of CPE in an ongoing way, as well as how its formation fits into the broader pattern of seminary pastoral formation so that future programmatic adjustments can be made.

## **THE ASSESSMENT PROCESS FOR PASTORAL FORMATION: CURRENT INITIATIVES**

### **(1) DEVELOPMENT OF ONGOING, DATA-BASED ASSESSMENT**

St. Peter's has been much stronger in the older, "traditional" modes of program assessment – a more ad hoc system of assessment based on student feedback, faculty observations of successes and challenges, and annual reviews of each of the four areas of formation. Sources such as exit interviews in the areas of intellectual and spiritual formation, course evaluations, and evaluations of seminarians have produced insights into areas of formation that can be revised or strengthened. As the seminary begins to do more intentional, student-centred, structured assessment based on systematically collected data, it would be erroneous to see this as a replacement for the kinds of assessment that have been going forward already. The faculty have been open to revising the program to make improvements and some of the shifts noted above (reshaping the Field Education program as a whole and to CPE) already reflect a movement toward adapting formative elements to focus more explicitly on acquiring the skills needed to minister in the church. This should dovetail effectively with more recent efforts to ground assessment in the concrete data of performance based outcomes.

Those efforts in regard to pastoral formation involve the use of both indirect and direct evidence that will emerge from throughout a student's time at the seminary. Some evidence is gathered on an annual basis, reflecting a student's growth and progress at different levels. The annual student evaluations by the Discernment and Evaluation committee provide faculty observations on the four dimensions of formation. Here some care will have to be taken not to replicate data, since some of the other evidence cited here can be referred to in these deliberations. However these deliberations give indirect evidence from multiple perspectives not covered by observations from Field Education or CPE supervisors. Classroom performance and community life can be helpful indicators of student aptitudes and attitudes relevant to pastoral performance.

Field Education supervisor reports provide close observations of student performance in placements. The year-end Field Education Director's reports provide supporting evidence and also report on student performance on theological reflection assignments. Samples of those assignments can also be used as artifacts providing direct evidence of certain pastoral aptitudes.

The CPE supervisor reports, the pastoral year supervisor reports, and the reports by the members of the seminarian's parish formation committee all are submitted within the third year of the student's program. This provides a mid-program "snapshot" of the student's progress in acquiring pastoral abilities. Cumulatively, these snapshots will yield vital indications of programmatic strengths and areas that need improvement.

The Proclamation course in the fourth year provides direct evidence of students' pastoral aptitude for communicating the gospel. In the past, multiple faculty members evaluated preaching assignments. This practice will be restored as a way of providing a juried assessment of how well students are prepared for the crucial pastoral activity of preaching.

Juried evaluation of presentations made in the capstone Theological Integration course and the Catechetics course, both in the fifth year, will be introduced. This will provide direct evidence, as students complete the program, of their ability to translate and integrate the knowledge gained throughout their studies into theological reflection and teaching. The evaluation instruments used in these courses are already in place for gathering this evidence and functioning as secondary rubrics.

Exit interviews are a survey instrument in which students can share what has been helpful in their pastoral formation and what could be improved. While not directly reflecting student performance and outcomes, it can be valuable information for the faculty to identify possible areas of concern in collecting and analysing assessment data.

An assessment committee has been formed consisting of the Dean of Studies (as coordinator) and the directors of the human, pastoral, and spiritual areas of formation. Each will be responsible for working with other faculty to collect the relevant reports and artifacts and analyse them according to the central rubric. Each is responsible for reporting on their area of formation at the annual faculty planning meetings in the spring. A summative statement analysing the assessment data in their area and proposing actions or revisions to formation activities and processes can be included in each report for input, discussion, and deliberation by the faculty as a whole. It may require several years of data to provide sufficient evidence to dictate programmatic changes. One strategy to be considered is to undertake a pastoral and intellectual assessment analysis and a human and spiritual assessment analysis in alternating years. The process of outcome-based assessment, informed by data gathered and analysed in this way, will enhance this already existing process of review and reflection.

## **(2) PRELIMINARY FINDINGS IN PASTORAL FORMATION**

St. Peter's Seminary is just beginning to assess its program of formation in the structured, ongoing way outlined here. Thus, in combination with our small size, large amounts of data are not yet available. Small sample sizes must be considered in context since a few individual situations can have disproportionate effects on any conclusions drawn. Nonetheless, analysis of reports from field education supervisors, the director of field education, and pastoral year supervisors' reports

according to the four criteria of the central pastoral formation rubric is already yielding interesting findings.

Again, the four criteria used for identifying growth toward pastoral effectiveness are:

1. Students demonstrate skills of collaborative leadership and community building, and commitment to service;
2. Students demonstrate the ability to relate effectively to figures of authority and to diverse people;
3. Students demonstrate the ability to communicate effectively in preaching, teaching, and ministry;
4. Students demonstrate the ability to reflect theologically on pastoral experiences in an effective way.

For the first two criteria, a very strong majority of 85% or more are meeting or exceeding expectations, indicating that our students have generally well developed “people skills” in the pastoral realm. That majority is quite evenly split between those “meeting” and those “exceeding” performance expectations. Findings are similar for the third criteria of communicating effectively in ministerial activities; here slightly more than 80% meet or exceed expectations, with slightly more preponderance of those merely “meeting” expectations. Students are noted for having strong content in pastoral presentations and preaching, while many are growing in their comfort level and poise in presenting. The fourth criterion is less well served by these particular sources of evidence, in that there are more “not applicable” findings. Further means of assessing according to this criterion will need to be identified. Where evidence is available (such as brief comments in the director of field education reports) the overall performance is very strong.

These early findings suggest some ways in which the pastoral formation program is helping students to develop pastoral skills effectively. Yet some tentative indications point in preliminary ways to possible areas for programmatic improvement. Here the comments section within the rubric is important for identifying any trends within areas where performance falls short of expectations. Some students did not meet criteria for collaboration in ministry in their field education placements. Moreover, this seemed to occur primarily with lay pastoral workers, not with pastors. Again, while the samples are small thus far, this is an area that bears watching. Are seminarians reluctant to collaborate with lay persons in active, professional roles in ministry? Interestingly, this was not an issue in the small number of pastoral year placements, where ministerial activity (and one presumes interaction with lay pastoral workers) is more regular and intense. It suggests possible responses in areas of teaching and formation where the value and necessity of collaborative ministry as a reality of today’s church can perhaps be reinforced (such as courses in Ecclesiology and Order and Ministry).

Another area to monitor is that of professional communication. Where opportunities arise, students generally communicate well (for their level of experience) in preaching or teaching presentations. Yet a few are not effective in communicating with their supervisors about changes in schedule or about clarifying expectations for their ministry. This could be related to the issue of attitudes about collaboration already noted. It could also call for improvements in the formation



program in regard to instilling values of professionalism that ought to be part of ministry. This could be emphasized further, for example, in the course on Ethical Issues in Pastoral Ministry, in Field Education orientation, and at other points within the program.

## **CONCLUSION**

The faculty of St. Peter's have done strong work in developing goals or outcomes for the four pillars of formation as well as criteria for ascertaining the skills needed for students to achieve those goals. There is thus a good foundation for ongoing assessment in place and a culture of openness to reviewing and improving the program of formation. The work of gathering data and creating the structures for analysing it and implementing improvements is in progress. In the area of pastoral formation this is already beginning to bear fruit, both in identifying skills that students are acquiring and using in pastoral situations and highlighting areas where enhanced formation can yield better outcomes for students and for those whom they will serve.

**St. Peter's Appendix A: Central Rubric for Assessing Pastoral Formation**

**Appendix 1: Central Rubric for Assessing Pastoral Formation**

Outcome: Integration of the Theological/Pastoral; Collaborative Leadership & Service	<u>Rubric</u>			
	Exceeds	Meets	Does Not Meet	Comments
<b>Criteria:</b> Exercises collaborative leadership & community building; exhibits commitment to service				
Relates to authority & to diverse people				
Communicates effectively in preaching, teaching, & ministry				
Reflects theologically on pastoral experiences in an effective way				

**St. Peter's Appendix B: Field Education Supervisor's Report**

**FIELD EDUCATION – STUDENT ASSESSMENT 2014 – 2015 ST. PETER'S SEMINARY – FIELD EDUCATION OFFICE**

**Student Assessment**

**STUDENT'S NAME:** \_\_\_\_\_

**FIELD EDUCATION PLACEMENT:** \_\_\_\_\_

**NAME OF SUPERVISOR:** \_\_\_\_\_

**1. Student's Relationship with their Supervisor:**

- a. How did the student present himself / herself for weekly ministry involvement? (i.e.: punctual, prepared, appropriate dress, interaction with others, etc.)
- b. How effective was the student in communicating with you?
- c. How willing was he / she to ask for assistance or guidance in areas of uncertainty?

**2. Relationship with other team / staff members:**

- a. Has the student been able to develop a rapport with the other team / staff members?
- b. Throughout the year, was the student able to work collaboratively, appreciating the diversity of gifts among the team members?

**3. Relationship with Clients / Parishioners?**

- a. How did the student show care and concern for those to whom he / she ministered?
- b. Was the student welcoming and accepting of all persons?
- c. In what ways did the student demonstrate initiative and leadership?
- d. Is the student able to deal constructively with conflict?
- e. What areas of development do you perceive as requiring further attention as this individual continues their ministerial formation (spiritual, human, intellect, and pastoral)? Where do you see their strengths?

**Signature of Supervisor; Date**

\_\_\_\_\_  
**Reviewed by Director of Field Education (Signature and Date)**

## **St. Peter's Appendix C: Pastoral Year Supervisor's Report**

### **THE PRIEST-SUPERVISOR'S REPORT**

*Each supervisor is asked to submit two reports to the Director of the Pastoral Year detailing, among other things the activities of the seminarian, his effectiveness in ministry, relations with others, leadership qualities, prayerfulness, and the opinions of the laity. The first report should refer to all these areas as further specified below, but in general terms. The second report should refer to all these areas with as much detail as possible. Ideally, reports will be shared with the seminarian before they are submitted to the Seminary.*

#### *A. Ministerial*

1. Describe all areas of parochial life in which the seminarian was involved.
2. In what areas was he most effective? . . . least effective?
3. How has the parish benefited from his presence?
4. How effective was he with any faith-sharing, reflections, or talks he gave in the various parochial settings? Was he able to communicate effectively? Did he relate to people and their needs? Did he show enthusiasm and passion for his subject?

#### *B. Leadership*

*For this section, supervisors are asked to refer to the "benchmarks" as found in the "Assessment of the Seminarian", pp. 34-38 below.*

1. Did the seminarian demonstrate sufficient qualities of leadership?
2. Was he able to work well with others?
3. Is he of good character?
4. Is he able to teach?
5. Is the seminarian effective as a facilitator/leader or listener during meetings?
6. Did he demonstrate an interest in the social issues of the day, applying the Church's social teachings in his work and relations with others?

#### *C. Personal Growth and Self-awareness*

1. Does the seminarian have an appropriate attitude regarding ministry in the Church? Has he grown in his awareness of the life and ministry of a priest? Is he ready for these responsibilities?
2. Is there need for changes in his attitude, behaviour or awareness?
3. Does the seminarian possess sufficient self-knowledge and maturity?
4. Does the seminarian read, reflect, and seek to grow in knowledge?

#### *D. Relationships*

1. How well did you get along with the seminarian in general, in working together, and in community life in the rectory?
2. Were you able to communicate freely, openly and regularly with him?
3. Did he seek your advice and counsel? Was he open to direction and change of focus where needed?
4. Did you find the Weekly Supervisory Sessions helpful in guiding and being a mentor for

the seminarian?

5. How well did the seminarian relate with others on the parochial team and/or staff, with other priests, other seminarians, and with the people of the parish, with women and men, adults and children?

*E. Spiritual Life*

1. Does the seminarian have a spiritual director? Does he see his spiritual director regularly?
2. Does he give signs of a being a prayerful person?
3. Does he have devotion to the Eucharist? Comment on his deportment in the liturgy and in the church building in general.
4. Does he manifest a life of celibate-chastity, insofar as you can observe, in his relations with others?

*F. General Comments*

1. What is the opinion of the laity regarding the seminarian's suitability for the priesthood?
2. Has he met his personal and professional goals for the Pastoral Year, as outlined in the Teaching- Learning Agreement?
3. Was he able to meet the Seminary's goals for the Pastoral Year?
4. Is he sensible and moderate in his use of leisure time activities, alcohol, free days and holidays?
5. Can you see the seminarian being ordained within two or three years?

*G. For the final report only:*

1. Would you welcome this man back as your associate pastor?
2. Would you be willing to supervise another seminarian in the future?

*Please date and sign your reports.*

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**St. Peter’s Appendix D: Pastoral Year – Parishioner Assessment**

*Key components of the seminarian’s experience during the Pastoral Year are his relations with and service of the laity, as a reflection of how effective he will be as a priest in the future. So critical are the laity to the whole process of learning and discernment that no evaluation of the seminarian can be complete without a thorough and thoughtful assessment by them. This report is to be prepared in advance of the visit of the Director of the Pastoral Year, and presented to him at the time of his on-site visit in the parish. It should be completed a second time in early June by the Seminarian Formation Committee under the direction of the Chairperson.*

*It is understood that no parishioner is able to observe the seminarian in all the various settings in the parish. When completing this report, please answer only the questions you feel you are able to answer comfortably. If there is a whole section, part of a section, or a single question you cannot answer, simply indicate this by writing “not applicable” or “n/a”. Where there are scales provided for answers, consider that “average” is what you would normally expect from a seminarian.*

Your Name: .....

Parish: .....

Seminarian: .....

**Are you a member of the Seminarian Formation Committee?**

**A. Ministerial**

1. In what capacity have you worked with the seminarian during his Pastoral Year?
2. List the ways the parish has benefited from his presence.
3. Think of a situation in which the seminarian may have helped you with a personal issue (e.g. death of a loved one or some crisis). Was he helpful and supportive? In what way could he have been more helpful or more supportive?
4. What kind of talks have you heard him give (e.g. faith-sharing, a reflection during a liturgy, a presentation to any group in the parish)?
5. Please rate the **preaching/reflections** and give explanations for your rating:

<b>Regarding the preaching/reflections of the seminarian . . .</b>	excel	abov	aver-	below	poor
The preaching/reflections are well prepared.	5	4	3	2	1
They connect to the readings of the day.	5	4	3	2	1
They are relevant to everyday life / my life.	5	4	3	2	1
The seminarian leaves you with something to think about.	5	4	3	2	1
He speaks with enthusiasm and conviction.	5	4	3	2	1
He holds your attention, speaking clearly and audibly.	5	4	3	2	1
The seminarian speaks without any annoying habits or manners.	5	4	3	2	1

*B. Leadership*

1. Please rate the seminarian's **ability to teach**, and give explanations for your ratings:

<b>Regarding the ability to teach . . .</b>	excel	abov	aver-	below	poor
The seminarian can clearly express his ideas.	5	4	3	2	1
He is knowledgeable about the Church's teachings.	5	4	3	2	1
He has a positive attitude toward the Church's teaching authority.	5	4	3	2	1
The seminarian knows he doesn't have "all the answers".	5	4	3	2	1
He is willing to find answers when he does not know them.	5	4	3	2	1
He is open to the opinions of others and is not threatened by them.	5	4	3	2	1

2. Please rate the seminarian's **characteristics of leadership**, and give explanations for your ratings:

<b>Regarding characteristics of leadership . . .</b>	excel	abov	aver-	below	poor
The seminarian shows a desire to serve others.	5	4	3	2	1
He is a responsible person.	5	4	3	2	1
He is able to relate to others.	5	4	3	2	1
He demonstrates appropriate empathy and compassion toward others.	5	4	3	2	1
He exercises good judgement and prudence.	5	4	3	2	1
The seminarian is dependable.	5	4	3	2	1
He is able to work under pressure.	5	4	3	2	1
He can challenge and/or confront people when appropriate.	5	4	3	2	1
He displays a "professional" manner in behaviour.	5	4	3	2	1
The seminarian dresses appropriately for various settings in the parish.	5	4	3	2	1
He shows respect for others by being punctual.	5	4	3	2	1

3. Please rate his **ability to work with others**, and give explanations for your ratings:

<b>Regarding the seminarian's ability to work with others . . .</b>	excel	abov	aver-	below	poor
The seminarian can collaborate on projects and assignments.	5	4	3	2	1
He is responsible and dependable when working with others.	5	4	3	2	1
He is willing to be flexible and to adapt when needed.	5	4	3	2	1
He is tolerant of the shortcomings of others in the working group.	5	4	3	2	1



4. Please rate the seminarian's **character**, and give explanations for your ratings:

<b>Regarding the seminarian's character . . .</b>	excel	abov	aver-	below	poor
The seminarian has an appropriate level of maturity.	5	4	3	2	1
He appears to be emotionally stable.	5	4	3	2	1
He has a good knowledge of his strengths and weaknesses.	5	4	3	2	1
He works with his strengths and weaknesses.	5	4	3	2	1
He is willing to learn and to grow.	5	4	3	2	1
The seminarian is able to accept criticism.	5	4	3	2	1
He possesses a sense of humour.	5	4	3	2	1
He has a positive attitude toward life in general.	5	4	3	2	1
The seminarian is a man of integrity.	5	4	3	2	1
He is a gentleman.	5	4	3	2	1

5. Please rate his **effectiveness in meetings**, and give explanations for your ratings:

<b>Regarding the seminarian at meetings . . .</b>	excel	abov	aver-	below	poor
The seminarian is a good listener.	5	4	3	2	1
He can offer thoughtful and pertinent ideas when appropriate.	5	4	3	2	1
He values the ideas of others.	5	4	3	2	1
He is able to lead or facilitate a meeting/discussion when needed.	5	4	3	2	1
He can work with others to achieve consensus.	5	4	3	2	1

### **C. Personal Growth and Self-awareness**

1. Comment on whether the seminarian has a good awareness of the life and ministry of a priest. Is he aware of these responsibilities? Is he ready to accept them?
2. In what ways does the seminarian demonstrate a desire for ordination?

### **D. Relationships**

1. How does he come across to you personally in your relationship with him?
2. From what you observe, does he relate well to others – men and women, old and young?

### **E. Spiritual Life**

1. Does the seminarian strike you as a man of prayer? In what ways have you seen or felt this?
  
  
  
  
  
  
  
  
  
  
2. Comment on his behaviour during the liturgy and in the church building in general.

### **F. General Comments**

1. Can you picture this man as a priest in the next two or three years?
  
  
  
  
  
  
  
  
  
  
2. Between now and the time of his ordination, what could/should the seminarian do to prepare himself to be the best priest possible? (Refer to the various categories in sections A and B of this report.)
  
  
  
  
  
  
  
  
  
  
3. Please make any other observations you feel are pertinent.

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*Date*

*Signature*

**St. Peter's Appendix E: Rubric for Grading Homilies**

<b>HOMILY ASSESSMENT</b>
<b>Preacher: Date:</b> <b>Liturgical Celebration:</b>
<b>INTRODUCTION:</b> Does the introduction gain the interest of the congregation? Will listeners say, "This homily has something to offer me?"
<b>SO WHAT?</b> Does the homily meet the realistic spiritual needs of the congregation? Does it make a difference?
<b>ORGANIZATION AND CENTRAL IDEA:</b> Is there one, simple, clear, central idea? Are there various movements or areas of development arranged in a way that makes the homily easy to follow?
<b>CONCRETE:</b> Does the preacher use enough examples and illustrations to help the congregation relate the message to life experience? Has the preacher avoided too much abstract language? Does the homily use down-to-earth language?
<b>SCRIPTURES/MASS TEXTS:</b> Is the homily rooted in one or more of the readings from the particular liturgy being celebrated, or from the texts of the Mass? Is the preacher merely explaining the reading/text, or proclaiming the message?
<b>VOICE QUALITIES:</b> Is the voice animated and lively? Does the preacher sound enthusiastic about the message? Comments might refer to rate, pitch, volume, projection, etc.

**USE OF BODY AND GESTURES:** Did the preacher use gestures that facilitated their message? Were there any distracting mannerisms?

**MAIN AREA FOR IMPROVEMENT:** What is one main area where the preacher can improve this homily? This comment can refer to skills, content, organization, approach to scripture, or any other issue.

**MISCELLANEOUS:** Any additional comments.

## **St. Peter's Appendix F: Rubric for Capstone Seminar**

### **THEOLOGICAL INTEGRATION SEMINAR GRADING SCHEME**

Sample Assigned Topics: The Problem of Suffering; Technology and the Human Person; Sexuality; Religious Pluralism

#### **I. KNOWLEDGE, ANALYSIS, AND INSIGHT - 60%**

1. Effective integration of the elements of Experience, Tradition, and Culture into the presentation. /10
2. Accurate use of theological material and concepts. /10
3. Depth and thoroughness of exposition. /10
4. Identifies and brings into focus key points or themes. /10
5. Exhibits original or creative insight. /10
6. Pastoral application: shows pastoral sensitivity and the ability to apply theological insights appropriately. /10

#### **II. ORGANIZATION, COMMUNICATION, AND PRESENTATION –40%**

1. Structure is clear, coherent as a whole, and appropriate to the topic. /10
2. Delivery and communication are clear, professional, and polished; time is managed effectively. /10
3. Delivery and communication (including use of supporting material or aids, if any) are inviting and engaging. /10
4. Exhibits openness to dialogue and discussion; effective responses to questions and comments. /10