

Criteria for the Annual Evaluation

Criteria for First and Second Year College

Transition to Seminary Life

1. The student adapts to community life by adhering to the schedule and by getting to know his fellow seminarians.
2. The student exhibits an ability for self-care as a mature man.

Vocational Discernment

1. He participates actively in formation seminars and demonstrates openness to the formation process by being receptive to guidance and feedback concerning his life.
2. He is able to articulate clearly why he is in the seminary.

Human Formation

1. The student manifests good social skills, good manners, and good personal hygiene.
2. He shows personal responsibility and discipline.
3. He maintains good physical health and is ready to develop a lifelong plan for good health habits.
4. He demonstrates an aptitude for initiative and self-direction in personal and communal settings.

Spiritual Formation

1. The student has a basic knowledge of the Catholic faith.
2. He stably adheres to attendance and participation in common spiritual exercises.
3. He has a personal love of Jesus Christ and is able to express it in appropriate contexts.
4. He shows interest in spiritual development and engages in spiritual direction.

Intellectual Formation

1. The seminarian attends his classes faithfully.
2. He is well-prepared for his classes, and dedicates time and energy to his studies.
3. He possesses the necessary study habits to complete the A.B. degree.
4. He displays a desire for truth as discovered by faith and reason.

Pastoral Formation

1. The student is open to engaging and accepting a variety of different cultures and social backgrounds.
2. He is able to articulate a desire for pastoral ministry.
3. He participates successfully in the Apostolic Experience Program.

Criteria for First Year Philosophy and First Year Pre-Theology

Transition to Seminary Life

1. The seminarian adapts to community life by adhering to the schedule and by getting to know his fellow seminarians.
2. The student exhibits an ability for self-care as a mature man.

Vocational Discernment

1. He participates actively in formation seminars.
2. He manifests docility to the formation process.
3. He is able to articulate clearly his motivation for continuing in seminary formation.

Human Formation

1. The seminarian demonstrates self-insight regarding his personal strengths and weaknesses.
2. He takes responsibility for his own life and dedicates time and energy to growing in virtue. He demonstrates balanced judgment and is able to act on his decisions.
3. He is willing to embrace simplicity in his lifestyle and begins to adjust it if necessary.
4. He is open to explore and resolve any issues regarding his family of origin.
5. He maintains good physical health and has initiated the development of good health habits.
6. He demonstrates facility in building good personal relationships.

Spiritual Formation

1. The seminarian has a basic knowledge of the Catholic faith.
2. He stably adheres to attendance and participation in common spiritual exercises.
3. He has a regular habit of personal prayer.
4. He demonstrates a commitment to spiritual growth through the practice of spiritual direction and regular participation in the Sacrament of Penance.
5. He has a personal love of Jesus Christ and is able to express it in appropriate contexts.
6. He is able to recognize and speak about God's work in his life.

Celibate Chastity

1. He is engaged in understanding the role of celibate chastity in the life of a priest.
2. He has appropriate knowledge of and appreciation of the gift of human sexuality.
3. He demonstrates a sense of personal boundaries and is able to express emotions appropriately.

Intellectual Formation

1. The seminarian shows interest and diligence in his seminary studies.
2. He displays a love for truth as discovered by faith and reason.
3. He is developing an appreciation for the study of the languages necessary for ministry.
4. He is growing in working knowledge of Scripture and the Catechism.

Pastoral Formation

1. The student is open to engaging and accepting a variety of different cultures and social backgrounds.
2. He expresses a commitment to the proclamation of the Gospel.
3. He is willing to extend himself in service of the community and in apostolic service.
4. He engages with diligence the study of the language and Hispanic culture in the spring term.

Criteria for Second Year Philosophy and Second Year Pre-Theology

Vocational Discernment

1. The seminarian manifests a clear and sound intention to present himself for acceptance as a Candidate for the priesthood.
2. He dedicates himself wholeheartedly to the demands of the formation process.

Human Formation

1. The seminarian demonstrates balanced self-knowledge.
2. He takes responsibility for his formation to the priesthood.
3. He manifests those virtues most valued in social relationships: prudence, modesty, affability, kindness in speech, truthfulness, justice, and integrity.
4. He embraces simplicity in his lifestyle and demonstrates good stewardship over his goods.
5. He shows the ability to manage stress and to maintain a balance in his life.
6. He understands and accepts the dynamics of his family of origin.
7. He maintains good physical health and has developed good health habits.

Spiritual Formation

1. He stably adheres to attendance and participation in common spiritual exercises.
2. He demonstrates love for the sacramental life of the Church.
3. He has a personal love of Jesus Christ and is able to express it in appropriate contexts.
4. He is able to recognize and speak with ease and facility about God's work in his life.
5. He has a regular habit of personal prayer, spiritual direction, and participation in the Sacrament of Penance.
6. He is mastering a habit of praying all five Canonical hours of the Breviary.
7. He takes advantage of opportunities for spiritual development on his own initiative.

Celibate Chastity

1. He is willing to prepare himself for a life of celibate chastity.
2. He maintains personal boundaries.
3. He is able to express emotions appropriately.
4. He has appropriate knowledge and appreciation of the gift of human sexuality.
5. He has wholesome friendships and the ability to maintain mature relationships with men and women.

Intellectual Formation

1. The seminarian communicates clearly in written and spoken word.
2. He expresses fidelity to the Word of God and the teaching of the Magisterium.
3. He possesses adequate knowledge of the languages necessary for ministry.
4. He demonstrates working knowledge of the Scriptures and the Catechism.
5. He manifests sufficient philosophical competence for the study of theology.

Pastoral Formation

1. The seminarian demonstrates the capacity to take initiative in leadership.
2. He performs his liturgical roles competently.

3. He extends himself in service of the community and in apostolic service.
4. He has begun to appropriate the mind of the Church in a concern for social justice.
5. He demonstrates the capacity for compassion and empathy in ministry.
6. He expresses a missionary spirit with a zeal for evangelization.

Criteria for First Year Theology

Vocational Discernment

1. The seminarian is ready to confirm his sense of vocation to the priesthood.
2. He understands the public nature and the public persona of the priesthood.
3. He identifies readily with his local Church.

Human Formation

1. The seminarian demonstrates balanced self-knowledge.
2. He takes responsibility for his formation to the priesthood.
3. He manifests those virtues most valued in social relationships: prudence, modesty, affability, kindness in speech, truthfulness, justice, and integrity.
4. He embraces simplicity in his lifestyle and demonstrates good stewardship over his goods.
5. He is generous and is able to forego his personal preference for the sake of the common good.
6. He shows the ability to manage stress and to maintain a balance in his life.
7. He has a workable strategy of dealing with any concerns arising from his family of origin.
8. He maintains good physical health and has developed lifelong health habits.

Spiritual Formation

1. The seminarian participates actively in common spiritual exercises.
2. He prays all the canonical hours of the breviary.
3. He demonstrates love for the sacramental life of the Church.
4. He has a personal love of Jesus Christ and the Church, the Blessed Mother and the Saints.
5. He has a regular habit of personal prayer, spiritual reading, spiritual direction, and participation in the Sacrament of Penance.
6. He is willing to assist others in their spiritual growth.

Celibate Chastity

1. The seminarian practices chastity and works to interiorize the virtues of celibate chastity.
2. He maintains personal boundaries.
3. He is able to express emotions appropriately.
4. He demonstrates affective maturity.
5. He has a clear sense of male sexual identity.
6. He has wholesome friendships and maintains mature relationships with men and women.

Intellectual Formation

1. The seminarian is developing a basic ability to proclaim, explain and defend the Faith.
2. He expresses fidelity to the Word of God and the teaching of the Magisterium.
3. He possesses adequate knowledge of the languages necessary for ministry.
4. He demonstrates the desire for a deep understanding of and appreciation for Catholic theology.

Pastoral Formation

1. The seminarian demonstrates a spirit of pastoral charity to all people.

2. He expresses a missionary spirit with a zeal for evangelization.
3. He continues to appropriate the mind of the Church in his concern for social justice.
4. He aspires to learn the skills necessary for leadership in a community.
5. He shows expertise in liturgical proclamation of the readings.
6. He demonstrates a basic aptitude in homiletics.
7. He shows the ability to collaborate with others in his field education experience.
8. He demonstrates compassion and empathy in ministry.

Criteria for Second Year Theology

Vocational Discernment

1. The seminarian expresses a personal desire to be ordained and gives positive evidence of that desire.
2. He embraces the public nature and the public persona of the priesthood.
3. He is committed to his local Church.

Human Formation

1. The seminarian demonstrates balanced self-knowledge.
2. He takes responsibility for his formation to the priesthood.
3. He manifests those virtues most valued in social relationships: prudence, modesty, affability, kindness in speech, truthfulness, justice, and integrity.
4. He embraces simplicity in his lifestyle and demonstrates good stewardship over his goods.
5. He is generous and is able to forego his personal preference for the sake of the common good.
6. He shows the ability to manage stress and to maintain a balance in his life.
7. He has a workable strategy of dealing with any concerns arising from his family of origin.
8. He maintains good physical health and has developed lifelong health habits.
9. He is docile to receive constructive criticism.
10. He is straightforward and charitable in offering constructive criticism.

Spiritual Formation

1. The seminarian participates actively in common spiritual exercises, prays all the canonical hours of the breviary, and demonstrates love for the sacramental life of the Church.
2. He has a personal love of Jesus Christ and the Church, the Blessed Mother and the Saints.
3. He has a regular habit of personal prayer, spiritual reading, spiritual direction, and participation in the Sacrament of Penance.
4. He assists others in their spiritual growth through a prayerful familiarity with God's Word and the spiritual tradition.

Celibate Chastity

1. The seminarian is prepared to choose freely a life of celibate chastity.
2. He maintains personal boundaries.
3. He is able to express emotions appropriately.
4. He demonstrates affective maturity.
5. He has a clear sense of male sexual identity.
6. He has wholesome friendships and maintains mature relationships with men and women.

Intellectual Formation

1. The seminarian has a basic ability to proclaim, explain and defend the Faith.
2. He expresses fidelity to the Word of God and the teaching of the Magisterium.
3. He possesses adequate knowledge of the languages necessary for ministry.
4. He demonstrates a basic understanding of and appreciation for Catholic theology.

Pastoral Formation

1. The seminarian shows energy, zeal and initiative for pastoral ministry.
2. He expresses a missionary spirit by a zeal for evangelization.
3. He continues to appropriate the mind of the Church in his concern for social justice.
4. He demonstrates compassion and empathy in ministry.
5. He shows an aptitude for basic pastoral skills: catechesis, visiting the sick, etc.
6. He collaborates well with others in the internship parish.

Criteria for Third Year Theology

Vocational Discernment

1. The seminarian is ready to petition for recommendation to Holy Orders.
2. He is able to bear the public nature and the public persona of the priesthood.

Human Formation

1. The seminarian demonstrates balanced self-knowledge.
2. He takes responsibility for his formation to the priesthood.
3. He manifests those virtues most valued in social relationships: prudence, modesty, affability, kindness in speech, truthfulness, justice, and integrity.
4. He embraces simplicity in his lifestyle and demonstrates good stewardship over his goods.
5. He is generous and is able to forego his personal preference for the sake of the common good.
6. He shows the ability to manage stress and to maintain a balance in his life.
7. He has a workable strategy of dealing with any concerns arising from his family of origin.
8. He maintains good physical health and has developed lifelong health habits.
9. He is docile to receive constructive criticism.
10. He is straightforward and charitable in offering constructive criticism.

Spiritual Formation

1. The seminarian participates actively in common spiritual exercises, prays all the canonical hours of the breviary, and demonstrates love for the sacramental life of the Church.
2. He has a personal love of Jesus Christ and the Church, the Blessed Mother and the Saints.
3. He is committed to a lifelong habit of personal prayer, spiritual reading, spiritual direction, and participation in the Sacrament of Penance.
4. He assists others in their spiritual growth through a prayerful familiarity with God's Word and the spiritual tradition.

Celibate Chastity

1. The seminarian chooses freely a life of celibate chastity.
2. He maintains personal boundaries and is able to express emotions appropriately.
3. He demonstrates affective maturity and has a clear sense of male sexual identity.
4. He has wholesome friendships and maintains mature relationships with men and women.

Intellectual Formation

1. The seminarian demonstrates the ability to proclaim, explain and defend the Faith effectively.
2. He demonstrates fidelity to the Word of God and the teaching of the Magisterium.
3. He possesses adequate knowledge of the languages necessary for ministry.
4. He demonstrates a deep understanding of and appreciation for Catholic theology.

Pastoral Formation

1. The seminarian shows energy, zeal and initiative for pastoral ministry.
2. He exercises the virtue of pastoral charity and shows a special love for the poor.

3. He expresses a missionary spirit with a zeal for evangelization.
4. He has appropriated the mind of the Church in his concern for social justice.
5. He shows an aptitude for pastoral and administrative skills and is eager to assume the duties of pastoral leadership.
6. He demonstrates expertise in liturgical and homiletic skills.
7. He is committed to ecumenism and is able to work in multi-cultural settings.
8. He is able to collaborate well with lay men and lay women in ministerial settings.

Formation Planning for Fourth Year Theology

The object of your planning this year is to focus especially on those areas that will most help your transition into parish life. It is a chance to consider any gaps you notice in your formation and to begin to prepare for your life outside of the seminary. The following are suggestions for you to think about and to guide you as you prepare a plan for the year.

1. **Looking back** - What have been your main formational challenges in each of the four areas (spiritual, personal, pastoral, intellectual)? Which challenges have been met and which are ongoing?

The objective of this component is an accurate description of self in light of the challenges of priestly ministry.

2. **Planning ahead** - What will be your main formational challenges during transition and beyond?

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

3. **Knowing your diocese** - What diocesan expectations and practical considerations must be planned for during transition? What resources are available for your assistance and how can they be utilized?

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

4. **Building fraternity** - Becoming part of a specific presbyterate under a bishop will require effort on your part to get to know those who will be your brother priests.

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

V. Other Policies Regarding the Formation and Evaluation Process

I. Canonical Impediments to Ordination:

- Canon 1041 The following are irregular as regards the reception of orders:
- Canon 1041.1 A person who labors under some form of insanity or other psychic defect due to which, after consultation with experts, he is judged incapable of rightly carrying out the ministry;
- Canon 1041.2 A person who has committed a delict of apostasy, heresy, or schism;
- Canon 1041.3 A person who has attempted marriage, even a civil one only, either while he was impeded from entering marriage due to an existing matrimonial bond, sacred orders or public perpetual vow of chastity, or with a woman bound by the same type of vow;
- Canon 1041.4 A person who has committed voluntary homicide or who has procured an effective abortion and all persons who positively cooperated in either;
- Canon 1041.5 A person who has seriously and maliciously mutilated himself or another person or a person who has attempted suicide;
- Canon 1041.6 A person who has performed an act of orders which has been reserved to those who are in the order of episcopacy or presbyterate while the person either lacked that order or had been forbidden its exercise by some declared or inflicted canonical penalty.

Prior to admission to the seminary, applicants are interviewed concerning canonical impediments to the reception of Holy Orders. If, during his seminary formation, a seminarian realizes that he may have an impediment to ordination, either through past action or through current circumstances, he is responsible to bring the matter to the Dean of Formation immediately.

II. Negative Characteristics or Behavior Excluding Candidates from Ministry:

- A. One who avoids intimacy, repels others with a critical, demeaning, or insensitive attitude;
- B. Previous psychotic episodes, or current pre-psychotic conditions, manic-depressive episodes, anxiety neurosis, phobias, severe obsessive-compulsive behaviors, personality disorders;
- C. Alcohol and/or other substance abuse;
- D. Homosexual or heterosexual illicit relationships or behavior, or other self-indulgent actions that shock, irritate or offend the Catholic Christian community or violate the PPF standards and norms for chastity in priestly candidates, PPF #90-96;
- E. Criminal acts (e.g. theft, assault, fraud, serious plagiarism, etc.)

- F. Problems clustered around expressions of emotional immaturity, or actions and behaviors which demonstrate insecurity, insensitivity, or instability when buffeted by the demands and pressures of ministry;
- G. Significant lack of leadership skills.

III. Neglect of or Deficiencies Regarding Seminary Requirements - Non-Endorsement, Probation, Immediate Dismissal:

- A. Serious neglect of or significant deficiencies with respect to seminary requirements (e.g. participation in common spiritual exercises, fulfillment of academic and community responsibilities, development of good fraternal relationships; see also requirements mentioned in the section “Community Life”) raise serious questions about a man continuing his study for priesthood. When such situations arise, the Dean of Seminarian Formation will call a meeting involving the seminarian, Director of Undergraduate/Graduate Seminarians, the seminarian’s Formation Advisor, and his Spiritual Director, if he so chooses, to discuss the matter and determine a course of action. Examples of a course of action include a plan for remediation of the neglect or deficiency, with or without being put on probation; a recommendation that the seminarian not continue beyond the end of the semester or academic year; immediate withdrawal from the formation program; dismissal from the formation program. The course of action should be presented to the Formation Team for ratification and then to the Rector for acceptance.
- B. “Non-endorsement” in the course of the annual evaluation process also raises a serious question about a man’s continuance of his study for priesthood.

If a serious question arises about a man’s continuance in the seminary through the process of non-endorsement, the matter will be discussed in the Evaluation Committee with the seminarian and a course of action will be determined analogous to what is mentioned in “A” above. If the seminarian contests the grounds for non-endorsement, further investigation of the reasons for non-endorsement should be conducted by the Dean of Seminarian Formation. If necessary, he may invite certain of those who did not endorse the seminarian to a meeting with same.
- C. Probation, in the formation context, is a means to help a seminarian focus on growing in a particular area of his life. When a man is placed on probation, he should know clearly what that particular growth area is, what are the benchmarks of growth, and what are the means by which he should pursue it. Probation usually lasts no longer than a semester. It is concluded by a meeting of the seminarian, the Dean of Formation, the respective Director, the seminarian’s Formation Advisor, and his Spiritual Director (if available) to evaluate his progress and to determine the next step.
- D. Significant instances of negative behaviors (as outlined in #II) can be the grounds for immediate dismissal from the formation program. When such behaviors come to light, the Dean of Formation and the respective Director of Seminarians

will conduct an investigation concerning the behavior(s). If the behavior involves another seminarian, they should consult with him and determine if the situation warrants bringing the two of the together. They will then meet with the offending seminarian and his Formation Advisor and/or Spiritual Director, if either is readily available, for an initial discussion. After an initial conversation with the seminarian, they will report their finding to the Rector and to the seminarian's Vocation Director (if possible in a reasonable time frame). If these discussions lead to the conclusion that immediate dismissal is warranted, they will then meet with the seminarian and his Spiritual Director to outline the steps involved in leaving the seminary. Provision should be made both to protect the departing seminarian's good name and to offer him some care, such as spiritual direction, in the weeks following his departure.

IV. Withdrawal from Seminary Program

- A. If, after consulting his Spiritual Director and Formation Advisor, a student decides to discontinue his participation in the formation program, after consulting with the Vice-Rector, he should make this fact known to the Rector in writing.
- B. If he withdraws at the end of a semester, he should follow the procedures for leaving outlined in the Building Administration section of this handbook.
- C. If he withdraws in the middle of the semester, he will also discontinue his course of studies. Library privileges also cease at that time. He may continue his academic work only at the discretion of the Rector, as outlined in the academic policies of the SHMS Bulletin.
- D. With due respect to issues of privacy, an e-mail or posted note should be sent to the community regarding the student's departure.
- E. Transcripts will not be released until all withdrawal procedures are completed.
- F. If a seminarian would like to return to the formation program, he must re-apply through his diocesan Vocation Director.
- G. Departing seminarian will report to the Registrar's Office to report his departure from the Academic Program.