

SEMINARIAN HANDBOOK



THE ROMAN CATHOLIC DIOCESE OF PHOENIX

DIOCESAN PROGRAM FOR PRIESTLY FORMATION

This Seminarian Handbook serves as a reference for Phoenix seminarians regarding policies and procedures. The Office of Vocations is guided by the 2016 *Ratio Fundamentalis Institutionis Sacerdotalis* and the 5th edition of the Program for Priestly Formation issued by the United States Conference of Catholic Bishops.

The Diocese of Phoenix	Page
History of the Diocese of Phoenix	3
Diocesan Statistical Information	5
The Seal of the Diocese of Phoenix	6
Phoenix Seminarian Prayer	7
Formation	
Formation: The Vision of the Church	8
Candidates for the Seminary	10
The Four Pillars of Formation	11
Human Formation	11
Fraternity	13
Presence at Diocesan Events	13
Support for Home Parish	14
Personal Appearance	14
Physical Health	15
Psychological Health	16
Seminarian Finances	16
Gratitude	17
Safe Environment	20
Communication/Social Communication	21
Spiritual Formation	22
Internal vs. External Form	25
Seminary Retreats	26
Intellectual Formation	27
Summer School	27
Language Studies	28
Pastoral Formation	29
Parish Assignments	32
World Youth Day	32
Other Areas of Note	
Seminary Evaluations	33
Seminary Visitations	33
Vocation Promotion	33
Good Communication	33
Media	34
Candidacy and Ministries (Lector and Acolyte)	34
Ordination Preparation	34
Appendix A: Resignation and Dismissal	35
Appendix B: Appropriate Interactions and Behaviors as found in the Diocesan Policy for the Protection of Minors	

August 4, 2020
Feast of St. John Marie Vianney

Dear Seminarians,

Welcome to a new year of formation. I wish to introduce or re-introduce you to this Seminarian Handbook. As a seminarian of the Diocese of Phoenix, you are an important part of the local church. Your mission right now is engaging in formation.

In the words of the Church, “formation has an eminently communitarian character from the outset. In fact, the vocation to the priesthood is a gift that God gives to the Church and to the world, a path to sanctify oneself and others that should not be followed in an individualistic manner, but must always have as its point of reference a specific portion of the People of God. Such a vocation is discovered and accepted within a community. It is formed in the Seminary, in the context of an educating community, comprised of various members of the People of God. This community leads the seminarian, through ordination, to become part of the ‘family’ of the presbyterate, at the service of a particular community” (*The Diocese of Phoenix*) (*Ratio*, 3).

This handbook is meant to aid your responsible embrace of all aspects of formation at the various stages. It will provide useful information about the diocese and expectations for all seminarians. Hopefully, it will also answer some of the many questions and issues that will arise along the way. This handbook does not replace your regular communication with the Director of Vocations. It allows for consistency and ease of communication regarding areas of formation. Periodically, this handbook will be updated to ensure proper communication of expectations.

Please review this handbook thoroughly. You are responsible for what is contained here. For those of you who are in residence at The Nazareth House or any other seminary, you are additionally expected to follow the Rule of Life of that house.

Sincerely yours in Christ,



Rev. Paul G. Sullivan
Director of Vocations

Our Diocese

The Roman Catholic Diocese of Phoenix was established on December 2, 1969 by Pope Paul VI. The Diocese, which is comprised of 43,967 square miles, includes the counties of Maricopa, Mohave, Yavapai, and Coconino (excluding the territorial boundaries of the Navajo Indian Reservation), and also includes the Gila River Indian Reservation in Pinal County.

Arizona and the Valley of the Sun (Metro Phoenix) have grown rapidly over the past decades and the Diocese of Phoenix has grown with it. When the Diocese of Phoenix was established in 1969, the Catholic population numbered around 180,000. There were 51 parishes, 61 missions, and a total of 182 Diocesan and Religious priests. Today, those numbers have drastically changed.

The history of the Catholic Church in Arizona is synonymous with the growth and history of the State of Arizona. Franciscan and Jesuit missionaries were the forerunners of the European civilization who brought European culture and Catholicism to the Southwest.

The beginning of the Catholic Church in Arizona can be traced back to the year 1539; 47 years after Columbus discovered the Americas. A Franciscan friar named Marcos de Niza traveled up through the Gulf of California into a northern territory, which had never been explored. He planted a cross on the land and named it "the New Kingdom of St. Francis." As a result, Padre Marcos de Niza is called the discoverer of Arizona and New Mexico.

Timeline for the Diocese of Phoenix

1548: The Diocese of Guadalajara, Mexico was established by Pope Paul III. No bishop was known to have visited the Arizona territory.

1620: The Diocese of Durango in north central Mexico was established by Pope Paul V. The Arizona and New Mexico territories were included in this diocese.

1689: A Jesuit priest, Venerable Eusebio Francisco Kino, began to lay permanent foundations of the church in southern Arizona. Father Kino is well known for his missionary work in Arizona and founding countless missions. He died in 1711.

1779: The Diocese of Sonora was established by Pope Pius VI. The boundaries included Sonora, Sinaloa, and upper and lower California. The Sonoran Province included present-day southern Arizona below the Gila River. New Mexico and northern Arizona remained a part of the diocese of Durango.

1850: A Vicariate Apostolic was formed in New Mexico by Pope Pius IX. Father John B. Lamy was made the first Vicar Apostolic with headquarters in Santa Fe, NM. (In areas where the hierarchy of the Catholic Church had not yet been established, the Holy See would set up Vicariate Apostolics. These missionary regions were under the immediate jurisdiction of the pope; this was one of the first steps toward establishment of a diocese).

1853: Establishment of the Diocese of Santa Fe (the New Mexico Vicariate Apostolic) by Pope Pius IX. The first Vicar Apostolic, Jean Lamy, was named the first Bishop of Santa Fe.

Sep. 25, 1869: The Vicariate Apostolic of Arizona was established by Pope Pius IX and the Reverend John B. Salpointe was appointed Vicar Apostolic of Arizona. He later was consecrated as a bishop.

1875: New Mexico becomes the Archdiocese of Sante Fe with Arizona as a suffragan.

1877: Sacred Heart Church in Prescott, AZ, the oldest parish in the Diocese of Phoenix was formed. Since 1915, the Claretian Fathers have been administering to the pastoral needs of the parish.

1881: St. Mary's Church in Phoenix was founded. It is the oldest Catholic Church in the Phoenix area and the only Catholic Church in Phoenix until 1928. (In 1985, it was made a Minor Basilica by Pope John Paul II.) Franciscan Fathers have been administering to the pastoral needs of the parish.

May 1885: Reverend Peter Bourgade was made the Vicar of the Arizona Apostolic after Bishop Salpointe was made the second Archbishop of the Archdiocese of Sante Fe. 1891: Nativity of the Blessed Virgin Mary Parish in Flagstaff, AZ was founded.

May 8, 1897: Establishment of the Diocese of Tucson by Pope Leo XIII. This included the entire Arizona territory and the southern counties of Dona Ana, Grant, and Sierra in New Mexico. Bishop Peter Bourgade became the first Bishop of Tucson.

June 17, 1900: Reverend Henry Granjon was consecrated the second Bishop of Tucson.

1912: Arizona became the 48th state of the United States and with that the boundaries of Tucson were realigned to include only the entire state of Arizona.

June 23, 1923: Bishop Daniel Gerke became the third Bishop of Tucson.

1936: The Tucson Diocese joined in the new metropolitan province of Los Angeles.

Dec. 16, 1939: Establishment of the Diocese of Gallup, NM by Pope Pius XI which included five counties from northern Arizona.

Oct. 26, 1960: Bishop Francis J. Green becomes the fourth Bishop of Tucson.

Dec. 2, 1969: Establishment of the Diocese of Phoenix by Pope Paul VI. The diocese became the suffragan to the Archdiocese of Santa Fe. Our Lady of Guadalupe was named the Patroness of the diocese and the Most Reverend Edward A. McCarthy was appointed the first Bishop of Phoenix. He served the Diocese until 1976 and he later became the Archbishop of Miami.

1970: Church of the Resurrection in Tempe, AZ was the first parish founded after the Diocese of Phoenix was formed.

March 22, 1977: Bishop James A. Rausch, a former General Secretary of the National Conference of Catholic Bishops was installed as the second Bishop of Phoenix. He died suddenly in May of 1981.

Nov. 24, 1981: Pope John Paul II announced that Monsignor Thomas J. O'Brien, pastor of St. Catherine's Parish and Vicar General of the Phoenix Diocese was the third Bishop of Phoenix. He was ordained in Rome by Pope John Paul II on January 6, 1982, and installed as bishop in Phoenix, on January 18, 1982 in a ceremony attended by over 15,000 of the faithful. The new Bishop selected as his motto, "To Build Up the Body of Christ."

Sept. 14, 1987: Pope John Paul II visited the Diocese of Phoenix. It was a glorious day for Catholics and non-Catholics in all of Arizona and the Southwest.

Feb. 2, 1989: Mother Theresa visited the Diocese and established her home for the poor.

June 2003: Bishop Thomas O'Brien resigns as bishop and Archbishop Michael Sheehan serves as Apostolic Administrator of the Diocese.

Dec. 20, 2003: Bishop Thomas J. Olmsted is installed as bishop of the Diocese of Phoenix. His motto is "Jesus Caritas"

April 23, 2009: Fr. James S. Wall of the Diocese of Phoenix is ordained as the fourth bishop of the Diocese of Gallup, New Mexico.

July 19, 2010: Fr. Eduardo Nevares is ordained the first auxiliary bishop of the Diocese of Phoenix. His motto is "Serve the Lord with Gladness"

December 2, 2019: The Diocese of Phoenix celebrates 50 years.

Diocesan Statistics

- Diocesan Priests (including retirees) -138
- Extern Priests - 78
- Religious Priests - 93
- Permanent Deacons - 222
- Religious Brothers - 7
- Religious Sisters - 134
- Seminarians - 36
- Parishes - 94
- Missions - 23
- High Schools - 7
- Elementary Schools - 29
- Pre-Schools - 29
- Catholic Cemeteries and Funeral Homes - 8
- Estimated Catholic Population – 1,225,677



THE ROMAN CATHOLIC DIOCESE OF PHOENIX

The Seal of the Diocese of Phoenix

These arms are composed of a blue field on which is placed a silver mountain to represent Camelback Mountain, a significant aspect of the backdrop of the See City. Arising from the mountain as a gold bird that is coming forth from red flames to represent the mythological phoenix, that arose from the ashes, and for which the See City of Phoenix is named. Above the phoenix is a gold “cross formy fitchée (three arms of a cross and one resembling a spike), which is taken from the arms of the Diocese of Tucson to signify that it was from the territory of Tucson that the Diocese of Phoenix was carved in 1969.

PHOENIX SEMINARIAN PRAYER

Lord Jesus Christ, Shepherd of Souls,
You once called the first disciples to be fishers
of men and so to lead Your Church in holiness.
We give You thanks and praise for continuing
to call men to serve Your Church.

May this time of formation further conform us
to You who are meek and humble of heart as we
discern a life of priestly ministry in charity and truth.
Grant to us the grace to persevere in discernment
of Your will.

O, Lord Jesus Christ, great High Priest, we pray
that the many worthy men that You call to Your
holy priesthood may clearly hear and courageously
respond to serve at Your altars in the
Diocese of Phoenix.

We beg Your blessings upon all the priests of the
Diocese of Phoenix; may they faithfully live their
promises. And if it be Your will, may we be their fellow
laborers for the salvation of souls and for the glory
of Your Holy Name.

St John Vianney, Pray for us.

St. Joseph, Pray for us.

Mary, Queen of the Clergy and

Star of the New Evangelization, Pray for us.

Formation: The Vision of the Church

Upon becoming a seminarian, a man enters what is called *formation*. The Church's vision for the man who enters formation is indeed magnanimous. First and foremost, it is cooperation with God's grace in the man who is a beloved son of God the Father called to holiness and service that has eternal consequences. "The foundation and center of all human formation is Jesus Christ, the Word made flesh" (PPF, 74). It is Jesus Christ who, by His Holy Spirit, allows the man to become more and more who he is made to be. If called to be a priest, his human personality ought to be "a bridge and not an obstacle for others in their meeting with Jesus Christ the Redeemer of the human race" (Ibid, 75).

A calling to the priesthood undoubtedly entails being called to the virtues asked of the priest by Holy Mother Church. The time of formation is especially geared toward those priestly virtues. The following words of the Church well to this point:

By growing in charity, the future priest must seek to develop a balanced and mature capacity to enter into relationship with his neighbor. Indeed, he is called above all to a basic human and spiritual serenity that, by overcoming every form of self-promotion or emotional dependency, allows him to be a man of communion, of mission and of dialogue. In contemplating the Lord, who offered His life for others, he will be able to give himself generously and with self-sacrifice for God's people (Ratio 41).

To be formed in the spirit of the Gospel, the interior man needs to take special and faithful care of the interior spiritual life, centered principally on communion with Christ through the Mysteries celebrated in the course of the Liturgical Year, and nourished by personal prayer and meditation on the inspired Word. In silent prayer, which opens him to an authentic relationship with Christ, the seminarian becomes docile to the action of the Spirit, which gradually molds him in the image of the Master. By this intimate relationship with the Lord and by their fraternal communion, seminarians will be helped to recognize and correct 'spiritual worldliness': obsession with personal appearances, a presumed theological or disciplinary certainty, narcissism and authoritarianism, the attempt to dominate others, a merely external and ostentatious preoccupation with the liturgy, vainglory, individualism, the inability to listen to others, and every form of careerism. They should instead be formed in simplicity, sobriety, serene dialogue and authenticity. As disciples at the school of the Master, they should learn to live and act with the pastoral charity that flows from being "servants of Christ and stewards of the mysteries of God (cf. 1Cor 4:1) (Ratio 42).

The Church outlines two phases of formation; initial and ongoing. Initial formation happens prior to ordination to the priesthood and ongoing formation continues for the rest of the priest's life as Jesus continues to mold his heart to His own Sacred Heart. Initial formation is broken into four stages:

The Propaedeutic Stage (Nazareth House and Spirituality Year) –

This is a time for establishing "a solid basis for the spiritual life and to nurture a greater self-awareness for personal growth. In order to launch and develop their spiritual life, it will be necessary to lead seminarians to prayer by way of the sacramental life; the Liturgy of the Hours; familiarity with the Word of

God, which is to be considered the soul and guide of the journey; silence; mental prayer; and spiritual reading. Moreover, this time is an ideal opportunity to acquire an initial and overall familiarity with Christian doctrine by studying the Catechism of the Catholic Church and by developing the dynamic of self-giving through experiences in the parish setting and charitable works (Ratio 59).

Discipleship Stage (Pre-Theology)

This stage of formation focuses on the seminarian as a disciple of the Lord who invites him to “stay with Him” (cf. Mk 3:14), to follow Him, and to become a missionary of the Gospel. This is a time of deepening of his relationship with Jesus so as to allow him to begin to bear witness to His love in the world. At this time, special attention is given to growth in the human virtues. This maturity, in harmony with spiritual growth so as to allow his free definitive decision to follow the Lord in ministerial priesthood (Ratio 61-62).

Configurative Stage (Theology 1-4)

In this time focused on configuration to Christ, Shepherd and Servant, the seminarian seeks “intimate and unceasing union” with Christ so that as he can make his life a gift of himself to others, it is Christ who is encountered (Gal. 2:20). This time entails entering profoundly into the contemplation of the person of Jesus Christ, the beloved Son of the Father, sent as Shepherd of the People of God so as to live a true priestly identity and missionary mindset. This time also includes a particular focus on with the Bishop and brother priests, for the good of the Diocese of Phoenix. (Ratio 68-73).

Pastoral Stage/Vocational Synthesis (Post Theology 4)

This is the time from leaving the seminary until priestly ordination. This stage has a twofold purpose: beginning pastoral life with its responsibilities and for further accompaniment in light of the impending priestly ordination (Ratio 74-79). This stage is still yet to be implemented in our diocese as further guidance is expected with the forthcoming Sixth Edition of the Program for Priestly Formation.

Throughout the entire time of formation, the seminarian is accompanied. This is especially the role of the vocation directors and formators. The accompaniment aims at assisting the seminarian, first as a son of God seeking the Father’s will and being drawn to deeper conversion and union. “In the process of formation, it is necessary that the seminarian should know himself and let himself be known, relating to the formators with sincerity and transparency. Personal accompaniment, which has *docibilitas* to the Holy Spirit as its goal, is an indispensable means of formation.” (Ratio 45).

What is Sought in Candidates for Seminary Formation?¹

When considering candidates for seminary, the Diocese of Phoenix looks for men who demonstrate the ability and desire to enter fully into seminary formation. Seminary life is aimed at promoting the candidate's growth within the four pillars or dimensions of formation. These four dimensions are human, spiritual, intellectual and pastoral. It is understood that the qualities that make for a healthy seminary candidate are not initially developed when the candidate enters the seminary but begin many years earlier while living at home within the faith life of the family. These qualities are fine-tuned and enhanced within seminary life.

The seminary is designed to help the seminarian and the Church further discern whether he is called to be a priest. This happens best as he fully embraces the life and engages all four pillars of formation. It is through embracing the seminary life fully that a man can properly discern the vocation to the priesthood. Such an atmosphere of communal living alongside other men seeking holiness and discerning a call to the priesthood provides a special opportunity for self-knowledge, growth in virtue, and above all, gaining intimacy with the Lord so as to know His will. Courage, patience and trusting prayer are essentials in seminary life.

It is through living the four dimensions of formation that seminarians and the Church assess whether one is well suited for the priestly life. The Diocese of Phoenix, in considering candidates to the diocesan priesthood, seeks baptized, confirmed and practicing Roman Catholic men generally between the age of 18 and 40 who possess the following:

- A personal relationship with God integrated through a strong prayer life
- The ability and willingness to talk about his faith and how he believes that it is God who has led him to this point of discernment
- Is personally connected to the diocese (normally 2 years of residence)
- Has been involved and visible at his local parish
- Is approachable and able to communicate well and collaborate with others
- Can take initiative and assume responsibility for his actions as shown by the ability to carry a full-time work or class load
- Has a clear sense of his own shortcomings and an openness to formation and growth
- Is emotionally balanced and psychologically healthy
- Is affectively mature with regard to his psycho-sexual development
- Is physically active and healthy
- Possesses the skills of self-mastery and discipline
- Has shown the capacity and evidence of living a chaste celibate life
- Maintains healthy relationships (friends and family) with both men and women
- Has the intelligence required for graduate level philosophy and theology study
- Does not have excessive personal financial liabilities

These qualities are always considered using the principal of gradualism. According to the principle of gradualism, progressively higher levels of expectations should be sought as an applicant seeks admission to progressively higher levels of preparation. In short, the closer a man is to priestly ordination, the greater his development of the requisite qualities ought to be.

¹ The bulk of the theoretical information in this document is taken from the *The Gift of the Priestly Vocation - Ratio Fundamentalis Institutionis Sacerdotalis*, (Congregation for the Clergy) and the *Program of Priestly Formation*, Fifth Edition (USCCB). All quotes from other sources are referenced as such.

The Four Pillars of Formation

Formation, as the Church understands it, is not equivalent to a secular sense of schooling or, even less, job training. Formation is first and foremost cooperation with the grace of God. In the United States Conference of Catholic Bishops' document *The Basic Plan for the Ongoing Formation of Priests*, a reflection on St. Paul's words in 2 Corinthians 3:17-18 leads to a description of formation. "The apostle Paul marvels at the work of the Holy Spirit who transforms believers into the very image of Jesus Christ, who himself is the image of God. This grace of the new covenant embraces all who have joined themselves to Jesus Christ in faith and baptism. Indeed, it is sheer grace, all God's doing. Moved by that grace, however, we make ourselves available to God's work of transformation. And that making ready a place for the Lord to dwell in us and transform us we call formation." All priestly formation takes place within the context of the Church as the Body of Christ and in relationship to the mission of the Church. Thus it is essential that the formation of the candidate for priesthood be integrated within the wider ecclesial dimension so that the candidate understands his role as a priest to be the representative and servant of the Church.

The seminary and its programs foster the formation of future priests by attending specifically to their human, spiritual, intellectual, and pastoral formation—the four pillars of priestly formation developed in *Pastores dabo vobis*. These pillars of formation and their finality give specificity to formation in seminaries as well as a sense of the integrated wholeness of the different dimensions of formation.

Human Formation

The foundation and center of all human formation is Jesus Christ who is the '*human character*' of God's minister: he comes from the human community and is at its service, imitating Jesus Christ 'who in every respect has been tempted as we are, yet without sin' (Heb 4:15)."

The basic principle of human formation is to be found in *Pastores dabo vobis*, no. 43: the human personality of the priest is to be a bridge and not an obstacle for others in their meeting with Jesus Christ the Redeemer of the human race. As the humanity of the Word made flesh was the *instrumentum salutis*, so the humanity of the priest is instrumental in mediating the redemptive gifts of Christ to people today. As *Pastores dabo vobis* also emphasizes, human formation is the "necessary foundation" of priestly formation.

The human formation of candidates for the priesthood aims to prepare them to be apt instruments of Christ's grace. It does so by fostering the growth of a man who can be described in these ways:

- *A free person*: a person who is free *to be* who he is in God's design, someone who does not—in contrast to the popular culture—conceive or pursue freedom as the expansion of options or as individual autonomy detached from others
- *A person of solid moral character with a finely developed moral conscience, a man open to and capable of conversion*: a man who demonstrates the human virtues of prudence, fortitude, temperance, justice, humility, constancy, sincerity, patience, good manners,

truthfulness, and keeping his word, and who also manifests growth in the practice of these virtues

- *A prudent and discerning man*: someone who demonstrates a “capacity for critical observation so that [he] can discern true and false values, since this is an essential requirement for establishing a constructive dialogue with the world of today”
- *A man of communion*: a person who has real and deep relational capacities, someone who can enter into genuine dialogue and friendship, a person of true empathy who can understand and know other persons, a person open to others and available to them with a generosity of spirit. The man of communion is capable of making a gift of himself and of receiving the gift of others. This, in fact, requires the full possession of oneself. His life should be one of inner joy and inner peace—signs of self-possession and generosity.
- *A good communicator*: someone who listens well, is articulate, and has the skills of effective communication, someone capable of public speaking.
- *A person of affective maturity*: someone whose life of feelings is in balance and integrated into thought and values; in other words, a man of feelings who is not driven by them but freely lives his life enriched by them; this might be especially evidenced in his ability to live well with authority and in his ability to take direction from another, and to exercise authority well among his peers, as well as an ability to deal productively with conflict and stress
- *A man who respects, cares for, and has vigilance over his body*: a person who pays appropriate attention to his physical well-being, so that he has the energy and strength to accomplish the tasks entrusted to him and the self-knowledge to face temptation and resist it effectively
- *A man who relates well with others, free of overt prejudice and willing to work with people of diverse cultural backgrounds*: a man capable of wholesome relations with women and men as relatives, friends, colleagues, staff members, and teachers, and as encountered in areas of apostolic work
- *A good steward of material possessions*: someone who is able to live a simple style of life and able to “avoid whatever has a semblance of vanity”; someone who has the right attitude toward the goods of this world, since his “portion and inheritance” is the Lord; someone who is generous in making charitable contributions and sustaining the poor
- *A man who can take on the role of a public person*: someone both secure in himself and convinced of his responsibility who is able to live not just as a private citizen but as a public person in service of the Gospel and representing the Church

Within the realm of Human Formation, one must have the physiological and psychological understanding of human sexuality.

- The meaning of the virtue of chastity; this includes a formation in authentic ideals of sexual maturity and chastity, including virginity; it also includes “a proper knowledge of the duties and dignity of Christian marriage, which represents the love which exists between Christ and the Church”

- The requisite skills for living chastely: ascetical practice, prudent self-mastery, and paths of self-knowledge, such as a regular personal inventory and the examination of conscience
- The meaning of celibate chastity, especially the theological rationale that makes clear how it pertains to the logic of the ordained priesthood
- The means to live celibate chastity well, which include genuine friendships; priestly fraternity; a mentoring relationship; spiritual direction; priestly asceticism, which honestly reckons with the sacrifices that celibacy entails; and, especially, the sacrament of Penance
- The spiritual path that transforms the experience of loneliness into a holy solitude based on a “strong, lively, and personal love for Jesus Christ”
- A cultural-critical attitude that discerns the positive and negative potentials of mass communications, various forms of entertainment, and technology, such as the Internet

Finally, the greatest factor for successful Human Formation is docility to the formation process so as to foster and strengthen the above traits. Again, in formation “it is necessary that the seminarian should know himself and let himself be known” by the Church for who he is (Ratio, 45). Often, it is through openness to consideration of areas of struggle and needed growth that a man becomes most strong and at peace with Christ in him.

Some practical notes that concern the human formation would include the following:

Fraternity

Since the early days of our diocese, priestly fraternity has been a priority for our bishops. Indeed, this is the theology of Orders. As *Presbyterorum Ordinis* states, "the function of the bishops' ministry was handed over in a subordinate degree to priests so that they might be appointed in the order of the priesthood and be *co-workers of the episcopal order* for the proper fulfillment of the apostolic mission that had been entrusted to it by Christ." This unity will always require effort on the part of priests and bishops; it does not happen by chance, but rather, intentionally. Seminarians will undoubtedly experience this during their years of formation. Diocesan fraternity begins in the seminary.

Diocesan brothers (DB's) are certainly encouraged to pray for and with one another. When the seminary provides, it is commendable to make time for common prayer and social interaction (i.e. designated night prayer, rosary, periodic dinners, etc.).

Additionally, fraternity is built up with contact with the priests of the diocese. It is a noble and worthy goal to meet as many priests of the diocese as possible while on breaks. Events such as the day of recollection for priests, the Chrism Mass (if the seminary is on break), ordinations and deanery meetings are ideal for reaching out to meet priests of the diocese.

Presence at Diocesan Events

Much of priestly support and fellowship happens at the various presbyteral functions throughout the year. Building habits of faithful attendance to these events is a good idea. Seminarians are *expected* to be present at the following events unless they are excused for

good cause:

- Priesthood Ordination (including vespers the evening prior)
- Deaconate Ordination
- Advent Dinner with the bishop
- Seminarian Summer Retreat and Andrew Dinner
- Candidacy, Lector or Acolyte Installation (if held in the diocese)
- Priest day of recollection and Chrism Mass (if seminary is on break)

Seminarians are *encouraged* to be at the following events if they are in town:

- Prayer at the abortion facilities on Christmas Eve and Good Friday
- Serra Andrew's dinners
- Seminarian Bowling
- Seminarian Golf Outing
- Seminarian Hiking/Camping trips

Support of Home Parish

A seminarian is a representative of the Church in a public way. This is especially the case at his home parish. Seminarians are strongly encouraged to stay connected with their local home parish and their pastor. All seminarians are to notify their pastor, in a timely manner, when they are going to be home and not vacationing elsewhere so that they may assist in their home parishes during seminary breaks.

Visits to the parish school or any other school that one is connected with are also encouraged. These visits need not be long visits so as to ensure that the seminarian is making good use of his break by spending time with family and resting. Seminarians are to be careful to maintain appropriate boundaries with all parishioners.

Personal Appearance

Seminarians, as Christian men called to bring Christ to others, should do all they can to carry themselves as gentlemen careful not to offend others with poor manners. Customs such as refraining from wearing hats indoors, holding doors, and deference to superiors and elders are expected.

All seminarians are to maintain a professional-looking hair style and length. Beards and mustaches must be consistently kept professional looking, neat and well groomed. Beards may not be long. Seminarians are not permitted to wear earrings or facial jewelry of any kind. Jewelry that is ostentatious or which conveys vanity and signifies secular values may not be worn.

Dress Code

While at their respective seminaries or participating in any function or event in connection with their seminary, seminarians are to adhere to the dictates and dress code policies of that particular seminary.

As a general rule, all transitional deacons, as ordained clergy, are to wear clerical clothing (i.e., black Roman-collared shirt with white collar, black pants, socks and dress shoes or a cassock with collar) in every pastoral setting they are present in and any other occasion where they are working or publicly identifiable as a minister of the Church.

Theologians and Pre-theologians, wear clerics. A seminarian is a pre-theologian or theologian

upon entering either first theology or first pre-theology. That is, he has begun that academic year upon arrival at the seminary. This does not include the previous summer. Any policies that a given seminary has are to be followed at the seminary, but it should be remembered that those policies have no bearing on what a seminarian wears in the Diocese of Phoenix.

These seminarians are to wear clerical clothing while serving in their parish on pastoral assignments and functioning in pastoral/sacramental situations, (i.e. wear clerical clothing when assisting with hospital visits, prison ministry, home-bound visits, diocesan liturgies etc). Following this long-held custom in such situations, the clerical clothing aids discernment as the seminarian puts on the distinctive attire worn by the priest; which is the life he is discerning and preparing for. Personal prudence governs the appropriateness of wearing a black suit jacket while serving in the parish or during parish sponsored events. If a given pastor prefers that a seminarian refrain from wearing clerical attire, his request is to be gladly received and respected. Non-ordained seminarians are to avoid wearing clerical clothing while in non-pastoral and non-liturgical settings.

College-level seminarians and those in the spirituality year are to dress up for any occasion where they are identifiable as a seminarian or functioning in a capacity where they are recognized as a seminarian. “Chapel attire” for such occasions is appropriate unless the occasion requires formal attire. As a general rule, if you are not sure what to wear, *dress up!* Those who have not yet begun Theology or Pre-theology are not to wear clerics. They may vest in a cassock for serving in the liturgy only. In other words, a collegian wears a cassock while wearing a surplice only.

For parish liturgies non-ordained seminarians wear either a cassock and surplice or an alb with cincture. For diocesan liturgies, the attire is a cassock and surplice.

Since staff at the Diocesan Pastoral Center dress professionally, seminarians should be sure to dress appropriately for any visits.

Physical Health

Physical and psychological health is integral to human formation. To properly care for the “temple of the Holy Spirit”, seminarians are to have a regular plan of physical exercise and faithfully follow that plan. They are also to ensure that they are availing themselves of proper rest, relaxation and food intake. A seminarian should therefore develop good habits of maintaining health and wellness that will carry over into the priestly life. In order to develop and maintain healthy habits, seminarians should:

- Develop or follow a program of physical exercise.
- Give proper attention to diet, nutrition, weight, and hygiene.
- Be moderate in his consumption of food and temperate in his consumption of alcohol.

Good health care and maintaining a healthy lifestyle is an important aspect of the development of a seminarian. Therefore, each seminarian should inform the Director of Vocations of any serious illness, admission to the hospital, or prescribed use of medications. It is presumed that if a seminarian is overweight that he will have a plan in place to get to and maintain a healthy weight to ensure the energy and health necessary for active ministry. Sustained failure to personally address these important areas of formation while in the seminary may require a leave of absence to properly address these issues outside the seminary.

Psychological Health

A seminarian's formation staff and Spiritual Director assist in all areas of formation; however, there are times when the more focused care of seeing a counselor or psychologist is helpful. The psychological sciences have much to offer one who is striving for the requisite self-awareness and self-knowledge necessary for affective maturity. All seminaries offer counseling, and this is encouraged at any time and for any reason. Sadly, counseling may be perceived to be a weakness or cause for shame. This is not the case. Counseling should be viewed as a useful instrument to assist us in this important area of formation. As in the rest of formation, self-awareness and openness to growth are essential while any attitude of being closed to formation is quite problematic.

Seminarian Finances

The Diocese of Phoenix pays seminary tuition, room and board for seminarians. The approximate cost for each seminarian is roughly 30,000 plus all costs associated with health and dental benefits, insurance, stipends and costs associated with any additional formation outside of the seminary such as the Institute of Priestly Formation or Spanish immersion.

Personal Expenses

Seminarians are given three \$600 stipends throughout the year plus a stipend in February to cover tax liabilities (this amount is estimated based on the benefits received). Seminarians are expected to finance personal expenses (clothing, transportation costs, entertainment expenses, etc). It is not expected that this stipend should be enough to maintain large expenses such as those related to a home, world travel (WYD) or even a car or cell phone plan. Such expenditures are to be weighed and incurred by the seminarian if he is able by way of his own savings, school loans (if available) or assistance from family. Even if there is the opportunity to live with many amenities and comforts, we should all keep in mind that we follow the Lord who has no place to lay His head and a pope who wants "a poor church for the poor."

Stipends are sent out on the following dates

August (\$600)

December (\$600)

February (amount to be calculated annually)

May (\$600)

It should be remembered that seminarians live as beneficiaries of the generosity of the faithful of the diocese through their support of the Charity and Development Appeal. A seminarian is to prudently consider his financial decisions to ensure that he can cover his costs.

Summer Stipends

Seminarians who serve in a parish during the summer are paid a stipend of \$700 per month. The room and board given by the parish is not included in the stipend amount.

Book Expenses

The Phoenix Serra club provides \$300.00 to each seminarian each semester for required course books. Any surplus from that money received may be kept by the seminarian while any additional costs are to be covered by the seminarian. Used or borrowed books can be a good way to defray these costs if possible.

Knights of Columbus

Through their The Knights of Columbus “Refund Support Vocations Program” (RSVP), councils may choose to “adopt” one or more seminarians and provide them with financial assistance and moral support. When a council donates \$500, a \$100 refund is received by that Council from the International Office of the Knights of Columbus. The Vocations Office receives a record of these contributions.

Mandatory Procedures Concerning Benefactors

Knights of Columbus

In order to ensure that Knights of Columbus funds are being evenly distributed among seminarians, each seminarian is to notify, via email, the Vocations Office administrative assistant that he has received this assistance. He is to report (1) the amount and (2) the name of the council. This is to be done, along with writing a thank you note, *prior* to depositing or cashing the check. Checks should be deposited or cashed within a month for the sake of the benefactor.

The Knights of Columbus also report this information to the Vocations Office. The amounts reported by the seminarians can then be matched with the information received by the Knights of Columbus. With this information we will know who is in the most need in case a council calls and requests to adopt a seminarian.

Other Support from Vocation Committees

Any other parish that supports a seminarian with cards, prayer, gift certificates and money should receive thank you notes and prayers. Any amount over \$100 should be reported to the vocations office administrative assistant in the same way Knights of Columbus receipts are reported.

Gratitude

Though this can be difficult during a given semester, it is absolutely reasonable to think that time can be set aside for thank you cards periodically. It is important to remember that when the faithful share their time and resources to encourage seminarians they are conveying the great love they have for Christ and the priesthood. When this is not recognized, the faithful can be left discouraged and hurt. Short notes of thanks and encouragement are well appreciated. If a group of people or an entire school class sends cards, individual responses are not necessary. Long letters are not necessary, nor are they generally expected.

Finally, a sense of entitlement should always be avoided and one should be careful to spend money proper to a man in formation for the priesthood; a man who is to be an example of the life of stewardship that the priestly life is meant to be.

Personal Expense Assistance

If a seminarian should be in true need of financial assistance to meet personal expenses such as unforeseen medical bills, he is invited to personally request assistance from the Director of Vocations. Although personal financial assistance is never guaranteed, there may be monies available to seminarians if a true need is identified. All requests for financial assistance are carefully considered on a case by case basis.

Seminarians are not permitted to solicit any financial gifts or grants from parishes, pastors, parishioners, Knights of Columbus Councils or other Church related groups at any time of or for any reason. Any such requests would be made through the Director of Vocations.

Tithing and Savings

In a spirit of Christian charity and selflessness, along with the realization that everything we enjoy is a gift from God, seminarians are expected, as are all members of the Church, to give back to the Lord by tithing on all stipends, grants, income and/or gifts that they receive. Further, since unexpected incidents such as car trouble and other surprises occur, seminarians are to wisely spend so as to have some savings to cover unforeseen minor expenses that may arise.

Tax Liabilities

As U.S. Citizens, all seminarians are required to pay income taxes. Failure to do so amounts to tax fraud and breaking of the fourth commandment. As the Church states, "submission to authority and co- responsibility for the common good make it morally obligatory to pay taxes..." We are called to "pay to all of them their dues, taxes to whom taxes are due, revenue to whom revenue is due, respect to whom respect is due, honor to whom honor is due."² Failure to pay taxes would be especially egregious in the case of a seminarian who receives a stipend specifically to pay his taxes. It has been stated to some seminarians that "you don't earn enough to have to worry about taxes." This is ignorant advice since the room, board and health benefits are significant and warrant filing of taxes.

Seminarians, by virtue of the fact of their status as seminarians, are considered to be on full scholarship. That is, the Diocese of Phoenix will cover the full cost of their course of formation and study. All monies that seminarians receive are to be taken into account in order to properly file their taxes.

Costs covered by the Seminarian Scholarship Program will include tuition; room and board; other school-related fees; stipends; travel; and health insurance for those seminarians who do not qualify for coverage under their parents' health care plans.

Tax Status: Seminarians generally are not considered to be employees or independent contractors of the Diocese of Phoenix. Seminarians should consult their tax preparer and the IRS Publication 970 to understand what portion of the scholarship provided by the Diocese of Phoenix is considered taxable income.

Tax Reporting: Because of their tax status, the Diocese of Phoenix will file neither a Form 1099 nor a Form W-2 for seminarians for stipends. At the end of each calendar year the Diocese will provide each seminarian with a detailed list of the "covered costs" it has paid to or for the seminarian in conjunction with the Seminarian Scholarship Program. Each seminarian will be responsible to use this information to calculate his individual tax liability.

Other Revenue: During summer assignments, seminarians are considered employees of the parish and will receive a W-2. Such assignment will not impact the seminarian's employment status or tax treatment relative to his participation in the Seminarian Scholarship Program.

The Diocese or the Office of Vocations is not in the position to give specific tax advice. Please see your tax preparer for specific guidance.

Finally, it should be noted that the Tax Stipend amount paid in February to the seminarian

² Catechism of the Catholic Church, 2240.

does not necessarily cover all tax liabilities, especially when one has had other employment. Seminarians will need to budget for this possibility.

The Kiddie Tax.

Due to recent tax law changes, to what is called the "Kiddie Tax," there are now tax implications for the parents of seminarians. Scholarships from the Diocese received by many seminarians are now considered to be "unearned income" and thereby subject to the "Kiddie Tax".

In years past, tax law required a Kiddie Tax, on certain investment income received by children. The Kiddie Tax applied the parent's tax rate to a portion of the investment income of the children. The tax was meant to discourage parents from reducing their own taxes by shifting investments to their children, who generally have lower tax brackets. The Kiddie Tax once affected only children under age 14. That's how it got its name. But the Kiddie Tax has grown up and now can apply to more than just investment income of children up to age 23 in certain circumstances.

Now, this kiddie tax has been expanded to also apply to unearned income in excess of \$2,000. "Unearned income" for this purpose includes scholarships and grants (room, board, health insurance, travel and stipends). And so, the scholarships paid by the diocese, in excess of \$2,000 is subject to the Kiddie Tax – that is, the parent's marginal tax rate, if the seminarian is claimed as a dependent on his parent's tax return and is younger than age 24. Marginal tax rate, is your highest rate applied to the last dollar you earned. That could be as high as 28%, 33%, 35%, or 39.6%.

The way to avoid this tax would be to have the seminarians not claimed as a dependent on their parent's tax forms. If seminarians are claimed as a dependent, and are under age 24, a significant portion of their scholarship will be taxed at their parent's highest tax rate. It is anticipated that the tax savings from avoiding the "Kiddie Tax" would exceed the tax cost of giving up a dependency exemption.

School Loans

Upon entry into seminary, a man may have school loans outstanding from prior study. These loans remain the responsibility of the one who incurred them. The Diocese of Phoenix does not pay off or assume the debt of seminarians or priests. Student loans may be put on hold when a man enters into the seminary and paid off by him after seminary. He is responsible for all such arrangements. The Diocese of Phoenix does not make any loans to seminarians to cover school loans or any other loans at any time.

Employment

Aside from summer pastoral assignments or parish related service, non-college seminarians are not permitted to be employed at anytime during their formation. The exception to this would be approved work-study employment offered at the seminary.

College seminarians are permitted to work during seminary breaks. A college seminarian should exercise the virtue of prudence when considering the type of work he undertakes. Places of employment should never compromise the integrity of his vocation. It is the responsibility of the college seminarian to inform the Director of Vocations where he will be employed and the duration of his employment.

Health Insurance Benefits

Seminarians are eligible to participate in the diocesan health insurance PPO plan through Blue Cross Blue Shield of Arizona. See Appendix A for plan details. Seminarians that are eligible for coverage through their parents are able to elect to opt out of the plan. Enrollment or opting out of the insurance program should happen within 31 days of acceptance as a seminarian of the diocese.

If at any time a seminarian loses coverage on his parents plan due to age or any other reason, he would have to notify the Office of Vocations as soon as possible since the paperwork needs to be completed within 31 days.

Dental Insurance Benefits

Additionally the diocese offers coverage through TDA Dental. Upon enrollment in the plan, Human Resources Department will provide all necessary information. The same rules apply for opting in or opting out of dental coverage as for health insurance benefits.

Safe Environment

The Diocese of Phoenix is committed to providing a safe environment where we value and honor every individual as created in the image and likeness of God. Ideally no minor will ever be abused; these policies are intended to achieve this ideal. The Diocese of Phoenix is dedicated to upholding a culture of safety and the protection of all of God's children from abuse.

While serving and being present to the many activities of parish life, Seminarians are to act as role models with appropriate behavior when you are interacting with parishioners, especially minors. Others will look to seminarians as leaders, therefore it is imperative that they know what the standards are within the policy and always act within the guidelines.

In compliance with the policies of the diocese, seminarians for the Diocese of Phoenix obtain a fingerprint card (Federal background check) and have the Lexus Nexus background check completed. This is taken done during the application process for the seminary.

On an annual basis, seminarians are asked to meet the following requirements:

- Attend safe environment training by 12/31
 - Foundational course – one-time requirement
The safe environment office will accept your seminarian safe environment training for your foundation class (first year training). Please forward your training certificate to the safe environment office for credit.
 - Renewal course – annually
All renewals must be taken no later than 12/ 31 each year. They can be taken online or at a local parish/school. To take a renewal online, you will login to the safe environment database using your name and home address as the login.

- Review Appropriate vs. Inappropriate Interactions & Behaviors, of the policy (see Appendix B).

If you identify inappropriate/concerning behavior while in ministry please share that immediately and directly with the ministry head at that location. If you are informed of, or witness, abuse you must report that immediately to the civil authorities and to the appropriate Diocesan representative.

The staff at the safe environment office will always be available to answer any questions or concerns. They are available at 602-354-2418 or 602-354-2468 and via email at safeenvironment@dphx.org

Communication/Social Communication

Seminarians wishing to use new forms of digital communication may certainly do so provided that it is in accord with all policies of the Office of Child and Youth Protection and that it does not distract from their primary task of formation.

Following the Social Media Guidelines of the United States Catholic Conference of Catholic Bishops, we remember that this social media offers both opportunities and challenges. For this reason, any public sites such as blogs and more private sites such as Facebook, Instagram, Twitter etc. should be marked by Christian charity and respect for the truth. Postings reach a broad audience since social media is a global platform. Discussion should take place primarily from a faith perspective. No ads please. Always block anyone who does not abide by the Code of Conduct. Having “friends” on Facebook that are under 18 is not permitted under diocesan policy. This is for the protection of all parties involved.

If a seminarian receives an email from a parishioner who is under 18, this is to be handled on one’s school (not private) email account. It may also be prudent to “cc” the child’s parents. Seminarians are encouraged to save copies of conversations whenever possible, especially those which concern the personal sharing of a teen or young adult.

Texting with parishioners who are minors is not allowed.

Covenant Eyes

Any seminarian who wishes to have Covenant Eyes accountability and filtering software on their devices, is welcome to do so and have the costs paid by the Office of Vocations.

Spiritual Formation

Human formation leads to and finds its completion in spiritual formation. Human formation continues in conjunction with and in coordination with the spiritual, intellectual, and pastoral dimensions of formation. It steadily points to the center, which is spiritual formation. “For every priest his spiritual formation is the core which unifies and gives life to his *being* a priest and his *acting as* a priest” (*Pastores dabo vobis*, no. 45). The basic principle of spiritual formation is contained in *Pastores dabo vobis*, no. 45, and is a synthesis of the teachings in *Optatam totius*: to live in intimate and unceasing union with God the Father through his Son, Jesus Christ, in the Holy Spirit. This is the foundational call to discipleship and conversion of heart. Those who aspire to be sent on mission, as the apostles were, must first acquire the listening and learning heart of disciples. Jesus invited these apostles to come to him before he sent them out to others. St. Augustine alluded to this double identity and commitment as disciple and apostle, when he said to his people, “With you I am a Christian, for you I am a bishop.” To live in intimate and unceasing union with God the Father through his Son Jesus Christ in the Holy Spirit is far more than a personal or individual relationship with the Lord; it is also a communion with the Church, which is his body. The spirituality that belongs to those who are priests or preparing for priesthood is at one and the same time Trinitarian, Christological, pneumatological, and ecclesial. It is a spirituality of communion rooted in the mystery of the Triune God and lived out in practical ways in the mystery of ecclesial communion. The spirituality cultivated in the seminary is specifically priestly. Through the Sacraments of Initiation, seminarians already share in the Paschal Mystery of Jesus Christ with other members of the Church. They also aspire to become priests who are configured to Christ, Head and Shepherd of the Church, our great high Priest. Therefore, their spirituality draws them into the priestly, self-sacrificial path of Jesus. He is the one whose service finds its high point in giving his life as a ransom for the many. He is the Good Shepherd who lays down his life for his sheep “so that they might have life and have it more abundantly.” He is the bridegroom who loves his bride, the Church, “and handed himself over for her.” Given these basic dimensions of priestly spirituality that are foundational to the program of spiritual formation in the seminary, the seminary should identify those characteristics and practices that foster its growth. It is a formation that includes:

- *Holy Eucharist*: Spiritual formation is first and foremost a participation in public worship of the Church that is itself a participation in the heavenly liturgy offered by Christ, our great high priest. “We have such a high priest, who has taken his seat at the right hand of the throne of the Majesty in heaven” (Heb. 8:1). The Eucharistic sacrifice is both spiritual sustenance, the Bread of Life, and the transformation of our lives by the power of the self-giving and redeeming love of Jesus Christ, crucified and risen. It is the source of pastoral charity, the love that animates and directs those who walk in the footsteps of the Good Shepherd, who gives his life for his sheep so that they may live. As source and summit of the Christian life, the daily celebration of the Eucharist is the “essential moment of the day.”
- *Adoration and Personal meditation*: Our Holy Father Pope Benedict XVI states in *Sacramentum Caritatis*, “I heartily recommend to the Church’s pastors and to the People of God the practice of eucharistic adoration, both individually and in community.” This Eucharistic Spirituality is especially essential for anyone discerning the priesthood. Again, our Holy Father encourages us, “friends, do not be afraid of silence or stillness, listen to God, adore him in the Eucharist. Let his word shape your journey as an unfolding of holiness” (address to Seminarians and Young People at St. Joseph

Seminary, 2008). The seminarian's time in preparation for and participation in Holy Mass and adoration of the Blessed Sacrament radiates out to the rest of his life. The habit of daily prayer and meditation enables seminarians to acquire a personalized sense of how God's salvation has taken hold of their lives and how they might respond to that great grace. This prayer happens in a context of silence and solitude in which they learn to be attuned to God's movements in their lives. It grows and develops into a "contemplative attitude" that learns to find God in all things. It matures in such a way that it allows for a balanced and unified rhythm of life in action and contemplation, work and prayer, while providing the future priest with the strength, meaning, and focus he will need in his life.

- *Sacrament of Penance*: The Sacrament of Penance fosters the mature recognition of sin, continuous conversion of heart, growth in the virtues, and conformity to the mind of Christ. It is a school of compassion that teaches penitents how to live out God's compassionate mercy in the world. The frequent celebration of the Sacrament of Penance is aided by the practice of a daily examination of conscience (CIC, 276§2, 5°). When considering the frequency of the sacrament we see no specific guidance to seminarians by the Church. We can, however, consider the advice that the Church offers to religious. That is, we should "hold in high esteem the frequent use of this sacrament. It is a practice which increases true knowledge of one's self, favors Christian humility and offers the occasion for salutary spiritual direction and the increase of grace." Therefore, "desiring closer union with God, [we] should endeavor to receive the sacrament of penance frequently, that is, twice a month" (Decree on Confession for Religious, 3).
- *Liturgy of the Hours*: Through the Liturgy of the Hours, seminarians learn to pray with the Church and for the Church. They unite themselves with the Body of Christ in unceasing praise and petition. This prayer prepares them for their lifelong ministry as priests who pray on behalf of the whole Church. It also cultivates a mind and heart attuned to the whole Body of Christ, its needs, its sufferings, its graces, and its hopes. This is not a devotion that should be put off until ordination. It is encouraged that collegians acquire the habit of praying at least morning and evening prayer and that theologians pray the entire office so as to be completely accustomed to this prayers they will promise to pray on behalf of and with the Church for the rest of their lives.
- *Spiritual direction*: A regular meeting (at least once a month) with an approved spiritual director is an essential part of spiritual formation, especially in arriving at the interiorization and integration needed for growth in sanctity, virtue, and readiness for Holy Orders. Each seminary ensures that there are sufficient competent directors.
- *Bible*: Receiving the Word of God proclaimed and preached in the Church or the quiet and personal assimilation of that holy Word in *lectio divina* enables those in formation to hear God's communication to them as a transforming challenge and hope. To take on more fully the mind of Christ and to be steadily transformed by the Word of God, the seminarian ought to develop the habit of daily reflection on the Sacred Scriptures, by daily meditation on the lectionary or breviary readings and/or other reflective reading of the Scriptures.
- *Retreats and days of recollection*: Spiritual formation must not neglect the art of "being alone with God," moving the candidate from being alone or lonely to entering a holy solitude in communion with God. Regular periods of more intensive prayer will be part

of the seminary year. The regular annual retreats that are built into the seminary schedule can be augmented by monthly days of prayer or “desert days” here in the diocese. The Poor Clares of Perpetual Adoration are open to providing for such days if their schedules permit. This is highly encouraged as a practice that could continue during priestly life.

- *Devotions*: Devotional prayer, especially centered on Eucharistic Adoration, the Blessed Virgin Mary—in particular, the rosary—and the saints, assists seminarians in assimilating the mystery of Christ and hearing the invitation to live that mystery in the particular circumstances of their own life. Devotional prayer helps to sustain affective communion with the Lord and his Church. It also helps them to connect with the rich cultural diversity of devotional life in the United States and to appreciate devotional practices of other cultures.
- *Apostolic dimensions*: Spiritual formation also involves seeking Christ in people. Especially in a seminary context, seminarians are to learn how prayer is to be lived out in service of others, particularly the poor, the sick, sinners, unbelievers, and the stranger, but extended to all in the outreach of charity and mercy, and in the quest for justice. Prayer is apostolic also in the sense that seminarians learn to pray for the needs of those they serve in order to teach others how to pray. Whatever growth and formation in prayer takes place, it is not simply meant for the personal enhancement of the seminarian but as a gift to be given in the course of his priestly mission and ministry for the benefit of the Church—for he is a servant of this body.
- *Asceticism and Penance*: Spiritual formation initiates seminarians to a path of voluntary renunciation and self-denial that makes them more available to the will of God and more available to their people. Asceticism and the practice of penance is a path of learning to embrace the cross and, in an apostolic context, a way of rendering priests unafraid to bear their “share of hardship for the gospel with the strength that comes from God” (2 Tm 1:8).
- *Obedience*: The obedience of those in spiritual formation for priesthood must be characterized by the willingness to hear God who speaks through his Word and through his Church and to answer his call with generosity. It is also a surrender of one’s own will for the sake of the larger mission. In this regard, the candidate for priesthood must develop a growing and deepening solidarity with the Church established by Christ, a solidarity with Church teaching so as to be able to present that teaching with conviction—having appropriated it as true—and a solidarity with ecclesial leadership to strengthen and sustain Church unity.
- *Celibacy*: Spiritual formation in celibacy cultivates the evangelical motivations for embracing this commitment and way of life: the undivided love of the Lord, the spousal love for the Church, apostolic availability, and the witness to God’s promises and kingdom.

This choice on the part of the priest expresses in a special way the dedication which conforms him to Christ and his exclusive offering of himself for the Kingdom of God. The fact that Christ himself, the eternal priest, lived his mission even to the sacrifice of the Cross in the state of virginity constitutes the sure point of reference for understanding the meaning of the tradition of the Latin Church. It is not sufficient to understand priestly celibacy in purely functional terms.

Celibacy is really a special way of conforming oneself to Christ's own way of life. This choice has first and foremost a nuptial meaning; it is a profound identification with the heart of Christ the Bridegroom who gives his life for his Bride...I reaffirm the beauty and the importance of a priestly life lived in celibacy as a sign expressing total and exclusive devotion to Christ, to the Church and to the Kingdom of God, and I therefore confirm that it remains obligatory in the Latin tradition. Priestly celibacy lived with maturity, joy and dedication is an immense blessing for the Church and for society itself.³

- *Simplicity of life*: Spiritual formation encourages a simple approach to the material goods of this world. Freed from excessive concern about possessions, priests and seminarians and, particularly, religious are able to serve in an unencumbered way. To live with evangelical simplicity is to exercise responsible stewardship over God's creation by using material goods in a way that is both responsive to the call of the Gospel and ecologically responsible. The witness of a genuine simplicity of life is especially important in the context of American affluence. Spiritual directors and mentors/advisors must be sensitive to seminarians' stewardship of their own, the seminary's, and the Church's material resources. Spiritual formation for simplicity of life and stewardship flows directly from striving to have the mind of Christ Jesus, "who, though he was in the form of God, / did not regard equality with God something to be grasped. / Rather, he emptied himself . . ." (Phil. 2:6-7a). This is the Lord Jesus who, again according to St. Paul, "for your sake . . . became poor although he was rich, so that by his poverty you might become rich" (2 Cor. 8:9). Canon Law states that "clerics are to foster simplicity of life and are to refrain from all things that have a semblance of vanity. Goods which they receive on the occasion of the exercise of an ecclesiastical office, and which are over and above what is necessary for their worthy upkeep and the fulfillment of all the duties of their state, they may well wish to use for the good of the Church and for charitable works."⁴

Internal vs. External Forum

When a seminarian visits with his spiritual director, what is said in those conversations is in the internal forum. Consequently, the spiritual director is held to the strictest confidentiality concerning information received in spiritual direction. He may neither reveal it nor use it. The only possible exception to this standard of confidentiality would be the case of grave, immediate, or mortal danger involving the directee or another person. Priests functioning in the internal forum also play a role in human formation. Seminarians, when open to the honest dialogue of spiritual direction can grow much in cultivating those virtues of self-reflection and self-discipline that are foundational for human development. The distinction between the internal and external forum is meant to protect the individual in matters of conscience and confession. It is not, however, intended to be a "firewall" to hide or keep important issues of discernment from those in the external forum or to maintain a secret or hidden life from the attention of those responsible for the seminarian's formation. In justice, nothing should be kept from the Bishop that would affect his decision to call a seminarian to Holy Orders.

All conversations with the Director of Vocations are held in the external forum, which means that what is said to him can be shared respectfully with other formators (bishop and seminary formators) for the good of the seminarian and the Church. Barring grave circumstances, the

³ Sacramentum Caritatis, 24.

⁴ Canon 282.

Director of Vocations is not permitted to hear the confessions of seminarians or men in active discernment of a priestly vocation.

Seminary Retreats

During the seminary year, seminarians participate in the regularly scheduled retreats according to the formation plan in place at the seminary. For theologians, at least, this is an annual retreat of at least five days.

Canonical Diaconate Ordination Retreats

Within six months prior to ordination, the Code of Canon Law requires that candidates for the diaconate make a retreat of at least five days. Seminarians who are preparing for ordination to the transitional diaconate are to follow the custom of their respective seminaries.

Canonical Priesthood Ordination Retreat

Within six months prior to ordination, the Code of Canon Law requires that candidates for the priesthood make a retreat of at least five days. Candidates who are preparing for priestly ordination are to arrange for their canonical priesthood ordination retreat in conjunction with the procedures of their seminary and in consultation with their Spiritual Director.

Additional days of recollection or “desert days” at a retreat center or monastery are certainly encouraged as a good practice that can do much to continue the contemplative spirit that is an essential part of priestly life.

Intellectual Formation

There is a reciprocal relationship between spiritual and intellectual formation. The intellectual life nourishes the spiritual life, but the spiritual also opens vistas of understanding, in accordance with the classical adage *credo ut intelligam* ('I believe in order to know'). Intellectual formation is integral to what it means to be human. "Intellectual formation . . . is a fundamental demand of man's intelligence by which he 'participates in the light of God's mind' and seeks to acquire a wisdom which in turn opens to and is directed towards knowing and adhering to God."⁵

The basic principle of intellectual formation for priesthood candidates is noted in *Pastores dabo vobis*, no. 51: "For the salvation of their brothers and sisters, they should seek an ever deeper knowledge of the divine mysteries." Disciples are learners. 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. This saving knowledge is acquired not only once, but it is continuously appropriated and deepened, so that it becomes more and more part of us. Seminary intellectual formation assumes and prolongs the catechesis and mystagogia that is to be part of every Christian's journey of faith. At the same time, this knowledge is not simply for personal possession but is destined to be shared in the community of faith. And that is why it is "for the salvation of their brothers and sisters." Intellectual formation has an apostolic and missionary purpose and finality.

In the seminary program, intellectual formation culminates in a deepened understanding of the mysteries of faith that is pastorally oriented toward effective priestly ministry, especially preaching. This understanding, however, requires previous intellectual formation and academic integrity as foundational. 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. Moreover, continuing education after ordination is a necessity for effective ministry.

The intellectual formation of the candidate must be directed to the ecclesial dimensions of priestly formation, namely, the teaching office (*munus docendi*) of the priesthood. The doctrinal, educational, catechetical, and apologetical aspects of a candidate's training are to prepare the seminarian to be a faithful, loyal, and authentic teacher of the Gospel. As a man of the Church, the priest preaches and teaches in fidelity to the magisterium, particularly the Holy Father and the diocesan bishop. The intellectual formation program must emphasize the intrinsic relationship between the knowledge gained in theological preparation and the ecclesial dimensions of priestly service, since the education of a priest is never seen in isolation from the Tradition of the Church.

Summer School

For a variety of reasons a seminarian may need to take additional classes during the summer at a local community college. This is not usually encouraged as seminarians should take a break from the rigors of academic endeavors in order to be rested, willing and able to fully apply themselves during the regular academic school year. Thus requests for additional classes will be handled on a case-by-case basis. Any classes taken are to be approved by the seminarian's Seminary Academic Dean as well as the Director of Vocations.

⁵ Pastores Dabo Vobis, 51.

Language Studies

Given the demographic makeup of the Diocese of Phoenix, seminarians are expected to be proficient in English and Spanish. The Diocese of Phoenix pays tuition, travel, room and board costs associated with Spanish language studies and travel abroad at a diocesan preferred school in Comayagua, Honduras. This is generally undertaken after the second year of theology studies. There are three factors that ensure the success of the immersion experience. They are (1) attitude, (2) the length of stay and (3) amount of prior study in Spanish. All three are expected to be the norm for men called to serve the largely bilingual population of our diocese.

This course of study is no less than 10 weeks. In addition, seminarians should do all they can to take at least two semesters of Spanish prior to immersion. This makes the immersion much easier and more effective. It is understood that during the summer of immersion, seminarians likely need to miss ordinations. The costs for classes, travel and personal needs are covered by the diocese.

Pastoral Formation

All four pillars of formation are interwoven and go forward concurrently. Still, in a certain sense, pastoral formation is the culmination of the entire formation process: “The whole formation imparted to candidates for the priesthood aims at preparing them to enter into communion with the charity of Christ the Good Shepherd. Hence, their formation in its different aspects must have a fundamentally pastoral character.”⁶

In virtue of the grace of Holy Orders, a priest is able to stand and act in the community in the name and person of Jesus Christ, Head and Shepherd of the Church. This sacramental character needs to be completed by the personal and pastoral formation of the priest, who appropriates “the mind of Christ” and effectively communicates the mysteries of faith through his human personality as a bridge, through his personal witness of faith rooted in his spiritual life, and through his knowledge of faith. These elements of formation converge in pastoral formation.

The basic principle of pastoral formation is enunciated in *Pastores dabo vobis*, no. 57, in its citation of *Optatam totius*, no. 4: “The whole training of the students should have as its object to make them *true shepherds of souls after the example of our Lord Jesus Christ, teacher, priest, and shepherd.*” To be a true “shepherd of souls” means standing with and for Christ in the community, the Christ who teaches and sanctifies and guides or leads the community. The grace to be a shepherd comes with ordination. That grace, however, calls for the priest’s personal commitment to develop the knowledge and skills to teach and preach well, to celebrate the sacraments both properly and prayerfully, and to respond to people’s needs as well as to take initiatives in the community that holy leadership requires.

The aim of pastoral formation—the formation of a “true shepherd” who teaches, sanctifies, and governs or leads—implies that such formation must include a number of essential elements:

- *Proclamation of the Word:* Pastoral formation needs to emphasize the proclamation of God’s Word, which indeed is the first task of the priest. This proclamation ministry is aimed at the conversion of sinners and is rooted in the seminarian/preacher’s ability to listen deeply to the lived experiences and realities of the faithful. This listening is followed by the preacher’s ability to interpret those lived experiences in the light of Sacred Scripture and the Church’s Tradition. Understanding this intersection of God’s Word and human experiences, the seminarian/preacher initiates a lifelong mission and ministry of bringing God’s Word to the world through preaching and teaching. This requires that the seminarian couple the deepest convictions of faith with the development of his communication skills so that God’s Word may be effectively expressed.
- *The sacramental dimension:* The celebration of the sacraments is central to the priest’s ministry. Although the seminarian cannot celebrate the sacraments as a priest does, he can accompany priests who do and he can prepare those who participate in them. In this way, he begins to have a sense of what his sacramental ministry will entail. He will come to appreciate the sacraments as part of his future public ministry for the salvation of souls and understand more clearly how the Church’s sacraments, especially the Eucharist, nourish and sustain God’s people.
- *The missionary dimension:* All priests are to have the heart of missionaries. The

⁶ *Pastores Dabo Vobis*, 57.

Church is truest to her identity when she is an evangelizing Church. This is because the very nature of the Church is missionary. Seminarians should be given an opportunity to become acquainted with the work of the Pontifical Mission Societies, the Missionary Congregations of Religious, the home missions, and the missionary tradition over the centuries. An exposure to the Church's missionary work during the years of formation can be beneficial to the seminarian, his discernment, and his future ministry.

- *The community dimension:* Pastoral formation must initiate seminarians to the care, guidance, and leadership that are extended to a community. The pastor is to be a man of communion and shepherd of a flock. In the United States context of individualism, the concern is that “pastoral formation” and “pastoral care” might otherwise be limited to one-to-one contact. Pastoral ministry is primarily directed to a community and then to individuals within that community.
- *Skills for effective public ministry:* Seminarians need to learn how to make available in service to God's people all the formation that has preceded (the human, the spiritual, and the intellectual). This means the acquisition of certain skills, for example, an ability to communicate the mysteries of faith in clear and readily comprehensible language using media appropriate to the social context. At the same time, pastoral formation means more than acquiring skills. It signifies a level of personal development, fitting for a priest who acts in the person of Jesus Christ, Head and Shepherd of the Church. Effective public ministry means, for example, the cultivation of a flexibility of spirit that enables the priest to relate to people across a number of different cultures and theological and ecclesial outlooks. Formation must help the seminarian put on both the mind and heart of Christ, the Good Shepherd.
- *A personal synthesis for practical use:* Another way of viewing pastoral formation is to see it as a process linking the elements of human, spiritual, and intellectual formation in such a way that they can be put to practical use for others, especially in a parish context. In a parish internship experience, for example, the seminarian draws on the experience before him in the parish and asks how his human, spiritual, and intellectual formation makes a difference. With due attention to the disciplines of the Church, preaching might be one instance of a theoretical, personal, and practical synthesis. In this and other ways, he revisits his formation and views it through the lens of practice, application, and impact.
- *An initiation to various practical, pastoral experiences, especially in parishes:* It is important not to sacrifice human, spiritual, and intellectual formation for practical experience. Still, it is essential to cultivate pastoral formation and to enhance and integrate the other dimensions of formation so that the seminarian has opportunities to experience pastoral life firsthand. Seminaries have initiated students into pastoral experiences and reflection on them in a variety of ways: concurrent field placements, pastoral quarters or internships, clinical pastoral education, and diaconate internships. Whatever the setting, it is necessary that it facilitate learning. It is also necessary that there be a guide, mentor, or teacher who accompanies the student and helps him to learn from the experience. In addition, there should be a priest supervisor who helps the student enter into the specifically priestly dimension of the ministry. In these experiences, the student first enters the scene as an observer, then raises questions to understand what is happening, and finally relates it to his other formation. He ought then to practice or try to do what the situation requires. After that, he can profit from

supervision that helps him to assess what happened and gives him feedback. A process of theological reflection follows that identifies the faith assumptions and convictions underlying both the situation and the ministerial response. Theological reflection thus provides an opportunity for personal synthesis, the clarification of motivations, and the development of directions for life and ministry. And the final step, of course, is in fact to return to the ministry or pastoral situation, but now with more knowledge and ability and a better inner sense of direction because of an enriched spiritual life and a more deeply grounded sense of priestly identity. It is the responsibility of the diocesan bishop, religious ordinary, and the rectors to ensure that the Catholic, sacramental dimension of pastoral care is integral to all such programs in which seminarians participate.

- *Cultural sensitivity*: Pastoral formation must flow from and move towards an appreciation of the multifaceted reality of the Church. In the United States, this means a genuine appreciation of the diversity that marks the Catholic Church as well as the diversity that typifies this society generally. Seminarians need exposure to the many cultures and languages that belong to the Catholic Church in the United States. They should know how to welcome migrants and refugees pastorally, liturgically, and culturally. Simultaneously, they should assist newcomers to adapt themselves into the mainstream without each one losing their own identity.
- *Religious pluralism*: They also need to know, appreciate, and learn how to work within the ecumenical and interfaith context that forms a backdrop for life in the United States and for the Catholic Church in this nation.
- *Formation for a particular presbyterate and a local Church*: All pastoral formation must be profoundly ecclesial in nature. One of its principal aims is the familiarization of seminarians with the local Church that they will serve and especially the priests with whom they will be co-workers with the bishop. This dimension of pastoral formation not only means absorbing information about the local Church and presbyterate, but, more importantly, cultivating bonds of affective communion and learning how to be at home in the place where one will serve and with the priests with whom one will serve. Seminarians should see their future priestly assignments as something wider than their own preference and choice, but rather as a sharing in a far wider vision of the needs of the local Church.
- *The poor*: If seminarians are to be formed after the model of Jesus, the Good Shepherd, who came “to bring glad tidings to the poor,” then they must have sustained contact with those who are privileged in God’s eyes—the poor, the marginalized, the sick, and the suffering. In the course of these encounters, they learn to cultivate a preferential option for the poor. They also need to become aware of the social contexts and structures that can breed injustice as well as ways of promoting more just contexts and structures.
- *Leadership development*: Pastoral formation means that seminarians learn how to take spiritual initiatives and direct a community into action or movement. That leadership also includes a dimension of practical administration. The pastoral formation program should provide opportunities for seminarians to acquire the basic administrative skills necessary for effective pastoral leadership, recognizing that programs of continuing education and ongoing formation will be necessary to equip newly ordained priests to assume future responsibilities as pastors. Additional leadership skills include an ability

to manage the physical and financial resources of the parish, including educating parishioners about the gospel value of stewardship, and an ability to organize parochial life effectively to achieve the goals of the new evangelization.

- *The cultivation of personal qualities:* In the current situation in the United States, parish life is blessed with many people who serve—permanent deacons, men and women religious, professional lay ministers, volunteers, and members of parish and diocesan consultative bodies. To direct others and to work well with them, priests need a number of personal qualities. A seminarian who aspires to serve as a priest needs to cultivate these qualities in the process of pastoral formation. They include a sense of responsibility for initiating and completing tasks, a spirit of collaboration with others, an ability to facilitate resolution of conflicts, a flexibility of spirit that is able to make adjustments for new and unexpected circumstances, an availability to those who serve and those who are served, and, finally, zeal—or the ardent desire to bring all people closer to the Lord.

Parish Assignments

A seminarian may be assigned to a parish for a pastoral year or summer internship. These assignments are made by the Director of Vocations after all parochial vicar assignments are made. Upon receipt of the assignment, the seminarian is expected to contact the pastor of the parish to which he is assigned as soon as possible.

Any required paperwork from the seminary is to be completed with copies sent to the Director of Vocations. If such paperwork is not required, it is strongly advisable that seminarians come up with goals agreed upon with the pastor at the beginning of the assignment and complete a self-evaluation at the end of the assignment with the pastor's feedback. A copy of this feedback should be sent to the Director of Vocations. The Pastor may be asked to complete an evaluation form that will be sent to him from the Office of Vocations.

Seminarians who are not ordained deacons are not to preach homilies or give reflections in place of the homily at Mass.

It is generally the case that parishes are not nearly as busy during the summer months as they are during the rest of the year. While the demands for the seminarian's time are not especially great, he is given the opportunity to use his time wisely. In addition to well spent time in prayer, he would do well to use his time for spiritual reading, exercise and getting to see the other diocesan seminarians who study at different seminaries. Those seminarians who wish to participate in outreach at the prisons within the diocese may request this through the Director of Vocations.

World Youth Day

If a seminarian would like to go to World Youth Day with his parish or a youth group from the diocese as a witness and leader assisting the parish, this is permitted. Often arrangements need to be made with regard to the summer assignment, fund raising and other details are involved, so it is to be first discussed with the Vocation Director prior to any arrangements being made. The diocese does not offer financial scholarships for the event.

Other Areas of Note

Seminary Evaluations

The continuing evaluation of seminarians is linked to their formation as well as to the Church's responsibility to discern his possible vocation to the priesthood. Since formation, whether human, spiritual, intellectual, or pastoral, assumes that a seminarian will be growing both in God's grace and in his free, human response to that grace, it is important that there be a process to note the markers of that growth. In this way, the Church can provide candidates for priestly ministry with encouragement to continue their formation and wisdom to identify ways in which that formation may take deeper root. The annual evaluation includes a well-founded judgment concerning the suitability of the seminarian for advancement to the next year of formation.

These evaluations are reviewed by the bishop and are discussed in detail during the summer meeting between the Director of Vocations and the seminarian.

Seminary Visitations

Every year the Director of Vocations will visit each seminary at least once to visit with our seminarians and the seminary staff. During these visits, he will meet with each of the seminarians separately to discuss seminary life, discernment and life in general. Ideally, the vocation director will meet with the seminary staff first, so as to share with the seminarian any feedback from the staff. Additionally, the bishop will make a visit to the seminary if his schedule permits him.

Vocation Promotion

In the priestly life, the greatest promoter of vocations is the priest himself. This is certainly done by his joyful witness of fidelity to the call that Christ has given him. This work is also more than witness, it entails intentional work of inviting young people to consider God's call for them. As our Pope Benedict XVI has told us, "there is no room for complacency in this regard. God continues to call young people; it is up to all of us to encourage a generous and free response to that call." Seminarians also play a significant role in promoting priestly vocations.

As vocation work is inherent in priestly life, so it is inherent in seminary life. Seminarians fulfill their role of promoting a true *culture of vocations* through their witness and visible presence in the diocese, especially in their home parishes, religious education programs, schools and youth groups. Seminarians will be called upon to assist with vocation programs during breaks and to assist with and implement such events during summer assignments.

Good Communication

All ministerial relationships, including those involving seminarians are based on respect and good communication. If any seminarian needs to contact the Director of Vocations or his administrative assistant for any reason, they should never hesitate to do so. The Director's number is (602) 354-2004 and the assistant's number is (602) 354-2005. Email is also quite helpful and reliable when it comes to simple concerns or questions. This is also a good way to send periodic updates on how seminary life is going. Seminarians should not assume that the Vocation Director is aware of everything.

It is the responsibility of the seminarian to promptly notify the Office of Vocations of changes in their home addresses, e-mail address or phone numbers.

Seminarians should remember that the Director of Vocations is the primary contact and liaison between themselves, the Bishop and other diocesan personnel. If a seminarian receives a call or e-mail from the Director of Vocations, other chancery personnel or parish personnel, a prompt reply is courteous and expected. It is entirely reasonable that a reply can be made well within two days. If a detailed reply needs to be delayed, this can be communicated by a short message stating so.

Diocesan Media Relations Policy

In general, the Diocese of Phoenix is open to facilitating news media requests and comments on important issues and questions of our day in order to bring the message of Our Lord to bear on our culture and times. Any media and interview requests received by seminarians, except those made by the Diocesan newspaper, *The Catholic Sun*, (i.e. interviews, statements, photographs, articles, etc.) are to be directed to the Director of Vocations who will work with the Communications Office at the Diocesan Pastoral Center.

Candidacy and Ministries (Lector and Acolyte)

Lectors and Acolytes are installed at the seminary or in the diocese according to the preference of the seminary.

Ordination Preparation

The Office of Worship of the Diocese of Phoenix will communicate with the seminarians regarding the details of the ordination Mass. Typically; the ordinandi will complete a form four to six months prior to ordination for the Office of Worship that contains the necessary information needed to prepare for the ordination liturgy.

The Vocation's Office will send simple ordination announcements to priests, deacons and religious of the diocese for priesthood and diaconate ordinations. The Vocations office does not prepare invitations. This is entirely up to the ordinandi.

It is not a policy for the bishop to send an official letter stating the "Call to Orders." This is implied with the paperwork needed for deacon and priesthood promises.

The typical flow of events on ordination weekend is as follows

Eve of the ordination – ordinandi have dinner with bishops followed by holy hour at the Cathedral

Ordination Day – Ordination Mass at 10am followed by a reception at the Cathedral.

Masses of Thanksgiving follow at the parish. This is determined by one who is ordained and his home parish.

Appendix A

Resignation and Dismissal

When a seminarian discerns that it is the Father's will that he leave seminary, we want to be sure that he is doing so in freedom and confidence in the Lord's will. This process should be imbued with reverence and respect.

What does good discernment look like?

In general, good discernment has the following attributes:

- Good discernment takes time, even months and months. It is Satan who is hasty and in a rush.
- Good discernment is done in the light.
It has been tested and prayed over with the support and guidance of the many who accompany the seminarian in prayer. This, of course included the spiritual director, formation advisor, Director of Vocations, family and bishop. While spiritual direction is essential for discernment, it is not the only place for discernment to happen.
- Good discernment is not led by fear or an undue sense of unworthiness.
- Good discernment is not in need of constant consolation/affirmations of God's will.
Periods of dryness or a perceived lack of spiritual "activity" does not necessarily mean one is called away from seminary.
- Good discernment comes with gratitude for the Lord who has led one to seminary and has used that time for His good work.
- Considers the long term.

In general, poor discernment tends to have the following attributes:

- Poor discernment happens in the dark. That is, without the guidance of trusted faithful support of others.
- Poor discernment is usually hasty.
- Poor discernment can happen when one is still not yet adjusted to seminary life. It takes time to settle in.
- Poor discernment tends to happen in desolation.
- Poor discernment may be only considering immediate consequences (exams, family situations, etc.).

Overall, open and clear communication about discernment should be maintained with formators throughout the process. If a seminarian, after adequate discernment, decides to leave the priestly formation program, it is recommended that he share this in writing to the bishop even if this is already communicated and finalized. This gives an opportunity to share his sense of the Lord's promptings for him to leave and briefly describing the circumstances in a prudent way. Seminarians are also invited to communicate their discernment, as deemed prudent, to his fellow diocesan brothers, pastors, home parishes, etc. For reasons of privacy, the Office of Vocations will not make any announcements or comment on any reasons for a seminarian's departure.

Health insurance coverage will cease at the end of that month in which a seminarian status ends. Of course, any grants or assistance from the Knights of Columbus, etc. would cease immediately.