



PRINCIPLES AND GOALS FOR EVALUATIONS AND RECOMMENDATIONS

“Tend the flock of God in your midst.” (1 Peter 5:2)



“So I exhort the presbyters among you, as a fellow presbyter and witness to the sufferings of Christ and one who has a share in the glory to be revealed. Tend the flock of God in your midst, overseeing not by constraint but willingly, as God would have it, not for shameful profit but eagerly. Do not lord it over those assigned to you, but be examples to the flock. And when the chief Shepherd is revealed, you will receive the unfading crown of glory.” (1Pt 5:1-4)



INTRODUCTION

- Trust - “trusting relationship with formators” (PPF6, no. 191)
- “The Church’s responsibility to discern the authenticity of vocations also implies some process whereby the Church, usually working through the seminary, scrutinizes the seminarian’s aptness and readiness to assume the responsibilities of ordained ministry.” (PPF6, no. 163)
- In Three Parts:
 - The Instruments/Tools for Continuing Evaluation
 - The Annual Evaluation Process
 - The Benchmarks



INSTRUMENTS FOR CONTINUING EVALUATION

“A seminarian’s self-evaluation can be a valuable instrument. [...] They should recognize their strengths and weaknesses, their positive qualities as well as their areas of needed growth.” (PPF6, no. 167)

- Final Written Self-Evaluation
- Summer Evaluation
- Goals, Growth Plan, or Formation Contract



INSTRUMENTS FOR CONTINUING EVALUATION

“Peer evaluations are recommended as helpful in the evaluation process. Such evaluations must be conducted in a responsible and confidential manner. Seminarians completing peer evaluations should be exhorted to do so with honesty and in a spirit of charity. Positive or negative opinions concerning the suitability of a peer for advancement should be expressed clearly.” (PPF6 no. 168)

- Evaluation vs. Observation
- Responsible, honest, charitable



INSTRUMENTS FOR CONTINUING EVALUATION

“The seminary should require an evaluation of a seminarian’s pastoral activities from his appropriate supervisor. This report should give attention to all dimensions of formation.” (PPF6, no. 169)

- “develop a dynamic of self-giving” (PPF6, no. 373)
- Seminary community as “apostolate”
- “They should be encouraged to understand the relationship of their apostolic activity to their personal, spiritual, and academic formation as well as their ongoing discernment of a priestly vocation.” (PPF6, no. 398)



INSTRUMENTS FOR CONTINUING EVALUATION

“Houses of formation should maintain appropriate collaborative relationships with the administration and professors of universities and colleges to aid in the evaluation of their seminarians.” (PPF6, no. 180)

- “The rector will determine the appropriate means of consulting professors in the process of evaluating seminarians.” (PPF6, no. 472)
- Faculty “Cohort”



INSTRUMENTS FOR CONTINUING EVALUATION

“A seminarian must be assigned to an individual priest formator who is in residence in the seminary. This priest is responsible for accompanying the seminarian through that particular stage of formation. This formator accompanies the seminarian in the external forum and is responsible for personalizing the work of seminary formation for an individual seminarian as well as engaging in the discernment process that oversees the suitability of the seminarian for continuation.” (PPF6, no. 99)

“So that the seminarian might act with interior freedom rather than simply demonstrating a ‘vener of virtuous habits,’ human formation seeks to help the seminarian grow in interior maturity.” (PPF6, no. 182)



THE ANNUAL EVALUATION AND RECOMMENDATION PROCESS

“Seminarians should prepare such [self-]evaluations with an honest and candid examination of themselves in the areas of human, spiritual, intellectual, and pastoral formation. They should recognize their strengths and weaknesses, their positive qualities as well as their areas of needed growth. It is the responsibility of the seminarian to show positive qualities that recommend his advancement in formation. This self-evaluation is done best in consultation with a priest formator.” (PPF6, no. 167)

- Honest and Candid
- Readiness?



THE ANNUAL EVALUATION AND RECOMMENDATION PROCESS

“In the fourth quarter of the year, after submitting his written Self-Evaluation, each seminarian meets with the Formation Staff of Cardinal Glennon College for his Final Evaluation Meeting. The meeting is led by the College Vice Rector and is also attended by the Assistant for Formation and the man’s Formation Advisor. Additionally, the seminarian’s Spiritual Director may attend for the sake of knowing the content of the meeting. Attire for the meeting is formal. The meeting serves to review the content of the seminarian’s Self-Evaluation and to provide honest feedback on the man’s progress as observed during the course of the preceding year. The meeting, customarily a conversational gathering, normally lasts about 30 minutes.” (CGC Handbook)

THE ANNUAL EVALUATION AND RECOMMENDATION PROCESS



“The evaluative process culminates in a yearly written report from the rector to the diocesan bishop or major superior that provides a clear estimation of the seminarian’s progress in the areas of human, spiritual, intellectual, and pastoral formation.” (PPF6, no. 170)



THE ANNUAL EVALUATION AND RECOMMENDATION PROCESS

“The annual evaluation should include a well-founded judgment concerning the suitability of the seminarian for advancement to the next year or stage of formation. The evaluation report should be detailed. The qualities listed in Canon Law for promotion to Holy Orders are considered at each stage of advancement: integral faith, right intention, requisite knowledge, good reputation, integral morals and proven virtues, and the requisite physical and psychological health. The evaluation should provide a judgment of the seminarian’s aptitude for priestly life and ministry as well as an estimation of his capacity to lead a chaste, celibate life. The seminarian’s current stage in formation should be considered in assessing his readiness for advancement. The individual benchmarks pertaining to each stage of formation are presented for each dimension of formation in the chapters that follow. These are to be considered and applied, according to the principle of gradualism, at each stage of formation.” (PPF6, no. 171)



THE ANNUAL EVALUATION AND RECOMMENDATION PROCESS

“The evaluative process culminates in a yearly written report from the rector to the diocesan bishop or major superior that provides a clear estimation of the seminarian’s progress in the areas of human, spiritual, intellectual, and pastoral formation.” (PPF6, no. 170)

- Who is the audience?
 - The Seminarian Himself
 - The Bishop and Vocation Director
 - The Configuration Stage Seminary
 - The File



THE ANNUAL EVALUATION AND RECOMMENDATION PROCESS

“The annual report should include the results of the vote of the community of formators regarding the seminarian’s advancement, supplying the number of affirmative and negative votes as well as the number of abstentions. Both negative votes and abstentions should be explained.” (PPF6, no. 170)

- The Vote
 - Yes
 - No
 - Yes, “with Reservations”
 - Abstain



TRANSLATING THE BENCHMARKS

Propaedeutic Stage

- “Self-knowledge and awareness are key themes in the area of human formation during the propaedeutic stage.” (PPF6, no. 191)
- “Relational skills” (PPF6, no. 191)
- “A trusting relationship with formators” (PPF6, no. 191)
- “The ability to articulate a relationship with Jesus” (PPF6, no. 235)
- “Love of learning” (PPF6, no. 271)
- “Genuine concern for others, a spirit of generosity” (PPF6, no. 373)



TRANSLATING THE BENCHMARKS

Discipleship Stage

- “Integrate his own self-awareness into a desire to grow in affective maturity” (PPF6, no. 193)
- “Self-awareness can lead to self-acceptance, self-possession, and eventually to self-gift, as seen in his relational skills.” (PPF6, no. 193)
- “Self-Discipline” (PPF6, no. 195)
- “By the end of the discipleship stage, the seminarian will determine with firm resolve whether God is calling him to present himself for the priesthood.” (PPF6, no. 197)
- “By the end of the discipleship stage, the seminarian is able to articulate his understanding and awareness of God’s call to him of a lifelong commitment to celibate chastity.” (PPF6, no. 238)

QUESTIONS, COMMENTS, DISCUSSION

