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## Cardinal Glennon College Formation Program

Young men come to Cardinal Glennon College Seminary to discern a call to the priesthood of Jesus Christ. The College Seminary bases its program of formation on the Post-Synodal Apostolic Exhortation of Pope John Paul II, *Pastores dabo vobis* (1992); on the United States Conference of Catholic Bishops' *Program of Priestly Formation*, Fifth Edition (2006); and on the expectations which tradition and experience have shown to be beneficial for this growth. By admission into Cardinal Glennon College Seminary, the seminarian will be responsible for participating in the basic components—the four pillars—of priestly formation developed in *Pastores dabo vobis*: human, spiritual, intellectual and pastoral formation.

### HUMAN FORMATION

“The foundation and center of all human formation is Jesus Christ, the Word made flesh. In His fully developed humanity, He was truly free and, with complete freedom, gave Himself totally for the salvation of the world.” (*Program of Priestly Formation*, #74).

The basic principle of human formation is to be found in *Pastores Dabo Vobis*, #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.*”

The human formation of the college seminarian for the priesthood aims to prepare him to be an apt instrument of Christ's grace. As described in the *Program of Priestly Formation*, #76, human formation fosters the seminarian's growth as:

- **a man of freedom:** a man who is free to be who he is in God's design; one 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 man of solid moral character:** a man who demonstrates reliably and consistently a developed moral conscience and the human virtues such as prudence, justice, temperance, fortitude, humility, sincerity, patience, good manners, honesty, responsibility, generosity, and fidelity to one's word
- **a man of communion:** a man who has real and deep relational capacities; one who can enter into genuine dialogue and friendship; a person of true empathy who can understand and know other persons; someone who makes a gift of himself and is able to receive the gift of others; a man needs integrity and self-possession in order to make such a gift
- **a man of prudence and discernment:** a man who demonstrates a capacity for critical observation so that he can discern true and false values, an essential requirement for establishing dialogue with the world of today

- **a man of affective maturity:** a man whose life of feelings is balanced and integrated into thought and values; someone able to live well with authority, to take direction from others, to exercise authority well, and to deal productively with conflict and stress
- **a man of physical fitness:** a man who pays appropriate attention to his physical well-being so that he has energy and strength to accomplish the tasks entrusted to him and who has self-knowledge in the face of temptation
- **a man of freedom:** a man who is free to be who he is in God's design; one who does not—in contrast to popular culture—conceive or pursue freedom as expanded options or individual autonomy detached from others
- **a good communicator:** a man who is articulate and has the skills of effective communication; someone capable of public speaking
- **a good steward:** a man who is able to live a simple lifestyle, to avoid whatever has a semblance of vanity and to curb expectations of entitlement; someone with the right attitude toward the goods of this world; someone who is generous in making charitable contributions and sustaining the poor
- **a public person:** a man who is both secure in himself and convinced of his responsibility; one who is able to live not just as a private citizen, but as a public, symbolic person in service of the Gospel and representing the Church

### The Candidate for Human Formation

The human formation program of Cardinal Glennon College assumes that the man who has been accepted into the College Seminary formation program has reached specific *thresholds or foundations* of maturity in his life. Applicants must give evidence of overall personal balance, good moral character, a love for the truth, and proper motivation (*Program of Priestly Formation, #44*). Each individual seminarian who is accepted into the seminary needs to understand the impact of his admission upon the entire seminary community. *No one is allowed to continue in formation who is unwilling to support the goals of the program or whose attitude undermines the goals.* The **thresholds or foundations of maturity** which the College Seminary human formation program expects the seminarian to have already begun include:

- the movement **from self-preoccupation to a concern for the welfare of others**
- the establishment of **sound and rewarding relationships** with peers and others
- **openness, honesty and transparency** with himself and with others
- the manifestation of **psychosexual development**
- manner of **dealing with authority:** trust in the Church and those charged with his formation
- **self-discipline and self-direction** whereby the seminarian sees himself as a “necessary and irreplaceable agent in his own formation: All formation, priestly formation included, is ultimately a self-formation” (*Pastores Dabo Vobis, #69*)

While it is possible for a seminarian to address certain personal, emotional-health issues in the course of the seminary program through counseling or other means, the College Seminary formation program will not be very effective for those who manifest extreme inflexibility, narcissism, antisocial behavior or any other serious pathology, a lack of sexual integration, a deep and unresolved anger, especially against authority, a deep attachment to a materialistic lifestyle, or compulsive behaviors or addictions. The seminary formation program is not the place for long term therapy or remedial work, which should be completed prior to a decision concerning admission. At times the gravity of family or personal issues is such that, if a seminarian has not adequately dealt with these issues, he will be asked to withdraw. (*Program of Priestly Formation*, #43, 53, 89).

It is important that the college seminarian gives evidence of having **interiorized** his seminary formation. Growth in **self-awareness** and **sound personal identity** are hallmarks of a healthy personality which establishes a secure basis for the spiritual life. Such growth is demonstrated by:

- the qualities of:
  - ✓ openness and flexibility
  - ✓ joy and inner security
  - ✓ generosity and justice
  - ✓ personal maturity
  - ✓ interpersonal skills
  - ✓ common sense
  - ✓ moral character
  - ✓ aptitude for ministry
  - ✓ growth in moral sensibility and character
- sound prudential judgment
- a sense of responsibility and personal initiative
- a capacity for courageous and decisive leadership
- an ability to establish and maintain wholesome friendships
- an ability to work in a collaborative, professional manner with both men and women, foregoing self-interests in favor of cooperative effort for the common good  
(*Program of Priestly Formation*, #86)

Formation sessions at the College Seminary are held on Wednesday afternoons throughout the year. During this time, seminarians will meet, in the external forum, for a Rector's Conference or with their Formation Advisor (individual and class meetings) for observation and assistance for growth in general demeanor, relational capacities, maturity, capacity to assume the role of public person and leader in a community, and appropriation of the human virtues which make them "men of communion." Wednesday formation sessions will also include conferences and discussion to teach the ways of development and to offer encouragement, support, and challenge along the seminarian's path of discernment.

## Preparation for Celibacy

Human formation comes together in a particular way in the domain of human sexuality, and this is especially true for those who are preparing for a life of celibacy. The various dimensions of being a human person—the physical, the psychological, and the spiritual—converge in human sexuality (*Program of Priestly Formation, #76*). Every person needs education in Christian sexuality, but seminarians face particular challenges in today's cultural context of permissiveness and frequently weak family life. Education for chastity, a virtue incumbent on all Christians and uniquely embraced in celibacy, is presented to the seminarian as a virtue that develops a person's authentic maturity and makes him capable of respecting and fostering the 'nuptial meaning' of the body (*Pastores Dabo Vobis, #44*).

At the college seminary, formation in human sexuality includes instruction and reflection upon the topics of the meaning of sexuality; virtue of chastity; the requisite skills for living chastely: ascetical practice, prudent self-mastery, and paths of self-knowledge, such as regular personal inventory and the examination of conscience; and the meaning of celibate chastity and its relationship to the ordained priesthood.

In general, human formation occurs in a three-fold process of **self-knowledge, self-acceptance and self-gift** (*Program of Priestly Formation, #80*). In the context of a faith commitment and relationship with God, the seminarian becomes more perfectly conformed to the perfect humanity of Jesus Christ. Through instruction, personal reflection, community life and feedback, acceptance of authority, development of the habits of using freedom with discretion, learning to act on one's own initiative, and the assistance of others (including seminary staff, spiritual directors, and, in some instances, psychological counseling), the seminarian will develop into the bridge, rather than the obstacle, by which others are able to meet Jesus Christ.

### Expectations in Human Formation

- Open to growth in human relationships
- Lives the virtue of chastity and the celibate lifestyle with transparency
- Respects the differences of others in the seminary community
- Follows the Rule of Life for Seminary living with self-discipline
- Provides mutual support and fraternal correction to brother seminarians
- Cooperates with those charged with formation with humility and obedience
- Respects the need for quiet and order, especially on resident hallways
- Manifests simplicity of life by caring for himself and belongings without excessive self-preoccupation or attachment to material things
- Maturing in self-knowledge, self-acceptance and self-gift

## SPIRITUAL FORMATION

Human formation leads to and finds its completion in spiritual formation. Human formation continues in conjunction with and in cooperation with the spiritual, intellectual and pastoral dimensions of formation. (*Program of Priestly Formation*, #106) “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*, #45).

“The basic principle of spiritual formation is contained in *Pastores dabo vobis*, #45, and is a synthesis of the teachings of *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” (*PPF*, #107).

The spirituality cultivated in the seminary is specifically priestly. Seminarians 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 (*PPF*, # 109).

Identifying the foundational practices as described in the *Program of Priestly Formation*, #110, the spiritual formation of seminarians at Cardinal Glennon College includes:

- Participation in the daily celebration of the **Holy Sacrifice of the Mass**, which is the “source and summit of the Christian life” (*Lumen Gentium*, #11). “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” (*PPF*, 110). Daily reception of Holy Communion should be the desire of a every man who is preparing for the priesthood. “How important it is for the spiritual life of the priest, as well as for the good of the Church and the world, that priests follow the Council’s recommendation to celebrate the Eucharist daily” (*Ecclesia de Eucharistia*, #31). Devotion to the Eucharist also includes quiet time in preparation before and in thanksgiving after Holy Mass.
- 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 (*CIC*, 276 §2, 5°) is aided by the practice of a daily examination of conscience. The Sacrament of Penance is available regularly, and the seminarian is encouraged to make use of this sacrament bi-monthly.

- “The mystery of Christ...permeates and transfigures the time of each day, through the celebration of the **Liturgy of the Hours**” (*Catechism of the Catholic Church*, #1174). 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.
- **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.
- **Personal Meditation.** The habit of **daily prayer and meditation** enables the seminarian to acquire a personalized sense of how God’s salvation has taken hold of his life and how he might respond to that grace. This prayer happens in the context of silence and solitude and grows and develops into a contemplative attitude that learns to find God in all things. Each seminarian is encouraged to know the great need for Eucharistic worship in his spiritual life. Through **Eucharistic Adoration** a seminarian opens his mind and heart to the Lord who awaits him in the Blessed Sacrament, “In his Eucharistic presence our Lord remains mysteriously in our midst as the one who loved us and gave himself for us” (CCC, #1380). Personal meditation before the Blessed Sacrament, and frequent visits, including the cultivation of a daily Holy Hour, to our Lord present in the tabernacle are sources of grace in the life of a man who seeks to be configured to Christ the High Priest.
- Each seminarian is encouraged to develop the habit of reading the **Sacred Scriptures** daily and of doing some **spiritual reading** on a regular basis. Through the practices of daily Scripture reading and *lectio divina*, the seminarian comes to know Christ more intimately, to think and to act as Christ did. Through the habit of regular spiritual reading, the seminarian gains inspiration for his prayer, and insights on acquiring and practicing virtues.
- **Devotional prayer**, especially to the Mother of God and the saints, assists the seminarian to sustain affective communion with the Lord and His Church. The **Holy Rosary** “is at heart a Christo-centric prayer...Through it, the faithful receive abundant grace, as though from the very hands of the Mother of the Redeemer” (*Rosarium Virginis Mariae*). This type of prayer assists seminarians in assimilating the mystery of Christ and hearing the invitation to live that mystery in the particular circumstances of their own life. The cultivation of devotional prayer, especially the rosary, is essential in the life of the seminarian who desires to be a holy and faithful priest.
- **Solitude.** The seminarian must not neglect the importance of his being alone with God, moving him from his own thoughts to entering a holy solitude in communion with God.

- **Asceticism and Penance** initiates the seminarian to a path of voluntary renunciation and self-denial that makes him more available to the will of God and His people. It encourages **simplicity of life** to the material goods of this world. Freed from excessive concern about possessions, priests and seminarians are able to serve in an unencumbered way.
- **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 generosity and availability, and the witness to God's promises and kingdom.
- **Obedience.** By surrendering one's own will for the sake of the Lord and His Church, the seminarian develops 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, and a solidarity with ecclesial authority to strengthen and sustain Church unity

The development of sound and lasting habits, attitudes, and practices in the spiritual life is a key goal in the spiritual formation of a seminarian. Spiritual formation in the seminary is meant to set the foundation for a lifetime of priestly ministry and spirituality (*Program of Priestly Formation*, #110).

Spiritual formation needs to be integrated with the other three pillars of formation—the human, the intellectual, and the pastoral. Since spiritual formation is the core that unifies the life of a priest, it stands at the heart of seminary life and is the center around which all other aspects are integrated. Human, intellectual, and pastoral formation are indispensable in developing the seminarian's relationship and communion with God and his ability to communicate God's truth and love to others in the likeness of Jesus Christ, the Good Shepherd and eternal High Priest. (*Program of Priestly Formation*, #115).

#### **Expectations in Spiritual Formation:**

- Daily participation in the celebration of the Holy Sacrifice of the Mass
- Frequent celebration of the Sacrament of Penance
- Daily prayer and meditation, including Adoration of the Blessed Sacrament, the Holy Rosary, Sacred Scripture and spiritual reading
- Regular use of Spiritual Direction
- Participation in Days of Recollection and the Annual Retreat
- Participation in spiritual conferences and discussion
- Embracing simplicity of life, celibacy, and obedience
- Contributing to an atmosphere of quiet in the seminary to ensure an environment conducive to prayer and solitude

## 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—*credo ut intelligam* “...[I]ntellectual 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.” (*Program of Priestly Formation*, #136, citing *Pastores dabo vobis*, #51 and *Gaudium et spes*, #15)

The context of intellectual formation in the College Seminary has a twofold purpose:

- (1) ***The pursuit of liberal arts***, through which candidates for the priesthood acquire a sense of the great human questions contained in the arts and sciences, encourages intellectual curiosity, promotes critical thought, and fosters disciplined habits of study. A liberal arts education teaches students to communicate with others in a clear and effective way and gives seminarians an introduction into the wider range of human learning. Studies in mathematics and natural science, in the social and behavioral sciences, in history, literature, foreign languages—both ancient (Latin and Greek) and modern—communication skills, and the fine arts define the content of a liberal arts curriculum. (*Program of Priestly Formation*, #147-148).
- (2) ***The study of philosophy*** is “fundamental and indispensable to the structure of theological studies and to the formation of candidates for the priesthood. It is not by chance that the curriculum of theological studies is preceded by a time of special study of philosophy.” (*Fides et ratio*, 62) In priestly formation, at least two full years should be dedicated to the philosophical disciplines within a program of study which should be balanced, comprehensive, integrated and coherent. Sound philosophical formation requires a biennium of study which is understood to be at least 30 semester credit hours. The philosophical curriculum must include the study of the history of philosophy (ancient, medieval, modern, and contemporary), logic, epistemology, metaphysics, philosophy of nature, natural theology, anthropology and ethics. (*Program of Priestly Formation*, #178) “The philosophy of St. Thomas Aquinas should be given the recognition that the Church accords it.” (CIC, canon 252.3)

The study of philosophy is not just part of intellectual formation, but is also connected to human, spiritual and pastoral formation. Issues about priestly identity and the apostolic and missionary dimensions of priestly ministry are “closely linked to the question about the nature of truth.” Philosophy serves “as a guarantee of that *certainty of truth* which is the only firm basis for a total giving of oneself to Jesus and to the Church” (*PPF*, #154, citing *Pastores dabo vobis*, #52).

The curriculum at Cardinal Glennon College strives to take into consideration contemporary issues of the day in intellectual, cultural, social, economic and political life as they pertain to moral and religious topics. Priestly ministry in the twenty-first century requires an awareness of the world in which the Church is to proclaim the gospel of Christ.

The undergraduate program of Cardinal Glennon College is a collaborative-model formation program operated in cooperation with Saint Louis University. Under ordinary circumstances (for those men entering as first-year college seminarians), the initial two years of intellectual formation are completed on the campus of Saint Louis University. These two years focus upon the general classes of a liberal arts education as outlined in the Program of Priestly Formation. The final two years of intellectual formation focus upon the study of philosophy and are completed on the campus of Kenrick-Glennon Seminary. During all eight semesters of the program, seminarians have access to the Pius XII Library at Saint Louis University.

### **Commitment to Study**

“The commitment to study, which takes up no small part of the time of those preparing for the priesthood, is not in fact an external and secondary dimension of their human, Christian, spiritual and vocational growth” (*Pastores dabo vobis*, #51). Pope John Paul II calls the study of philosophy “a crucial stage of intellectual formation” which leads to “a deeper understanding and interpretation of the person, and of the person’s freedom and relationship with the world and with God.” (*PDV*, #52).

For most seminarians, the years of philosophy and theology represent the single most sustained, concentrated period they will devote to study in their lives. Learning does not come easily or automatically. The commitment to study requires discipline, perseverance, and diligent effort. The intellectual formation at Cardinal Glennon College seeks to establish attitudes and habits which will continue through priestly ministry. An “extremely rigorous intellectual formation” is needed to enable priests to proclaim “the changeless Gospel of Christ and to make it credible to the legitimate demands of human reason” (*Pastores dabo vobis*, #51).

Cardinal Glennon College Seminary expects each seminarian to display excellence in academic achievement according to his unique God-given ability. While “educational standards should not be so rigid or restrictive as to close the door to candidates who are lacking in some dimension of the required educational background” (*Program of Priestly Formation*, #183), **it is the expectation of Cardinal Glennon College Seminary that all students accepted into the program will be able to achieve a grade point average of 2.5 (C+) or better.**

The College Seminary program requires every seminarian **to study on the average of at least three hours per day.** Study is a major part of the seminarian’s life and it cannot be neglected without serious harm to his vocational pursuit. “It is necessary to oppose firmly the tendency to play down the seriousness of studies and the commitment to them” (*Pastores dabo vobis*, #56). The daily schedule allows significant time, especially in the evening, for the seminarian to devote his attention to study.

The commitment to study is also reflected in the seminarian’s daily attendance and participation at all classes. It is expected that all seminarians will be exemplary in their class attendance. Except in cases of illness, no seminarian should excuse himself from any class without permission of the Rector or Academic Dean.

Attentiveness, participation and appropriate conduct by the seminarian are also expected in the classroom. The seminarian who displays inappropriate behavior is not only an embarrassment to himself, but also to his brother seminarians, especially when at St. Louis University. Absenteeism from class or inappropriate classroom conduct such as sleeping, using a laptop for non-academic purposes, distracting others with side conversations or rude comments are issues which indicate a lack of serious commitment to the program and are cause for dismissal.

### **Academic Probation**

Remedial assistance is available so that academic deficiencies may be overcome. Any student whose grade point average in the previous quarter is below 2.5 will have his study habits monitored and non-academic activities curtailed.

The program of intellectual formation both at St. Louis University and at Cardinal Glennon College requires students to maintain a grade point average of 2.00. If a student's cumulative grade point average falls below 2.00, that student is not eligible for further registration unless the Academic Dean grants probationary status. **Under ordinary circumstances, a seminarian whose cumulative grade point average falls below 2.00 at the end of a semester will be asked to withdraw from Cardinal Glennon College.**

#### Expectations in Intellectual Formation

- Punctual attendance at all classes
- Consistent and diligent class work and participation
- Commitment to study (on the average of at least three hours daily)
- Respect and politeness towards professors, staff, and other students
- Honesty in submitting only his own personal work on assignments, papers, and exams
- Excellence in academic achievement according to one's ability

## PASTORAL FORMATION

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” (*Program of Priestly Formation*, #236 citing *Pastores dabo vobis*, #57).

A number of essential elements in pastoral formation at the college seminary level include:

- The seminarian needs to understand that the **proclamation of God’s Word** is the first task of the priest (*Presbyterorum ordinis*, #4). Bringing God’s Word through preaching and teaching 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” (*Program of Priestly Formation*, #239).
- **Sacramental dimension.** 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 (*Program of Priestly Formation*, #239). Seminarians at Cardinal Glennon College are encouraged to assist at Holy Mass in cassock and surplice when they are home at their parish, especially on Sundays, in such roles as acolyte, reader, or extraordinary minister of Holy Communion. Or, if such roles have already been assigned to others, the seminarian can assist in a less formal Master of Ceremonies role. Having the seminarian present in the sanctuary can remind the faithful to pray for vocations, and can encourage other young people to consider a call to the priesthood or consecrated life. This experience also gives the seminarian a sense of future priestly ministry.
- **Community dimension.** The pastor is to be a man of communion and shepherd of a flock. Although limited in the amount of time which he can commit outside the seminary, the college seminarian is still encouraged to be involved in activities in his parish and diocese, when possible. The college seminarian should also recognize that the seminary itself is his community. This requires his attention and care through generous use of his talents and abilities to build up the community of men with whom he lives, prays, studies, and serves.
- **Initiation to various practical, pastoral experiences.** Seminarians at Cardinal Glennon College are provided various weekly opportunities for Christian service outside the college community. These experiences (referred to as “Apostolic Service”) include ministry to the sick and elderly, to troubled youth, to the poor, to the hospitalized, and the teaching apostolate. Reflections upon these experiences focus attention on compassion for the suffering, sensitivity for the poor, and the importance of the catechetical work of the Church.

## **Apostolic Service**

Apostolic service, usually on Tuesday afternoons, provides the college seminarian with practical experiences to help cultivate his leadership skills, to expose him to the rich diversity in society, to provide him opportunities to collaborate with others in ministry, to help him gain an ability to facilitate resolution of conflicts, and to develop the virtue of zeal, or “the ardent desire to bring all people closer to the Lord” (*Program of Priestly Formation, #239*). Competent supervision is provided in each experience of service. Seminarians are evaluated on a regular basis to monitor and encourage their developing pastoral skills.

**The service of first-year college seminarians** focuses on learning about the elderly. The seminarian is successively introduced to those living independently, elders residing in a retirement apartment complex needing assistance, the chronically ill and acutely ill residing in a nursing home.

The following objectives are suggested as means of achieving the goal of the freshman program:

1. To develop the basic ability to be a loving and comforting presence to the aged in society
2. To gain pastoral experience in visiting the elderly
3. With the help of supervisors, to identify significant aspects of old age
4. To be responsible for assigned visitations
5. To identify and acquire effective interpersonal behaviors in dealing with the elderly
6. To share experiences and insights with other seminarians in reflection meetings
7. To integrate the experience which will be reflected in his personal growth

**The service of second-year college seminarians** focuses on the more serious behavioral and environmental problems of youth. The problem areas chosen for the program are delinquency, problem homes, and some of the more common problems of socialization.

The following behavioral objectives are suggested as means of achieving the goal of the sophomore program:

1. To acquire a comfortable and appropriate presence to youth
2. To become familiar with creative activities which assist youth in learning
3. With the help of the supervisors, to identify significant aspects of childhood problems
4. To identify and acquire effective interpersonal behaviors in dealing with youth
5. To share experiences and insights with other seminarians in reflection meetings
6. To integrate the experience which will be reflected in his personal growth

**The service of third-year college seminarians** focuses on the poor, the infirmed and those who assist and care for them. Lectures, practicum, journal keeping and reflection meetings help to achieve the goals of the program. Working as a volunteer at local soup kitchen helps the seminarian to come to an understanding of the root causes of poverty, powerlessness, and the need for systemic change. The visitations at local hospitals and other health care facilities give the seminarian the opportunity for experience in pastoral care for the sick.

The following behavioral objectives are suggested means of achieving the goal of the junior program:

1. To acquire a comfortable and receptive presence with the poor and infirmed
2. To become more aware of and sensitive to the problems of the poor and their root causes
3. To reflect prayerfully on the experience of serving the poor
4. To gain insights about the pastoral care for the sick
5. To share experiences and insights with other seminarians in reflection meetings
6. To integrate the experience in a way which will be reflected in his personal growth

**The service of fourth-year college seminarians** focuses on the teaching apostolate. Class lecture, practicum, journal keeping and reflection meetings achieve the goal of the program. During the year the seminarians attend a class on catechetical methods and teaching the faith to children.

The following behavioral objectives are suggested as means of achieving the goal of the senior program:

1. To listen carefully to the children in order to determine their needs in the area of religious instruction
2. To draw conclusions about what is and is not taught to the children about religion at home and to test these conclusions
3. To draw conclusions about the effectiveness of parish religion programs and to test these conclusions
4. To develop skills of self-evaluation
5. To use the opportunity of teaching as an experience to learn more about the life of faith of children
6. To gain experience as a teacher of the faith
7. To reflect prayerfully on the image of Christ as Teacher
8. To integrate the experience which will be reflected in his personal growth

## GROWTH PLAN

The annual Growth Plan, written by the seminarian in a spirit of honesty and openness, is an opportunity for each man to establish goals for himself in the four areas of priestly formation. Knowing his strengths and weaknesses, the seminarian uses his Growth Plan to set realistic goals for himself, to identify the means to achieve those goals, and to evaluate progress in achieving the goals by regular meetings throughout the year with members of the Formation Staff and his Spiritual Director.

The following questions reflect the various aspects of priestly formation contained in *Pastores Dabo Vobis* and the *Program of Priestly Formation* of the United States Catholic Bishops. **The seminarian should respond to each question with specific and concrete answers** in order that his Growth Plan will be an effective tool in assessing his growth at the end of the year. The Growth Plan is to be typed with numbered responses, (#1-25), and submitted to the Rector by the second Monday of September.

### Spiritual Formation

1. Describe your specific goals concerning the following aspects of your spiritual life:
  - a. Holy Mass and Eucharistic Adoration (What is your commitment to be a daily communicant? How much time will you give in Chapel for preparation before Holy Mass and thanksgiving after Mass? When and how often will you pray throughout the day and evening before the Blessed Sacrament?)
  - b. The Sacrament of Penance (Do you have a proper understanding of sin in your life? How are you developing your conscience? With what frequency will you receive the Sacrament?)
  - c. The Liturgy of the Hours (Which Hours you will commit to pray daily?)
  - d. Sacred Scripture (How you will use the Scriptures this year for prayer?)
  - e. Meditation/Quiet prayer (How frequently do you meditate? What is your comfort with silence in prayer?)
  - f. Devotions (What devotions—to the Lord, His Mother, or the Saints—will assist you in your prayer?)
  - g. Spiritual reading (What spiritual reading books do you plan to read this year?)
  - h. Marian devotion (What is your relationship with the Mother of God; how frequently will you pray the Rosary?)
2. In order to configure yourself more intimately with Christ this year, what are some of the specific virtues which are important for you to seek?
3. What topics are important for you to focus upon this year in spiritual direction?
4. Why do you believe that God may be calling you to the priesthood?
5. What obstacles, if any, may be present to discourage you in your vocation? How will you address these?

### Intellectual Formation

6. What are your greatest strengths as a student?
7. What areas of improvement do you need in your intellectual formation?
8. How can you integrate your studies into the other pillars of formation (human, spiritual, pastoral)?
9. How will you keep informed about current events?
10. How are you growing culturally?

### Pastoral Formation

11. How will you develop and/or manifest qualities of leadership this year?
12. How will you manifest generosity and service at Cardinal Glennon College Seminary this year?
13. How will you be involved in your parish and (Arch)diocese this year? How do you see yourself as a public person representing the Church?
14. What is your understanding of obedience? What is your commitment to follow the Seminary rule of life?
15. What concerns or fears, if any, do you have in your Apostolic Service this year which may interfere with or diminish pastoral effectiveness?

### Human Formation

16. When and how often will you exercise? What activity/activities will be part of your routine for good physical health?
17. Describe your attention to good nutrition and sufficient rest: What are your eating habits at meal times and for snacks? What measures will you take to lose pounds if you are overweight? How many hours of sleep will you allow for yourself each night to assure sufficient rest? Do you nap during the day? For how long?
18. Describe what improvements, if any, you want to make to keep your room neat, clean, and manifesting simplicity of life. Describe your attentiveness to good personal hygiene (daily shower, daily shave, hair neat and trimmed).
19. In what ways do you need to grow in self-discipline and maturity this year?
20. What is your understanding of celibacy?
21. How well do your relationships with others (both men and women) manifest a life of healthy celibate chastity?
22. Describe your openness and transparency with others. How willing are you to express your thoughts and feelings? How do you react to others' compliments, affirmations, criticisms, or confrontations?
23. How do you want to grow as a man of communion (being friendly, sincere, and prudent rather than sarcastic, arrogant or quarrelsome)? How do you manifest yourself as a loving individual?
24. What do you see as your talents, abilities, and personal areas of strength in your life for service to God and the Church now as a seminarian and in the future as a priest?
25. What are the primary areas of growth and/or improvement which are needed for you this year to become "a bridge, and not an obstacle for others in their meeting with Jesus Christ" (*Pastores dabo vobis*, #43)?

## EVALUATIONS

An integral aspect of the formation program is a regular and honest evaluation of each seminarian. The evaluation process includes both formal meetings and informal conversations, relying upon academic records, formation staff reports, apostolic service reports, the seminarian's own self-evaluation, and the daily give-and-take which takes place among seminarians and staff.

Several times throughout the year the seminarian meets with his Formation Advisor and the Rector to discuss the seminarian's progress and to address any concerns that may be raised by the Formation staff or the seminarian himself. The seminarian's Annual Growth Plan (see F-14) may be brought into the discussion to help the seminarian advance in the areas of formation.

Near the end of the first semester, each seminarian will be asked to give a self-evaluation by answering specific questions related to the four areas of priestly formation: human, spiritual, intellectual and pastoral. Each seminarian will also receive feedback from his brother seminarians from peer evaluations.

The *Program of Priestly Formation* outlines the norms for the continuing evaluation of seminarians. The following paragraphs expound upon a proper understanding of the evaluation process:

As part of the evaluation process, each seminary should ensure that as many faculty as possible are engaged in this process; that the seminarians are apprised of their progress as early as possible in their formation, particularly if there are concerns; that the formation advisor regularly communicates with the seminarian; that the seminarians have a procedure for responding to matters raised in the evaluation process; that confidentiality is observed; and that all doubts are resolved in favor of the Church. The process of evaluation should be conducted in an atmosphere of mutual trust and confidence. It should promote the continued growth of the seminarian in the four dimensions of formation. (PPF, #274)

Seminarians are accountable for all aspects of priestly formation within the parameters of the external forum. This includes participation in spiritual exercises, the spiritual direction program, liturgical exercises, and community life as well as the academic and pastoral dimensions of priestly formation. This approach is taken because all the aspects of priestly formation are intimately interwoven and should not be separated from one another. (PPF, #275)

A seminarian's self-evaluation can be a valuable instrument. Seminarians should prepare such evaluations with an honest and candid examination of themselves. They should recognize their strengths and weaknesses, and positive qualities as well as 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 the seminarian's formation advisor and spiritual director. (PPF, #276)

Peer evaluations are recommended as helpful in the evaluation process. Such evaluations should 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. (PPF, #277)

The seminary should require an evaluation of a seminarian's summer activities from his appropriate supervisor. This report should also give attention to the areas of human, spiritual, intellectual and pastoral formation. (PPF, #278)

The evaluative process culminates in a yearly written report from the rector to the diocesan bishop or religious ordinary that provides a clear estimation of the seminarian's progress in the areas of formation. The annual report should include the results of the faculty vote regarding the seminarian's advancement, supplying the number of affirmative and negative votes. The annual evaluation should include a well-founded judgment concerning the suitability of the seminarian for advancement to the next year of formation. The stage or year in which the seminarian is currently in formation should be considered in assessing his readiness for advancement. (PPF, #279, #280)

Seminarians who lack the positive qualities for continuing in formation should not be advanced in the seminary program. They should be advised to leave the seminary. Seminarians not recommended for advanced should be notified as early as possible and in a constructive manner. In these cases, an opportunity should be provided for the seminarian to present his self-assessment; others who can speak on the seminarian's behalf should also be heard. (PPF, #287)

Near the fourth quarter of each year, the seminarian has a formal evaluation. Utilizing information from previous self-evaluations, his peer evaluations, and feedback presented throughout the year from the Formation staff, the seminarian will be asked to submit to the Rector of Cardinal Glennon College a **Final Self-Evaluation** for the year. This evaluation should be an honest reflective summary of the year which addresses the following:

I. A recognition of the seminarian's strengths and weaknesses in light of the four areas of priestly formation:

- **Spiritual—**
  - Describe your relationship with God: How have you developed (or remained the same or diminished) in your spiritual life, personal prayer, piety and devotions?
  - Describe your appreciation for and participation in communal prayer.
  - Describe your use of Spiritual Direction this year.
- **Intellectual—**
  - What is your academic ability?
  - How diligent have you been this year in study?
  - What insights have you gained in your studies this year?
  - How do you plan to continue (or improve) your intellectual development?

- **Pastoral—**
  - What reflections do you have about Apostolic Service this year?
  - How do you relate to authority?
  - What is your leadership ability?
  - In what specific ways have you given service to the seminary community, parish, or others?
- **Human—**
  - What have you learned about yourself this year? What are your strengths, talents, and abilities and your weaknesses and limitations?
  - How have you matured (or lacked in maturity) this year?
  - How do you relate with others? What kind of interpersonal skills do you possess (or need to improve)?
  - How do you manifest integration of formation and stability in your life?

II. A reflection on the seminarian's commitment to discern a call to the priesthood and a statement about his intention for the future:

- What insights have you gained this year about your vocation and the priesthood?
- What decisions/options are you considering for the future? What is your intention for next year?

The Self-Evaluation is to be typed, double-spaced, no more than five pages in length. The evaluation should manifest the seminarian's ability to express himself with clear thoughts, proper sentence structure, grammar, spelling, and neatness. The evaluation should be submitted to the Rector no later than five days before the evaluation meetings begin (usually held in March).

The Evaluation meeting will include the Rector, the seminarian's Formation Advisor, and the seminarian's Spiritual Director. (The seminarian's Spiritual Director is bound by the internal forum and is not expected to share any information beyond his assurance that the seminarian has participated in regular spiritual direction.)

The format of the evaluation meeting allows the formation staff and seminarian to discuss, through questions and answers, the growth of the seminarian in his human, spiritual, intellectual and pastoral formation for the year. Before the end of the year, each seminarian will meet with the Rector of Cardinal Glennon College to review the annual letter which is written to the seminarian's bishop concerning recommendation for advancement in the seminary. A copy of this letter is kept in the seminarian's file.

## PRIESTLY FORMATION AND VOCATION DAYS

Priestly Formation and Vocation Days are scheduled after the spring break in March. The days provide each seminarian with an opportunity for more intense human and spiritual development in an environment of prayer, study, dialogue, and discussion. In addition, college seminarians will be assigned to give presentations at various parishes and schools to promote vocations to the priesthood, as encouraged in the *Program of Priestly Formation*, #32. All college seminarians are required to participate.

The Priestly Formation topics include:

- Physiological and Psychological Understanding of Human Sexuality
  - Self-awareness, Self-esteem and Self-love in authentic humility
  - Affective Maturity in Human Development
  - Growing in Love for Jesus Christ and the Church
  - Praying with the Scriptures
  - Love for the Blessed Virgin Mary and the Saints
- 
- Living Celibacy: The Nuptial Meaning of the Body
  - Understanding Friendship, Intimacy and Personal Boundaries
  - Personal Responsibility and Self-Formation
  - Sin and Conversion
  - The Sacrament of Penance
  - Virtues and Vices
- 
- Leadership Skills and Collaboration with Men and Women
  - Receiving and Integrating Constructive Criticism
  - Forgoing Self-Interests for the Common good
  - The Cost of Discipleship and the Meaning of Suffering
  - The Centrality of the Cross in the Spiritual Life
  - Diocesan Priestly and Eucharistic Spirituality
- 
- Respect for the Dignity of the Person
  - Works of Justice and Commitment to the Gospel of Life
  - Communication Skills
  - Evangelization
  - Abiding Love for the Sacramental Life of the Church
  - Developing a “Contemplative Attitude,” Habits of Daily Prayer and Meditation

## **DAYS OF RECOLLECTION AND RETREAT**

### **Days of Recollection**

Four Days of Recollection are held throughout the year on Saturdays in August (during Orientation week), October (after Fall Break), January (before the semester begins) and March. These are days of quiet reflection and prayer, usually held outside the seminary, with extended time for Adoration of the Blessed Sacrament.

### **Forty Hours Devotion**

In February, usually during President's Day weekend, all seminarians are asked to participate in the Forty Hours Devotion which begins with Exposition of the Blessed Sacrament on Friday evening and continues with forty consecutive hours of Adoration of the Holy Eucharist. The Devotion ends with Solemn Vespers on Sunday evening. The Forty Hours Devotion remembers the traditional forty hour period from our Lord's burial until His Resurrection.

### **Retreat**

At the end of the academic year, all seminarians who have requested and been recommended to advance in formation (including seniors who are advancing to theology) make their annual retreat in May (usually the second week of May). The five-day retreat begins on Monday afternoon and concludes on Friday. The retreat concludes the college formation program for the academic year. (Seminarians from the Archdiocese of St. Louis are required to participate in the annual Kenrick-Glennon Days, a camp in early June for grade school and high school young men, sponsored by the Archdiocese Vocation Office).

## SPIRITUAL READING LIST

Spiritual reading, according to St. Alphonsus Ligouri, gives the reader light and direction to escape the illusions of the devil and of one's own self-love, and at the same time to submit the soul to the divine will. Each seminarian is encouraged to devote fifteen minutes daily to spiritual reading, not to acquire learning or to indulge curiosity, as taught by St. Alphonsus, but to advance in divine love.

In order to encourage spiritual reading, each seminarian will be asked to read two assigned books during the year. The complete list of titles is given below. The descriptions of these books, and additional spiritual reading material, are taken from the publishers, including Pauline Books and Media, Scepter Publishers, and Ignatius Press.

### First Year Spiritual Reading

***Frequent Confession by Archabbot Benedict Baur, OSB.*** *Benedictine Archabbot Baur explains the purpose of frequent confession, outlines the essential elements of every good Confession, and shows how frequent confession can help the reader conquer sin (including venial sin), imperfections, self-love, and lukewarmness. The book details how frequent confession improves one's prayer life and gives growth in grace, fear of God, love of Christ, and fraternal charity.*

***Difficulties in Mental Prayer by Father Eugene Boylan, OSCO.*** *Father Boylan writes for those who can find themselves frustrated in prayer, feeling as if they are making no clear progress, encountering difficulties and distractions, and even finding their time of prayer distasteful and burdensome. Drawing on his experience of prayer as a Trappist monk, Father Boylan explores the nature and practice of prayer and provides an instructive and inspiring guide to deepen one's intimacy with Christ through the regular practice of personal prayer.*

### Second Year Spiritual Reading

***Five Loaves and Two Fish by Cardinal Francois-Xavier Nguyen van Thuan.*** *For thirteen years, Cardinal Francis Xavier Nguyen Van Thuan of Vietnam suffered imprisonment at the hands of Communist leaders, surviving only through his profound hope in Jesus Christ. In this spiritual memoir, the archbishop tells the story of his imprisonment and gives seven reflections on God's faithful care for him during that period of dread and despair.*

***When God Asks for an Undivided Heart by Father Andrew Apostoli, CFR.*** *Father Andrew Apostoli discusses why so many in the secular world reject celibacy without truly knowing what it is, celibacy in the Old and New Testaments, as well as throughout Church history, why priestly sex abuse is not caused by celibacy, how celibacy is a perfect expression of Christian love, how celibacy can bring true, lasting happiness and joy, and the many fruits and gifts that come from being celibate.*

### Third Year Spiritual Reading

**Mary of Nazareth by Father Federico Suarez.** *Father Suarez leads the reader in the imitation of Christ through the imitation of His Blessed Mother. Meditating on some of the major events from her life, from the Annunciation to the Cross, Father Suarez shows how Our Lady lived a life of perfect fidelity to the will of God and explains how, through imitation of her example and reliance on her intercession, one may achieve the same perfect fidelity to God in his own unique vocations.*

**Story of a Soul by St. Thérèse of Lisieux.** *St. Thérèse of Lisieux offers the story of her brief but remarkable life as a profound testimony to the mercy and love of God. Narrating her life from early childhood through her years in the Carmel at Lisieux, the Little Flower writes of her "little way," the way of spiritual childhood leading to eternal life, and describes God's pleasure in granting great favors to all those who abandon themselves to Him with complete confidence.*

### Fourth Year Spiritual Reading

**The Priest is Not His Own by Archbishop Fulton J. Sheen.** *Archbishop Sheen presents a profound and deeply spiritual look at the meaning of the priesthood and relationship of the priest with Christ as an "alter Christus". Sheen delves deeply into what he considers the main character of the priesthood, and one not often discussed, that of being, like Christ, a "holy victim". To be like Christ, Sheen emphasizes that the priest must imitate Christ in His example of sacrifice, offering himself as a victim to make His Incarnation continually present in the world.*

**Thomas More: Portrait of Courage by Gerard B. Wegemer.** *St. Thomas More stands as a model of courage, integrity, fortitude, and other virtues. As a highly successful lawyer, diplomat, and father of a large family, he sacrificed everything that the world holds dear for what his conscience dictated was a principle that could not be sacrificed. This biography details the hidden spiritual life of St. Thomas More, including what motivated his spiritual struggles and how his writings opened a window into his inner life.*

### Additional Spiritual Reading

The following is a list of other spiritual reading books for college seminarians. Each seminarian should confer with his spiritual director for recommendations about these titles or other possibilities:

**Abandonment to Divine Providence by Jean-Pierre de Caussade.** *De Caussade explains that the key to the Christian life lies in loving God and abandoning oneself completely to His providence in every moment. This means embracing the present moment as an expression of God's will, and embracing all the tasks of this moment, however dull, wearisome, or irritating, with love and humility. In this way, the ordinary experiences of everyday life are no longer seen as obstacles to God, but the very way God speaks to us, and the perfect opportunities to do His will and draw closer to Him in love.*

**About Being a Priest by Father Federico Suarez.** *This book combines theological insight, heavily based on Sacred Scripture, with experience and practical advice. It covers wide-ranging topics from effective preaching to intellectual growth, mortification, the spirit of poverty, and friendship with other priests. Father Suarez shows in practical terms how the priest can be true to his vocation.*

**And You are Christ's: The Charism of Virginity and Celibate Life by Father Thomas DuBay, S.M.** *Examining in detail what the call to virginity is and how it is integrated into the whole of consecrated life, Father DuBay points out that men with the celibate charism are also members of the virgin Church that is wedded to Christ, just as in the Old Testament the People of God was a virgin bride wedded to Yahweh. The common and distinct elements of male and female consecrated love are fully captured in these pages.*

**Christ is Passing By by St. Josemaria Escrivá.** *This is the first published collection of St. Josemaría's homilies. St. Josemaría consistently emphasizes the great truth that the most ordinary, human interests can and should reflect the presence and transcendence of God, and that one should strive always to sanctify every detail of daily life.*

**Dark Night of the Soul by St. John of the Cross.** *In this classic of mystical theology, St. John of the Cross explains the passive purifications or "nights" by which God purges and prepares the soul in sense and spirit for union with Himself. In the form of a poem and spiritual commentary, the Mystical Doctor draws on his profound understanding of divine grace and human nature to explain how the believer must allow God to transform the soul He has made, and lead it through various purifications to the theological virtues that are necessary for illumination and union with Him through love.*

**Fire Within by Father Thomas DuBay, S.M.** *Every Christian is called to personal prayer and holiness. In this comprehensive look at the spiritual life Fr. DuBay guides readers on the paths of sanctity laid out in the Scriptures and the great Carmelite mystics St. Teresa of Avila and St. John of the Cross.*

**Gift and Mystery by Pope John Paul II.** *This work celebrates the fiftieth anniversary of His Holiness, Pope John Paul II's priestly ordination. In a personal spiritual testimony, Pope John Paul II describes his journey to the priesthood, discussing his childhood, education, the years of Nazi occupation that led him to dedicate his life to God, and his ministry within the Catholic Church.*

**Hail Holy Queen by Scott Hahn.** *Catholic apologist Scott Hahn shows how the Scriptures present Mary as the Queen of God's kingdom and the Mother of his people. In his clear and personable style, Hahn draws on passages from throughout the Old and New Testaments to demonstrate the truth of the Catholic teachings concerning Mary and her central place in God's plan for the salvation of mankind.*

**How to Get More out of Holy Communion by St. Peter Julien Eymard.** *In this meditation on the meaning and fruits of Holy Communion, St. Peter Julian Eymard argues that union with God in Holy Communion ought to be the goal and guide of one's entire life, thoughts, words, and deeds. In a series of brief meditations, he unfolds the richness of the Eucharist, explaining the many gifts Jesus offers in Holy Communion, and how one can better prepare to receive the Lord.*

**In Silence with God by Benedict Baur, OSB.** *Benedictine Archabbot Benedict Baur reminds the reader that one's true calling and destiny in life is to share in the divine life of God. In this spiritual masterpiece, Baur explains how to "live the life of God with Him" by consciously surrendering oneself completely to the will of God in conformity with the life of His Son Jesus Christ.*

**In the Likeness of Christ by Father Edward Leen, C.S.Sp.** *Using the Gospel accounts of Jesus, Fr. Leen takes the reader through the entire earthly pilgrimage of the Lord, and illustrates the results in our modern lives of each action from the Incarnation to the Resurrection. He also shows how love of Christ alone makes the moral life livable, and then reveals how to love Christ, as opposed to just avoiding sin.*

**In the Steps of Humility by St. Bernard.** *In this commentary on Chapter 7 of the Rule of St. Benedict, St. Bernard clearly explains the twelve degrees of humility that lead us to a deeper knowledge of ourselves and of Our Lord Jesus Christ, the model of true humility. In two parts he describes the twelve ascending steps of humility that bring us to Christ, and the twelve descending steps of pride that result in alienation from God.*

**Introduction to the Devout Life by St. Francis de Sales.** *As Bishop of Geneva in the first quarter of the seventeenth century, St. Francis de Sales saw to the spiritual needs of everyone in his diocese, from the poorest of the peasants to the ladies of the court. In this great masterpiece he offers readers a competent guide to Heaven, as he covers such topics as prayer, how to meditate, Confession, frequent Communion, recreation, poverty (both actual and spiritual), chastity, obedience, humility, slander, rash judgment, good and evil friendships, temptations, and much more.*

**Jesus of Nazareth by Pope Benedict XVI.** *In his first book written as Pope, Benedict XVI seeks to salvage the person of Jesus from recent popular depictions and to restore Jesus' true identity as discovered in the Gospels, sharing a rich, compelling, flesh-and-blood portrait of Jesus and inviting the reader to encounter, face-to-face, the central figure of the Christian faith.*

**Life of Christ by Archbishop Fulton J. Sheen.** *With compassion and brilliant scholarship, Archbishop Sheen recounts of the drama of the Lord's birth, life, Crucifixion, and Resurrection. Here is a passionate portrait of the God-Man, the teacher, the healer, and most of all, the Savior whose promise has sustained humanity for two millennia. This book was written to find solace in the Cross of Christ, for unless there is a Good Friday in life, there will never be an Easter Sunday.*

**Little Talks with God by St. Catherine of Siena.** Throughout her holy life, St. Catherine of Siena sought God through ceaseless personal prayer, even as she devoted herself to the service of the poor, and tirelessly promoted the unity of the Church against schism. In rich, colorful language that reveals her profound personal intimacy with the Lord, St. Catherine explains how fallen men may renounce sin, grow in holiness, and achieve loving union with God through crossing the Bridge that is Jesus Christ His only Son.

**Meditation on the Angels by Father John Hardon, S.J.** This illuminating treatment of the Church's teaching concerning the angels, their role in Divine Providence, and their continuing activity gives the reader renewed hope and the encouragement to persevere in resisting the fallen angels, the demons, and all those who would put obstacles before the person in his struggle to live according to Christ's plan for redemption and salvation.

**On Being Catholic by Thomas Howard.** A convert to Catholicism, Howard presents his refreshing insights on the "glad tidings" of the deeper meaning of Catholic piety, dogma, spirituality, vision and practice, rendered in his unique style of prose. The book's chapters take the form of lay meditations on Catholic teaching and practice, opening up in practical and simple terms the richness at work in virtually every detail of Catholic prayer, piety, liturgy and experience.

**Peace of Soul by Archbishop Fulton J. Sheen.** Beginning with the premise, "Unless souls are saved, nothing is saved; there can be no world peace unless there is soul peace," Archbishop Sheen shows how the anguish and agony of the fallen human condition can only be resolved through the redemption won by the Son of God, Jesus Christ. As he shows the insufficiency of earthly solutions to our fallen nature, Sheen provides both compelling argument for the truth of the Christian Gospel and illuminates the path to true freedom and lasting peace of soul in submitting oneself to the redeeming love of God.

**Poverty of Spirit by Johannes Baptist Metz.** This classic work of Christian spirituality was written by German theologian Father Johannes Metz. "Poverty of spirit is the meeting point of heaven and earth, the mysterious place where God and man encounter each other, the point where infinite mystery meets concrete reality." The reader meditates on the meaning of poverty of spirit, a necessary ingredient in any authentic Christian attitude toward life. It is no accident that Jesus named this as the first beatitude.

**Priests for the Third Millennium by (Monsignor) Timothy M. Dolan.** A series of conference given by then Monsignor Timothy Dolan during his time as Rector of the Pontifical North American College in Rome, the author sets forth what it takes to be a Catholic priest today. Whether stressing the spiritual life or discussing priestly celibacy in frank, realistic terms, Archbishop Dolan emphasizes true priestly identity by presenting a life worth living, sharing, and offering up to the Father through Christ and in the Holy Spirit.

**Secrets of the Interior Life by Archbishop Luis M. Martinez.** *The Archbishop of Mexico City in the first half of the twentieth century reveals a deep familiarity with the Word of God, a life-long experience of the interior life, and a profound desire for God. Beginning with the paradox that the spiritual ascent to God begins only in the spiritual descent of Christian humility, Archbishop Martinez shows Christian believers how to follow this path of ascent and descent to perfect union with God.*

**Seeking Spiritual Direction by Father Thomas DuBay, S.M.** *Father Dubay has written a guide for Christians who are considering spiritual direction, or who are already engaged in the process. The author considers issues like: what is spiritual direction, growth in the spiritual life, and the role of prayer in the spiritual life. This book is a resource for those in spiritual direction as well as an insightful compendium for directors.*

**Spiritual Combat by Lorenzo Scupoli.** *Lorenzo Scupoli, a leading figure in the Counter Reformation in Italy, shows that the path to spiritual excellence does not consist in the diligent performance of external practices, but in denying ourselves and devoting ourselves to doing God's will in loving service. Aspiring to this goal, one must undertake spiritual combat against inordinate affections, inclinations, and rebellious passions, taking up the four spiritual weapons of distrust of self, trust in God, spiritual exercises, and prayer. Scupoli explains how to use these spiritual weapons to be devoted more completely to the service of God in the experiences of daily life.*

**Spiritual Masters by Archbishop Alfred Hughes.** *Archbishop Hughes explains in simple terms the writings of some of the great spiritual masters. Exploring the thought of St. Augustine on sin, the rhythm of a holy life in St. Benedict, St. Teresa's explanation of prayer, discernment in St. Ignatius, and a host of other topics, Archbishop Hughes shows how God offers himself to each person, so that He might satisfy the deepest longings of the heart. In each chapter, Hughes lays out the spiritual insights of a great saint, explains why these insights matter, and then has a brief prayer as a guide for further meditation.*

**The Confessions of St. Augustine by St. Augustine.** *Written in the late fourth century and considered among the greatest works of Western literature, this is Saint Augustine's magnificent account of his passage from the restlessness of a worldly youth, through the alluring but ultimately unfulfilling philosophical systems of his age, to joy and peace in his conversion to Christ and His Church. With extraordinary passion and beauty, Augustine offers his recollection as a prayer of praise to God, and concludes his confessions with an allegorical exposition of the first chapter of Genesis, containing profound insights into the nature of memory, time, and God's creation of the world.*

**The Courage to be Chaste by Benedict J. Groeschel, CFR.** *Father Groeschel draws on his wide experience as a psychologist and a healer of souls and offers a practical guide to Christians seeking to lead a chaste single life.*

**The Devil and How to Resist Him by Gerald Vann, OP.** *In this acclaimed work, English Dominican Father Gerald Vann studies how Satan tempted the Lord during His earthly life and explains how Satan's great triumph in modern times consists precisely in having caused mankind to disbelieve in him. Looking beyond the purely visible world, Vann focuses attention on the world of mighty spirits, some filled with love of God and others filled with hatred. Mindful of these invisible realities, he shows how man must continuously struggle to grow in strength by growing in love, and how he must draw closer to God through the practice of prayer.*

**The Four Cardinal Virtues by Josef Pieper.** *A classic, perhaps the classic discussion of the four qualities that make human life truly human: prudence, justice, fortitude and temperance. In two hundred pages of distilled philosophical wisdom, Pieper shows the cardinal virtues as the priceless jewels they really are.*

**The Friendship of Christ by Robert Hugh Benson.** *R.H. Benson shows the reader how to enjoy a relationship with God the Son that is as easy and intimate as that between two old friends. The author explains how Christ works in the souls of those who seek Him, and how Christ is the "one ideal friend in whom we find, perfect and complete, that for which we look in the faces of our human lovers." Examining Christ in the Church, the Eucharist, and in His earthly ministry, Benson introduces the reader to this ideal friend.*

**The Imitation of Christ by Thomas a Kempis.** *One of the most widely-read Catholic works in history, 15th century priest and monk Thomas a Kempis instructs his fellow monks in the spiritual life through a perfect imitation of Our Lord. With profound humility and a holy severity, he leads readers to contemplate their own weakness, find compunction for their sins, and to reform their lives trusting in God's providence and relying on the forgiveness, grace, and love offered us by Jesus Christ. His counsels on the spiritual life culminate in his beautiful meditations on the Blessed Sacrament.*

**The Lamb's Supper by Scott Hahn.** *Dr. Hahn represents a fascinating development of the relationship between the Book of Revelation and the Holy Sacrifice of the Mass. The author helps the reader to see the Mass with new eyes, pray the liturgy with a renewed heart, and enter the Mass more fully, enthusiastically, intelligently and powerfully than ever before.*

**The Soul of the Apostolate by Dom Jean-Baptiste Chautard, OSCO.** *French Cistercian Abbot Jean-Baptiste Chautard shows that all good works must flow from the life of Christ within us, a rich interior life nourished by grace, prayer, and conformity to God's will. With this principle in mind, he offers a rich and lucid exposition of the interior life, explaining how we may open our souls to Christ, allow ourselves to be filled with His divine life, and let this divine life overflow in our example and good works.*

**The Spiritual Life by Very Rev. Adolphe Tanqueray, S.S.** Originally intended as a textbook, this volume has been the mainstay of thousands of priests, religious, and laypeople. It succeeds admirably in its aim of being both doctrinal and practical: an explanation of and an impetus to undertake the struggle for holiness.

**The Way of Perfection by St. Teresa of Avila.** In perhaps the finest introduction to contemplative prayer ever written, St. Teresa of Avila instructs her nuns in the life of contemplative prayer with her characteristic wisdom, spontaneity, and wit. In the form of a commentary on the Lord's Prayer, St. Teresa explains how charity, humility, and detachment form the foundation of true contemplative prayer, which she describes as the experience of the presence of God, a simple gazing on the face of the Lord and a resting in His presence.

**This is My Body by Raniero Cantalamessa, O.F.M. Cap.** The Adoro Te Devote and the Ave Verum inspired these reflections that focus both on the mystique of these ancient Latin hymns and their significance for today's Catholic. Preacher to the Papal Household for twenty-five years, Cantalamessa encourages the reader to put one's faith into practice by attention to world needs, while weaving together a sense of devotion and piety with thought provoking theological insights.

**This Tremendous Lover by Eugene Boylan, OSCO.** In this spiritual classic, Fr. Boylan explains God's plan for man's happiness, and how he is called to participate in this divine plan as a member of the Mystical Body of Christ. With immense wisdom and clarity, Boylan tells the story of the loving partnership of God and each Christian that begins at baptism and culminates in eternal union in Heaven. He explains that an understanding of this plan unifies all the details of spiritual life and practice, and shows us how to walk the path of Christian perfection with confidence and faith.

**To Know Christ Jesus by Frank Sheed.** This modern spiritual classic offers the reader an in-depth study of Jesus Christ as He lived and spoke in the Gospels. Sheed employs profound spiritual insight and a lucid style to bring the reader to a deep personal encounter with the living Lord, whose face has looked out from the Gospels upon men through all the centuries.

**True Devotion to Mary by St. Louis de Montfort.** In this powerful work, St. Louis de Montfort explains that perfect consecration to Jesus consists in our perfect consecration to His Blessed Mother who among all creatures was most conformed to Christ. With clarity and faith he unfolds the necessity, truth, and fruits of this consecration to Mary and the exterior and interior practices we may undertake increase our devotion to her.

**True Devotion to the Holy Spirit by Archbishop Luis M. Martinez.** With his lucid style, theological precision, and mystical insight, Archbishop Luis Martinez explores how the Holy Spirit leads the reader to holiness. In four parts, Martinez considers how the indwelling of the Spirit leads the soul to divine union, the seven gifts of the Spirit, the nine fruits of the Spirit, and finally how the Spirit leads us to the heights of Christian perfection in the Beatitudes.

## GUIDELINES FOR SPIRITUAL DIRECTION

### **Selecting a Spiritual Director**

Each seminarian must regularly meet with a priest who serves as his Spiritual Director, who is chosen from a list of priests prepared by the Director of Spiritual Formation, approved by the Rector of Cardinal Glennon College, and appointed by the Archbishop (*Program of Priestly Formation, #127*).

During orientation in the beginning of the year, seminarians will meet for a conference to discuss the importance of Spiritual Direction and to review the process for selecting a director for the year. Spiritual Directors are invited to the seminary to introduce themselves during orientation and to offer Holy Mass for the seminary community throughout the year.

During the first few weeks of the academic year, seminarians are encouraged to prayerfully consider the priest whom they are considering as a Spiritual Director. Before the selection of a Spiritual Director is made official, each seminarian is asked to meet with the Director of Spiritual Formation for confirmation of his decision. This meeting can assist the seminarian in choosing a priest who will be most helpful in his discernment, and it will assure that no priest is being overburdened with too many seminarian requests. With the approval of the Director of Spiritual Formation, the seminarian will then contact the priest who has been confirmed as his Spiritual Director.

### **Meeting with the Spiritual Director**

Under normal circumstances, a seminarian is asked to meet with his Spiritual Director at least once a month. The length of the spiritual direction meeting is approximately one hour. For those seminarians new to the college formation program, or in those spiritual direction relationships which are new, more frequent meetings are recommended during the first semester.

The scheduling of meetings for spiritual direction is the responsibility of each seminarian—it is not the place of the Spiritual Director to contact the seminarian. Even if a regular time and day of the month is set for spiritual direction, it is helpful at the conclusion of a meeting to schedule the next appointment for direction. It is understandable that on occasion, a seminarian or Spiritual Director must cancel an appointment because of a schedule conflict. However, if the Spiritual Director or seminarian has concerns about the frequency of these cancellations, the issue should be addressed first with one another. If the problem continues, it should be brought to the attention of the Director of Spiritual Formation.

**Unlike the public program of formation in its human, spiritual, intellectual and pastoral components, spiritual direction takes place within the internal forum, wherein “the Spiritual Director is held to the strictest confidentiality concerning information received in spiritual direction.”** (*Program of Priestly Formation, #134*). The Spiritual Director is bound by the internal forum and will not be expected to share any information beyond his assurance that the seminarian has participated in regular spiritual direction.

Designated rooms at the seminary (third floor, west wing) are provided for the Spiritual Director to meet with the seminarian. Direction may also take place off campus provided that it occurs in a professional space, for example, a rectory office or parlor. Private living quarters or social settings are not appropriate places for spiritual direction.

### Topics for Spiritual Direction

“Seminarians should confide their personal history, personal relationships, prayer experiences, the cultivation of virtues, their temptations, and other significant topics to their Spiritual Director” (*PPF*, #128). The spiritual director also assists the seminarian in acquiring the skills of spiritual discernment and “plays a key role in helping the seminarian discern whether he is called to the priesthood or to another vocation in the Church” (*PPF*, #129).

The Spiritual Director is encouraged to discuss with the seminarian in detail specific topics which are significant in the life of one called to the priesthood, and which are also addressed in the conferences and formation sessions in the external forum throughout the year. **These two facets of seminary formation, the program in the external forum and spiritual direction in the internal forum, complement each other in the overall development of candidates for the priesthood.** Those charged with formation in the external forum may direct a seminarian to discuss certain matters in the internal forum; similarly, a Spiritual Director may direct a seminarian to make known certain matters to those in authority in the external forum. This helps to assure that the seminarian is responding to all significant areas of formation honestly and thoroughly.

Specific topics for Spiritual Direction include:

- Personal history and relationships
  - Family history
  - Friendships and other relationships
  - Personal strengths and weaknesses
  - Experiences and challenges in life (positive and negative)
  
- Prayer
  - Commitment and Fidelity to Prayer
  - Mental Prayer
  - Eucharistic Adoration, visits to the Blessed Sacrament
  - Meditation on Scripture: *Lectio Divina*
  - Marian Devotions, especially the Rosary
  - Liturgy of the Hours: Morning, Evening and Night Prayer
  - Spiritual reading: classics, contemporary works, Lives of the Saints
  - Daily examination of conscience
  - Quality of meditations: making concrete resolutions, checking them periodically, and keeping them faithfully
  - Facing Difficulties in Prayer: distractions, routine, dryness, lack of faith

- Sacramental Life
  - The Holy Mass: preparation, recollection during Mass, thanksgiving
  - The Sacrament of Penance: frequency
- Holy Purity
  - Honest and transparent conversation about any struggles in purity
  - Spiritual and practical means to attain purity
- Self-Denial
  - Mortification: senses, will, intellect
  - Interior discipline
  - Acceptance of hard work and the cross
- Vocational Discernment
  - Internal and external signs
  - Development and growth (see “Growth Plan”)
  - Understanding of Celibacy
  - Spirituality of Diocesan Priesthood vs. Religious Order
  - Apostolic Work and Generosity of Service
  - Academic Studies
- Cultivation of Virtues
  - Theological Virtues: Faith, Hope, and Love
  - Cardinal Virtues: Prudence, Justice, Temperance, Fortitude
  - Moral Virtues vs. Capital Sins (Vices)
    - ◇ Humility vs. Pride
    - ◇ Generosity vs. Avarice
    - ◇ Chastity vs. Lust
    - ◇ Meekness vs. Wrath
    - ◇ Temperance vs. Gluttony
    - ◇ Charity vs. Envy
    - ◇ Zeal vs. Sloth
  - Evangelical Counsels
    - ◇ Poverty: simplicity of life
    - ◇ Chastity: mature sexuality
    - ◇ Obedience: relation to authority
  - Human Virtues, including honesty, integrity, consistency, punctuality, among others
- Resolutions
  - What recommendations or resolutions are to be made?
  - What progress has been made from the last spiritual direction meeting?
  - What difficulties have been encountered?
  - Has any part of the spiritual life become routine? Has the seminarian avoided or ignored the recommendations or resolutions? Why?

## **Other Considerations**

Spiritual Direction is most effective when the seminarian and priest establish and maintain a relationship which is based upon respect, honesty, and integrity. The following considerations are offered to assist in this important relationship:

*Friendship.* It is natural for priests and future priests to develop friendships, including within Spiritual Direction. However, such friendships should always respect the differences of vocation and age. A priest who is unable to give, or a seminarian who is unable to receive, direction because of friendship needs to examine the prudence of continuing the spiritual direction relationship which may prevent honest and challenging direction. Similarly, personal socializing or recreation between a Spiritual Director and a seminarian is discouraged as imprudent.

*Dual relationships.* Dual relationships pose special challenges and need to be carefully evaluated, for example, when a Spiritual Director is also a seminarian's professor or supervisor. In these instances, it is important for both priest and seminarian to understand appropriate boundaries when distinguishing the dual roles. A seminarian's Spiritual Director may also be his regular confessor. In fact, this is ideal. If a Spiritual Director is also the seminarian's regular confessor, it is most appropriate for the seminarian to receive the Sacrament of Penance first, and then, after receiving absolution, to continue with Spiritual Direction. This will avoid confusion over the distinction between the Sacrament of Penance and spiritual direction.

*Freedom and Dependence.* A Spiritual Director is called to support and assist the seminarian as he discerns God's will in his life. When Spiritual Direction meetings become filled with the Director's concerns or issues, the focus has become lost and needs to be restored. The seminarian's best spiritual interests are always paramount for directors. Part of this consideration includes maintaining and fostering the seminarian's freedom to change directors. In this instance, it is important for the Spiritual Director to help the seminarian be free to seek another spiritual director without any guilt or hurt feelings. Conversely, it is also important for the Spiritual Director to assure that the seminarian does not develop an unhealthy dependence upon him. When a seminarian has some issue or crisis that is unfolding in his life, he is better served by being encouraged, after sufficient time has been given in Spiritual Direction, to take his experiences to the Lord in prayer, to attempt to respond as best he can, and then to bring all of this to Spiritual Direction at the next scheduled time. Wisdom and prudence are necessary for both the spiritual director and the seminarian in such difficult situations.

*Confidentiality.* The relationship of Spiritual Direction is a privileged and confidential one. A seminarian is asked to respect the nature of the direction relationship through caution and prudence about repeating to others what was given in Spiritual Direction. When Spiritual Direction conversations are repeated too freely or publicly without the context of the direction session, the Spiritual Director can be placed in a vulnerable situation in which he is unable to explain or clarify himself because of confidentiality. The Spiritual Direction relationship calls for profound respect from both priest and seminarian.

## LITURGICAL NORMS AND PRACTICES

For the good order of the Seminary, a number of matters pertaining to communal prayer and the Seminary Chapel are described below. These comments serve as the general norms for creating a suitable environment for prayer as well as helping to form and shape a proper approach to sacred liturgy.

### ***Reverence in Chapel***

The chapel is the heart of the Seminary. Besides being the holy place for coming together for communal and liturgical prayer each day (Holy Mass, the Liturgy of the Hours, and Eucharistic Adoration), the chapel is a place of private prayer before Our Lord in the Blessed Sacrament. In order to foster the chapel as a place of quiet prayer and to encourage an attitude of profound reverence within the chapel, the following guidelines are given:

- *At Home in the Chapel.* Each member of the Seminary community should feel that the chapel is his spiritual home. Outside times of communal and liturgical prayer, members of the house are invited to enter the chapel to pray, to stand or kneel or sit or prostrate as suits their prayer, and to truly be “as a child at rest on his mother’s knee,” always with the most profound and heartfelt respect and reverence for the chapel itself, its sacred altar, and, above all, the Real Presence of Jesus Christ in the Blessed Sacrament.
- *Genuflection.* Genuflection is the proper sign of adoration in the Latin rite. On entering and leaving chapel and when passing before the tabernacle, one genuflects before this most precious Gift. The genuflection should be an act of the body expressing one’s interior sentiments. Hence, one should genuflect with care, grace, and style as an act of true worship. Genuflection in the presence of the Blessed Sacrament, whether reserved in the tabernacle or exposed for public adoration, is on one knee. (*Roman Ritual: Holy Communion and Worship of the Eucharist outside Mass, # 84*) Let all be conscious of the Real Presence of Christ—reserved or exposed—with each genuflection which is a profession of faith like St. Thomas the Apostle prayed, “My Lord and my God” before the Risen Christ.
- *Posture and Sign of Reverence at Communion.* The *General Instruction of the Roman Missal* assigns to Conferences of Bishops the responsibility to determine both the posture and the appropriate gesture of reverence at the time of reception of Holy Communion. The Bishops of the United States have decided that the normative posture for receiving Holy Communion should be standing. As a sign of reverence, the communicant is also directed by this particular law to bow one’s head (not a profound bow) before receiving Holy Communion. The gesture is made before receiving the Body of Christ, and again, if one receives the Blood of Christ from the chalice. [Note: The community’s corporate act of receiving Communion is the primary symbol of unity with Christ and the Church. For this reason, holding hands during the Lord’s Prayer is neither allowed nor encouraged (*BCL Newsletter, October-November 1989*.) A separate but related issue is the situation of individuals who are uncomfortable with this practice, and thus feel excluded from the worshipping community.]

- *Sacristans.* A certain amount of work and quiet talk is sometimes necessary in the chapel, especially by sacristans and musicians. All are encouraged to do so with the spirit of quiet and reverence. Other than the resident priests, the seminarian master of ceremonies and head sacristan, no one should remove or change things in the chapel without permission.
- *Musicians.* The Seminary is blessed to have members who are gifted with musical ability and generous in sharing their talents at worship. While musicians and cantors need to rehearse, they should also be conscious of the need of others for quiet prayer time in chapel. Organists are asked to limit their practices, in general, from after dinner until 8:30 p.m., so that the later hours of the evening and night may be used for prayer in chapel.
- *Chapel Attire.* Out of respect for the Blessed Sacrament, long pants should always be worn in chapel for communal and liturgical prayer. College seminarians are asked to wear cassock and surplice for daily Holy Mass and for Liturgy of the Hours on Sundays, solemnities and feasts.

### ***Sacrament of Penance***

The Sacrament of Penance is scheduled throughout the week, including during the Holy Hour on Sunday evening. The confessionals are located in St. Joseph Chapel. Those priests who are in roles in the external forum (the Rector and the Formation Advisors) are prohibited from serving as confessors.

### ***Eucharistic Adoration***

Adoration of the Blessed Sacrament is an integral part of the spiritual formation of each seminarian, as well as continual formation of the entire Seminary community. Adoration occurs at various times Monday through Friday afternoons in chapel. (Daily times are posted at the beginning of each semester). Throughout the academic year, seminarians, resident priests, faculty and staff have the opportunity to commit to a specific half hour of time for Adoration on a weekly basis. This commitment is a privilege and an honor which also carries great responsibility. The Blessed Sacrament should never remain unattended. If there should arise the rare occasion in which a person is unable to fulfill his personal obligation, it is expected that he will find a replacement for his assigned adoration time.

### ***Bowing***

Bowing during doxologies ("Glory to the Father...") is a long-standing custom among communities who pray the Liturgy of the Hours in common. It is a communal act of adoration of the Blessed Trinity, a "worship of the body" joined to the "worship of the tongue."

In the rubrics there are two kinds of bows: (1) a simple bow of the head is made when the three Divine Persons are named together and at the names of Jesus, of the Blessed Virgin Mary, and of the Saint in whose honor Mass is being celebrated (*GIRM*, #275); and (2) a more profound bow of the body made to the altar during Mass and in the Creed at the words "by the power of the Holy Spirit...made man). During the Liturgy of the Hours, a profound bow is made at the doxologies which occur at the introductory verse of an Hour.

### ***Liturgical Ministry***

Liturgical ministry at Holy Mass, the Liturgy of the Hours, Eucharistic Adoration and other times are occasions for giving glory to God and being of service to the Church in the present moment. Serving in the Seminary is also an opportunity for learning the approved way in which Church's ceremonies are to be celebrated, something important in the life and ministry of a priest. The People of God have a right to the Church's liturgy and worship the way the Church intends them. By perfecting one's understanding and practice of the Church's rubrics, seminarians better prepare themselves to be priests who respect and honor that right of God's people.

Norms and guidelines for the celebration of the liturgy at Kenrick-Glennon Seminary are based on the Church's normative documents, on the expressed directives of the Archbishop, and on the customs of the Seminary. The seminarian Master of Ceremonies, under the supervision of the Director of Worship, is responsible for instructing servers and for giving them appropriate feedback. Seminary priests may also make comments on liturgical style in order to assist the seminarian as a future priest and leader of worship. Feedback and corrections should be received in the spirit in which they are given, namely, a sense of pastoral charity and love for the Church's liturgy.

### ***Norms for the preparation and selection of music***

In order to enhance the celebration of Holy Mass, an effort should be made to make distinctions between the forms of Eucharistic celebration.

- For Ferial days the following may be sung:
  - \* Alleluia/Gospel Acclamation
  - \* Sanctus
  - \* Doxology/Amen
  
- For Memorials, the following may be sung:
  - \* Entrance Hymn
  - \* Alleluia/Gospel Acclamation
  - \* Sanctus
  - \* Memorial Acclamation
  - \* Doxology/Amen
  - \* Communion Hymn
  
- For Feasts, the following may be sung (For Solemnities, they should be sung):
  - \* Entrance Hymn
  - \* Gloria
  - \* Alleluia/Gospel Acclamation
  - \* Sanctus
  - \* Memorial Acclamation
  - \* Doxology/Amen
  - \* Agnus Dei
  - \* Communion Hymn
  - \* Recessional Hymn

