

Seminarian Handbook

Diocese of Yakima



Corporation of the Catholic Bishop of Yakima

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Yakima, Washington 98908

CONTENTS OF RULES FOR LIFE FOR SEMINARIANS IN THE DIOCESE OF YAKIMA

I. A Brief History of the Diocese of Yakima	1
II. Priesthood and the Discernment Process	3
A. Am I Called?.....	3
B. Discernment.....	5
1) High School.....	5
2) College & Beyond.....	5
3) Personal Qualifications.....	6
4) Applicants Who Are Non-US Citizen or Non-Permanent Resident...	7
III. Seminary	8
A. Application Process to the Seminary.....	8
1) Vocation Process Chart.....	9
2) Affiliates.....	11
3) Seminary Formation Programs.....	11
B. Financial Considerations & Benefits	
1) College Level.....	12
2) Pre-Theology & Theology.....	12
3) Other Formation Programs.....	12
4) Personal Expenses.....	13
5) Tax Liabilities.....	13
6) Gifts from Knights of Columbus and Others.....	13
7) Other Financial Issues	
a) Reimbursable Expenses.....	14
b) Health Insurance.....	14
IV. Four Areas of Formation:	
Human, Spiritual, Intellectual and Pastoral	16
A. Human Formation.....	17
1) Counseling.....	18
2) Fraternity.....	19
3) Friendships.....	19
4) Rest, Diet & Exercise.....	19
5) Hygiene & Cleanliness.....	20
6) Alcohol and Drug Use.....	20
7) Internet.....	20
8) Affiliation with Lay Movements.....	20
B. Spiritual Formation.....	21
1) Internal-vs.-External Forum	22
2) Formation Advisors, Mentors, and Directors.....	23
3) Spiritual Directors.....	23
4) Other Forms and Rites within the Roman Catholic Church.....	23
C. Intellectual Formation: Degrees and Languages.....	24
1) Degree Programs	24
2) Language Studies.....	25
a) Spanish.....	25
b) English.....	25

c) Latin/Greek/Hebrew.....	25
3) Miscellaneous.....	26
D. Pastoral Formation: Summer Assignments and Pastoral Internship Year....	27
1) Summer Assignments.....	28
2) Pastoral Internship Semester.....	30
a) Assignment.....	31
b) Stipend.....	31
c) Seminary Requirements.....	31
V. General Norms for Seminarians.....	32
A. Accountability & Responsibility.....	32
B. Other Norms.....	33
C. Dress Code	
1) While at seminary.....	34
2) While away from seminary.....	34
3) Miscellaneous.....	34
D. Contact, Communication & Media Relations	
1) Contact.....	35
2) Communication.....	35
3) Media Relations.....	36
E. Seminary Evaluations, Advancement, & Visitations.....	37
1) Seminary Visitations.....	37
F. Leaves of Absences, Resignations & Dismissals	
1) Leave of Absence.....	38
2) Resignations & Dismissals.....	38
G. Formation During Seminary Breaks: Seasonal & Holiday Breaks	
1) Contact Information & Conduct during Seminary Breaks.....	39
H. Retreats	
1) Canonical Diaconate Ordination Retreat.....	40
2) Canonical Priesthood Ordination Retreat.....	40
I. Other Seminarian Events	
1) December Dinner with Bishop.....	41
2) Serra Club	41
3) Priesthood Ordination.....	41
J. Parish Assignments (Summer and Pastoral Internship).....	42
K. Personal Vacations & Travel.....	43
VI. Seminarian Vocation Program Programs & Other Vocation	
Promotion Activities.....	44
A. Seminarian Witness Talks.....	44
B. Quo Vadis Days Camp.....	44
C. Diocesan Priesthood Discernment “Come and See” Events.....	44
VII. Ministries and Ordinations.....	45
A. Lector and Acolyte.....	46
B. Ministry of Lector or Reader.....	46
C. Ministry of Acolyte.....	46
D. Guidelines Concerning Promotion to Holy Orders.....	47
E. Call to Holy Orders, Diaconate & Priesthood.....	48

Appendices	49
A. Safe Environment.....	50
B. References & Articles.....	51
C. Seminarian Summer Assignment Evaluation.....	53
D. Seminarian Pastoral Learning Agreement.....	55
E. Rules of Life for Seminarians in the Yakima Diocese ENGLISH.....	58
F. Rules of Life for Seminarians in the Yakima Diocese SPANISH.....	64

Diocese of Yakima

2016-17 Seminarian Handbook

*The **Roman Catholic Diocese of Yakima** is a diocese of the Roman Catholic Church in the central region of the state of Washington in the U.S. Headquartered in Yakima, the diocese comprises Benton, Chelan, Douglas, Grant, Kittitas, Klickitat and Yakima Counties. The diocesan cathedral is St. Paul Cathedral, and the diocesan bishop is Most Rev. Joseph J. Tyson.*

The diocese was canonically erected on June 23, 1951 by Pope Pius XII. Its territory was taken from the territory of the Dioceses of Seattle (which was concurrently elevated to an archdiocese) and Spokane. The diocese currently has 41 parishes and 7 Catholic schools.

A Brief History of the Diocese of Yakima

The Gospel was brought to the Yakama in 1847 by Fathers Charles Pandosy, Casimir Chirouse, George Blanchet and Father Richard at the request of Chief Owhi. The St. Joseph Mission at the Ahtanum was not established until 1852, but this Mission is on the lands of Chief Kamiakin who asked the priests to come to this group of Yakama. These French priests, Oblates of Mary Immaculate, were some of the first non-Indians to reside in the Yakima Valley.

“In order to establish a Church in the Pacific Northwest Bishop George Blanchet realized financial support was imperative to success of this new mission. His dedication and efforts for the needed resources to bring the Church to life were not in vain when he set out on a quest and visited Mexico City on March 9, 1851. Bishop Blanchet appealed to the religious communities and dioceses in Mexico for support, the community responded generously. When Bishop Blanchet returned from his quest 21 months later on December 18, 1852, he raised nearly \$33,000 along with sufficient liturgical goods and materials for the new Church in Yakama.” (Abundance of Grace, 2000, p. 24 & 25).

The little Mission, fifth of five Missions established by the Oblates, was the first church in the Ahtanum area. Originally 677 acres, the Mission site fronted a small creek and was where most of the agricultural activities were established and maintained. From the Oblates the Indians learned the art of making the soil produce much of the necessities for human consumption.

The priests remained at the Mission, teaching and baptizing, until November 1855 when the local Indian wars took their toll on the Mission. Following the battle at Union Gap, the U.S. Army moved on to the Ahtanum where idle Army volunteers found the Mission temporarily unattended. While some of the soldiers dug for cabbages and potatoes in the Mission garden, they found a half keg of gun powder buried by one of the priests. A wild cry arose that Father Pandosy was furnishing powder to the Indians. Soldiers set fire to the Mission buildings, which burned to the ground before the officers in camp became aware of the plunder. Later the U.S. government cleared Pandosy and sent a formal apology.

The Mission site was abandoned until September 1867 when Father L. N. St. Onge, with the help of lay missionary J. B. Boulet, built the hand-hewed log church and rectory that remain standing today. They planted the first orchard in the Yakima Valley on the Mission grounds with cuttings they brought from a farm in The Dalles, Oregon. Some of the old apple trees still produce bountiful fruit at the Mission site today.

In October 1870 Father Joseph Caruanna, S.J. joined the Oblates in residence at the Mission. The Mission church was dedicated on July 15, 1871, after which Father St. Onge formally turned the Mission over to Father Caruanna and the Society of Jesus at the request of Bishop Augustine Blanchet of the Diocese of Nesqually. Father Caruanna was the superior of a Jesuit novitiate at the Mission. The Jesuits grew wheat and vegetables and raised cattle, pigs, and horses at this completely self-sufficient Mission.

Despite the fact that the predominantly Catholic Yakamas controlled Central Washington, a new U.S. government policy under President Ulysses Grant gave the Yakama Reservation to exclusive Methodist domain. This so-called Grant's Peace Policy" prohibited priests from stepping foot onto reservation land. Nevertheless, the seeds of Catholic faith sown at Saint Joseph Mission would yield a great harvest in the subsequent evangelization of Central Washington

Priesthood and the Discernment Process

When Blessed John Paul II was asked why he became a priest he responded:

"I must begin by saying that it is impossible to explain entirely. For it remains a mystery, even to myself. How does one explain the ways of God? Yet, I know that, at a certain point in my life, I became convinced that Christ was saying to me what he has said to thousands before me: "Come, follow me!" There was a clear sense that what I heard in my heart was no human voice, nor was it just an idea of my own. Christ was calling me to serve him as a Priest. And you can probably tell that I am deeply grateful to God for my vocation to the Priesthood. Nothing means more to me or gives me greater joy than to celebrate Mass each day and to serve God's people in the Church. That has been true since the day of my ordination as a Priest. Nothing has ever changed, not even becoming Pope." (Gift and Mystery)

Am I Called?

A call to priesthood in the Church is much more than just an individual, personal desire to serve and lead. While the call comes from God, it is mediated through the Church. With input from the whole Church and assistance from professionals in the areas of discernment and formation, bishops or religious superiors are entrusted with the responsibility of determining whether or not a candidate's sense of being called is genuine. That determination is largely based on these factors:

- Does the candidate desire to give himself wholeheartedly as a disciple of Jesus Christ in the Catholic Church? Has he undertaken a life of conversion, and does his way of life reflect the moral teachings of the Church?
- Does the candidate believe that God wants him to become a priest? Is this belief rooted in a solid, fruitful prayer life? Has it been tested in conversations with a spiritual director?
- Does the candidate have some or all of the gifts and talents that other members of the community of faith can recognize as the sort of gifts that could make him effective as a priest? Have any others in the Church pointed this out and suggested that he consider the priesthood as a vocation?
- Does the candidate possess the ability to live a life of chaste celibacy?
- Has the candidate demonstrated the ability to complete a course of studies in preparation for the priesthood? Are his skills for ministry strengthening and deepening with experience? Is he growing in love for the Church, that is, for the people he may be called to serve?
- Does he have the desire to assent to the teachings of the Church and be faithful to them throughout his life?

Certainly, these factors are not fully developed in any candidate when he first applies to the Diocese, but there should be evidence in him of the potential to develop them. The unfolding of these gifts, talents and attitudes continues throughout the time of formation, and the discernment of a call to ordination also matures and deepens over the years.

DISCERNMENT

High School

The call to serve the Church through priesthood can come at any stage in one's life but it often takes clearer shape during one's high school years. It can be a dramatic moment, but often it is more of an inclination or search. If you are a high school age student who wants to know more about priesthood, you should:

1. Discuss the possibility with your parents and friends.
2. Discuss the possibility with your pastor or another priest you know.
3. Work to make prayer an important part of your everyday life, especially regular attendance at Mass and prayer before the Blessed Sacrament. It is important that you participate in the confirmation program in your parish and receive the sacrament of confirmation before you consider applying.
4. Participate in the ministry of the Church as appropriate in your parish.
5. If you are a high school junior or senior and are planning to look at priesthood more seriously, you should plan to attend the diocesan discernment program in your area and be in contact with the Director of Vocations. Talk to your pastor for more details.
6. Consider attending "*Quo Vadis*" an annual summer vocation camp for students 13 to 18 years old.

College and Beyond

The Diocese of Yakima wants to be of help to young men as they look at the possibility of priesthood. It is recommended that you:

1. Discuss the possibility of priesthood with your pastor or another priest.
2. Be involved in your parish as appropriate.
3. Inform the Director of Discernment of your serious interest.
4. Work to make prayer an important part of your everyday life, especially regular attendance at Mass and prayer before the Blessed Sacrament. It is important that you participate in the Confirmation program in your parish and receive the sacrament of Confirmation before you consider applying.
5. Be prepared to participate in discernment meetings with others looking seriously at priesthood. Talk to your pastor for more details.
6. Participate in the Diocese of Yakima "Come & See" annual retreat or internship.

PERSONAL QUALIFICATIONS

- Active and age appropriate faith relationship with Jesus which is fostered through personal prayer, the sacraments, and participation in the life of the Parish.
- Feel called to serve and experience a desire to be a priest
- A generous spirit which allows one to be aware of, and willing to serve the needs of others
- Willingness to live a healthy celibate lifestyle and make a permanent commitment. A candidate must demonstrate a growing commitment to a celibate lifestyle for a number of years before application.
- Willingness to enter seminary formation
- Have the support and recommendation of one's pastor
- Good physical and emotional health and maturity appropriate to your age
- Intellectual ability to complete seminary education
- Freedom to enter the priestly state. A candidate, who has been previously married, even if he has obtained an annulment, must not have been married within the Diocese of Yakima, and the reasons for the annulment must be ones that would still allow for the possibility of ordination. In addition, any candidate cannot be accepted who has children who are legally dependant, and who rely on the candidate for financial, support or are still in need of parental guidance and support. Anyone who has recently been in any long term relationship (two months or more) or in a committed relationship with another person is not considered free to enter priestly formation.
- Be between the ages of 18 and 43. *Candidates must be able to complete the program of priestly formation by the age of 50.*
- Personal debt (vs. personal assets) cannot exceed \$3000; outstanding college/graduate school loan debt cannot exceed \$40,000.
- Must be familiar with the Diocese of Yakima specifically by living a minimum of two years within the diocese and maintaining an active involvement in a parish here.
- If a candidate has ever taken part in another priestly formation program, he must wait an appropriate time (determined by the Vicar of Vocations) to apply for acceptance by the Diocese of Yakima. In such cases, the application process will include direct and written contact between the diocese and former seminary formators or religious superiors to determine suitability to take up formation again.
- A candidate who has recently been received into full communion with the Roman Catholic Church, or who has been recently baptized must wait at least two years and remain active in his parish prior to application.

Applicants Who Are Non-U.S. Citizens or Non-Permanent Residents Must:

- Live on a self- sustaining basis in the Diocese of Yakima for at least two years prior to entering the seminary.
- Have a pathway towards legal status or lawful presence here in the United States before beginning the application process.
- If needed, be able to obtain the appropriate Visa (F-1 Student Visa or R-1 Religious Worker Visa).
- Be able to converse, read and write in English at a level acceptable to the seminary formation program as determined by TOEFL scores or Oral Proficiency (OPI) scores.
- Be willing to participate in programs that will help him to adapt to this culture and deepen communication skills appropriate to a priest of the Diocese of Yakima, as determined by the Vicar of Clergy.

Prayer to Mary for Priestly and Religious Vocations

O Mother,
awaken among the young generation
a willingness to serve God alone.
Implore for us numerous vocations
for the priesthood and the religious life.
O Mother, confirm the faith
of all our lay brothers and sisters
that in every area of social, professional,
cultural and political life,
they may work according to the truth and the law
which your Son has proclaimed
to humanity in order to lead all
to eternal salvation and, at the same time,
to make life on earth more human,
and more worthy of man.
Amen.



-Blessed John Paul II

SEMINARY

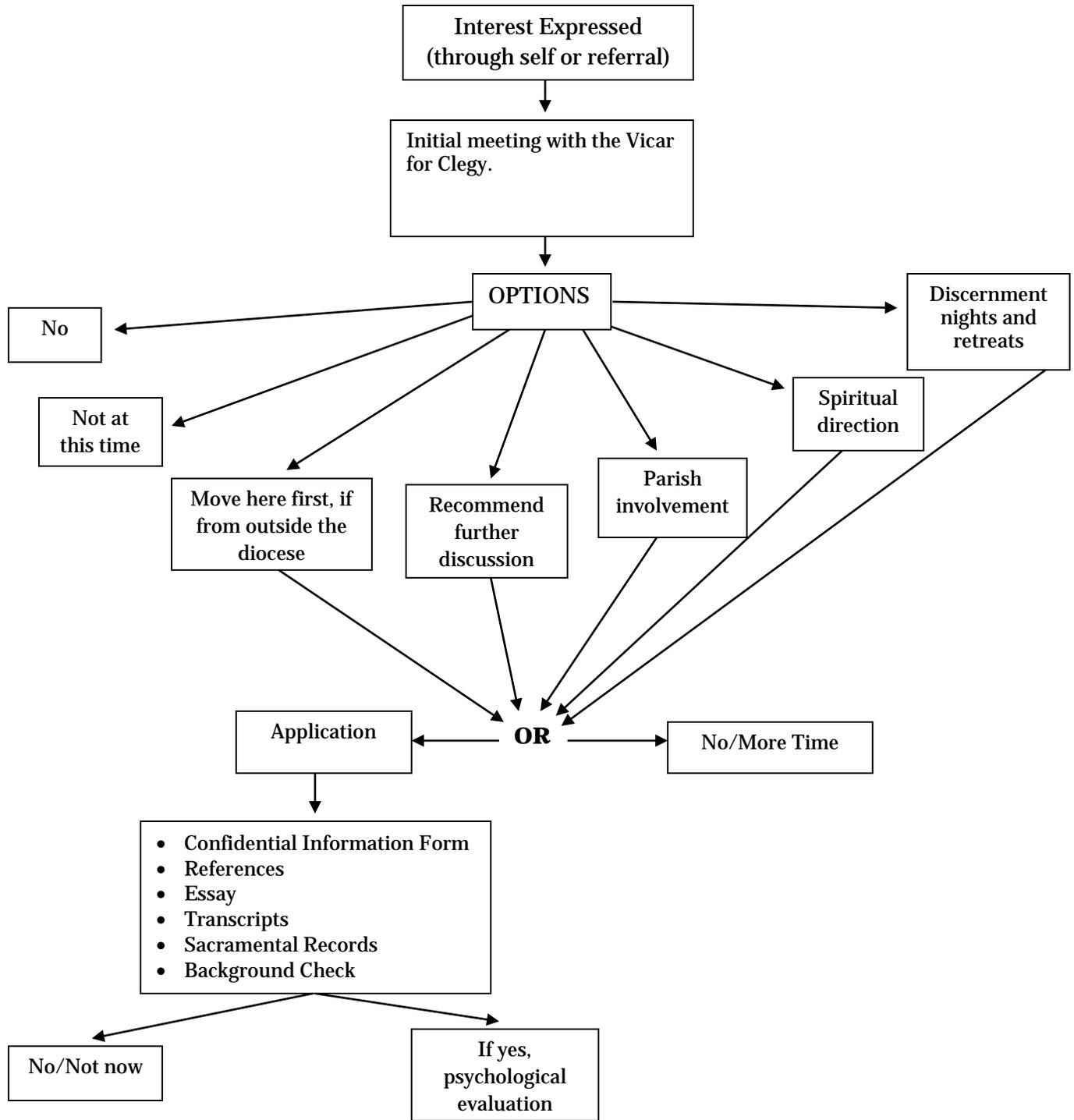
APPLICATION PROCESS TO THE SEMINARY

Preparation for priesthood takes place in the seminary and in pastoral assignments. Seminary provides a well-rounded program of human, intellectual, pastoral and spiritual formation. Before entering the seminary, one must have the approval of the Bishop. The application process includes:

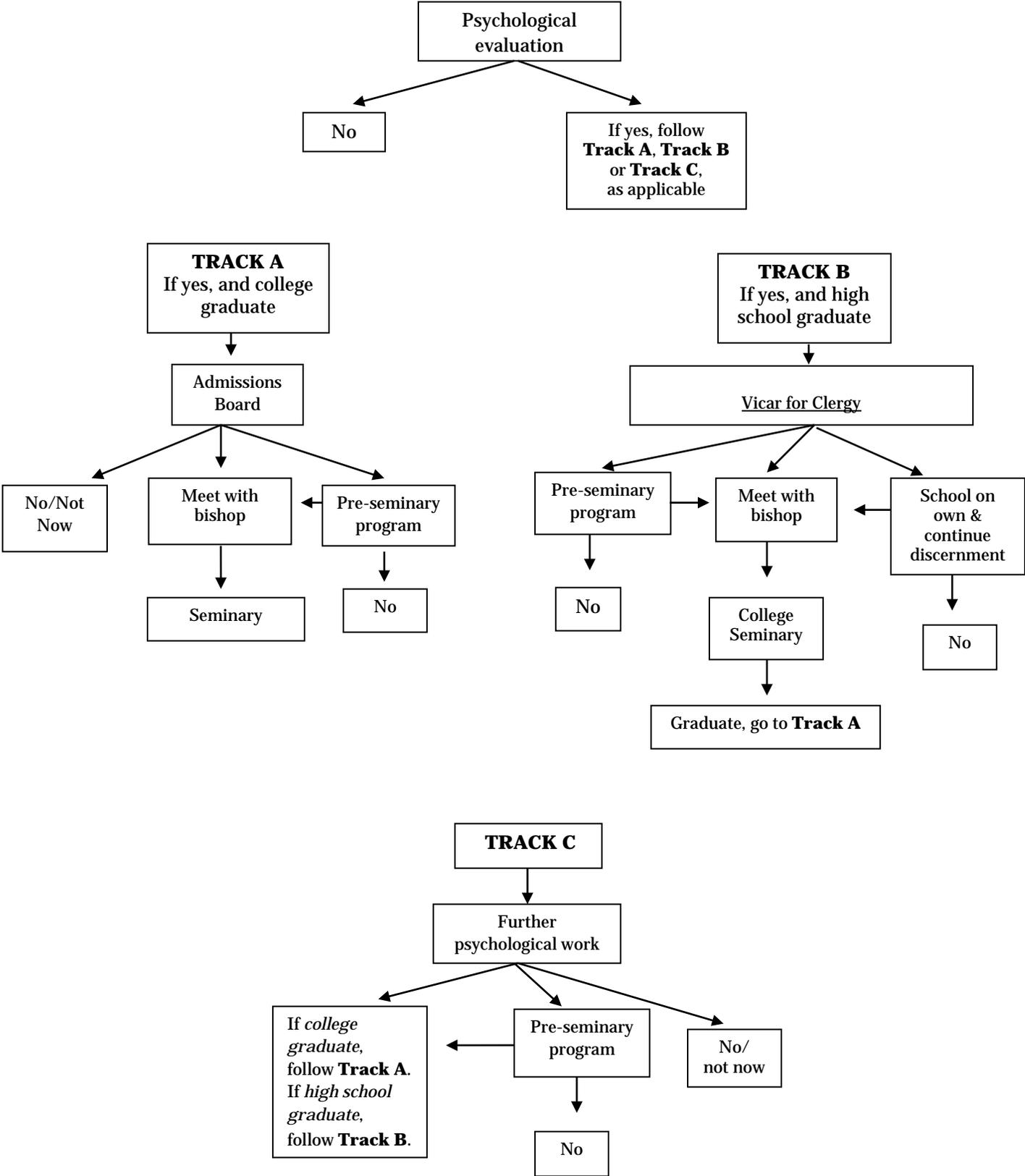
1. Meeting with the Vicar for Clergy. In the initial meeting, the Vicar will discuss your experience of parish life and sense of calling. Some of the basic qualifications will be reviewed. He will discuss appropriate next steps, such as attending discernment meetings, or meeting with a spiritual director. When it is clear that a candidate is ready to move forward, he moves to step 2.
2. Completing the application. This includes the confidential information form, references, transcripts, an autobiographical essay, background check, credit check, and obtaining sacramental records. If appropriate, the Director of discernment will assist you in moving to step 3.
3. Psychological assessment. You will meet with a psychologist for a series of written tests and an interview. He then produces a report for the Bishop which assesses your psychological readiness to begin seminary formation. If this process suggests that proceeding forward is appropriate, then you will be scheduled for step 4.
4. Interview with the Seminary Admissions Board or other appointed persons. If the Bishop approves your acceptance, you will be scheduled for step 5.
5. Meeting the Bishop. If the Bishop approves your acceptance as a seminarian for the Diocese of Yakima, the Vicar of Clergy will meet with you to begin the process of admission to the seminary. The assignment of the seminary is the responsibility of the Bishop and is done with input from those involved with the application process.

The application process takes about three months. To be admitted to the seminary, it is best to have your application process completed by the end of April.

VOCATION PROCESS CHART



VOCATION PROCESS, CONTINUED



AFFILIATES

After completing the application process, some candidates will be designated as “affiliates,” which denotes that they are in a pre-seminary formation process and that they may be accepted as seminarians at a later date, after a period of discernment and ministry.

SEMINARY FORMATION PROGRAMS

A candidate for the seminary for the Diocese of Yakima must be at least a high school graduate with the ability to do college level work. He should be in good health physically, emotionally and spiritually. He must be baptized and confirmed and practice his faith through regular reception of the sacraments and active involvement in his parish. He must want to grow in holiness and sincerely desire to serve God and His people.

For those without a college degree, one option is to attend a college or university of your choice and stay in touch with the director of discernment. It is always a good idea to become involved in campus ministry through the Newman Center or Catholic Campus Ministry program. Most men who attend a university on their own will need two years of pre-theology once they begin formal seminary. Should attending a college seminary be the best route, the pre-requisites for beginning the major seminary are normally fulfilled there.

When a candidate begins theology studies, it is normally a four year program; however exceptions could be made.

The summers during the theology years are normally devoted to a variety of ministerial experiences or aspects of formation as described in The Pastoral Formation section.

The seminaries where the Diocese of Yakima currently assigns its seminarians are as follows:

College Seminaries

1. **Mount Angel Seminary**, St. Benedict, Oregon

Theology Seminaries

1. **Mount Angel Seminary**, St. Benedict, Oregon
2. **Pontifical North American College**, Vatican City State
3. **University of Saint Mary of the Lake Mundelein Seminary**- Chicago

FINANCIAL CONSIDERATIONS AND BENEFITS

College Level

The Diocesan Seminarian Trust and a portion of the Annual Catholic Appeal will be used to pay tuition, fees, room and board, and monthly stipend.

All college level seminarians, but not those coming from outside the United States are asked to apply for all possible grants to assist in covering the tuition and room and board cost. At the beginning of each new academic year, the seminarian is to contact the Financial Aid Office of the school or seminary to obtain the appropriate forms. Any grants or awards received by college seminary are to be reported to the Vicar for Vocations and copies are to be sent to the Diocese of Yakima Finance Office.

Pre-Theology and Theology

The Diocese of Yakima pays tuition, room and board, books and school fees to seminarians in the major seminary. The diocese also provides medical and dental insurance for those in the major seminary. Seminarians are strongly encouraged to use resources available (used books, library) for books that will not be needed beyond the particular course.

All seminarians studying for the Diocese of Yakima will receive a monthly stipend of \$150 to assist with personal expenses for the months of September through May. Moreover a seminarian, who brings his own car to the seminary for his use there, will be given an additional \$50 each month for fuel expenses. He, himself, is responsible for all other expenses related to the car's operation, including liability insurance and other coverage as required by the diocese or a particular seminary.

Seminarians whose families are in the U.S.A. and who attend a seminary outside the states of Washington and Oregon, but in the USA will be compensated for two trips to their home annually to and from the seminary (at Christmas break and at the end of the school year) either to his home or the diocese.

Seminarians coming to the diocese from outside the United States will be funded by the diocese for two round trip flights to their families of origin during a four-year period, after completing two full years of formation in the Diocese of Yakima. Contact the Vice Chancellor with at least two months notice for travel arrangements to be completed on your behalf.

Other Formation Programs

The Diocese of Yakima will pay tuition and other costs for language immersion programs, English Immersion & Family Life Experience, Clinical Pastoral Education (CPE), and summer spiritual development programs. The diocese does

not fund summer pilgrimages or other self-selected educational opportunities. Requests must be sent to the Vicar for Clergy.

Personal Expenses

A seminarian who truly needs assistance for personal expenses should personally write to the Vicar of Clergy with an explanation of his need, and an accounting for how the money would be spent. Seminarians cannot, for any reason, seek funds from anyone related to the Church for personal needs.

Tax Liabilities

The taxability of the remuneration associated with an assignment will differ according to the type of assignment. Some assignments will require you to be on the formal payroll system, and could be subject to FICA and other withholdings. **You must always file an income tax return** and make sure that even if taxes were not withheld, that you comply with tax laws.

Assignments for seminarians with an F-1 status are designed to comply with “Curricular Practical Training” as defined by Immigration and Customs enforcement (ICE). Remuneration for these seminarians is also considered to be taxable income.

Remuneration for language studies, IPF or Retreat are not considered payment for services rendered and thus not taxable.

Seminarians should consult with their own financial advisors about tax returns prior to filing.

Gifts from Knights of Columbus or Others

1. Seminarian responsibility

When a seminarian receives a financial gift or grant from a parish, a Knight of Columbus Council or other church related group he must report this in writing (email or regular mail) to the Vicar of Clergy within two (2) weeks of receiving the gift or grant with the following information:

- The amount of the gift or grant and from which Knights of Columbus Council, organization, or person you received the gift.
- Copy of the note of acknowledgement and gratitude which was mailed to the appropriate person. This note must be sent before the funds are used or banked. Please note that a formal thank you is expected to be sent by each seminarian whenever such a gift is received.

2. Benefactor Responsibility

When a group (Knights of Columbus or others) forwards a gift to a seminarian, they are asked to notify the Vicar of Clergy in writing (regular or email) within two weeks of sending the gift the following information:

- The name of the seminarian

- The amount of the gift
- The date the gift was sent

Seminarians are not permitted to solicit funds for personal use for any reason. Failure to follow this will result in an administrative action up to and including removal from the seminary formation.

However, unsolicited gifts from family and friends do not need to be reported and may be kept by the seminarian. If seminarians are asked to assist in any fundraising efforts, specific permission must be granted by the Vicar of Vocations prior to the event.

OTHER FINANCIAL ISSUES

1. Reimbursable Expenses

All reimbursable expenses must be pre-approved by the Vicar of Clergy. Seminarians must submit original receipts (with notation of payment) in order to be reimbursed for any such expenses. No original receipt means no reimbursement. Examples of reimbursable expenses include: gas receipts for travel directly related to ministry assignments; pre-approved car repairs for vehicles owned by the diocese of Yakima; TOEFL and OPI testing for ESL seminarians.

Examples of expenses not able to be reimbursed are:

- **ANYTHING NOT PRE-APPROVED BY THE VICAR OF VOCATIONS IN WRITING**
- elective medical procedures not covered by our insurance
- personal car repairs
- your own lawyer for any reason
- additional travel
- conferences or travel for personal reasons.

2. Health Insurance

The Diocese provides Medical and Dental Insurance administered through the diocese Benefits Services Office to all men in the major seminary, including those in pre-theology. College seminarians who are 25 years and younger should remain on parent's insurance, if possible. If a college seminarian cannot afford insurance, he must write the Vicar of Clergy and describe the reasons he is not insured and needs assistance. All seminarians must have health insurance.

Deductibles, co-payments and prescription drug expenses are the responsibility of the seminarian, as they are for diocesan clergy. Seminarians are strongly encouraged to save stipends of gift money received during the year to offset potential unforeseen medical expenses. If a seminarian should be in true need of financial assistance to meet personal medical expenses, he must personally write to the Vicar of Clergy and explain clearly why he is unable to

pay, along with a clear description of the need. No seminarian should deny himself needed medical treatment because of the inability to pay deductibles.

FOUR AREAS OF FORMATION: HUMAN, SPIRITUAL, INTELLECTUAL AND PASTORAL

In view of the confidence extended to the seminaries where its seminarians are matriculating, the diocese of Yakima entrusts a significant part of the priestly formation of its men to the formation programs presently utilized by these seminaries. Seminarians are expected to cooperate fully with all aspects of these formation programs while they are studying at the seminary as well as when they are on breaks away from the seminary.

Quoting from *THE PROGRAM OF PRIESTLY FORMATION* (5th Edition; #68 & 70):

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

The seminary and its programs foster the formation of future priests by attending specifically to their human, spiritual, intellectual, and pastoral formation—the four pillars of priestly formation developed in (Pope John Paul II's Post-Synodal Apostolic Exhortation) *Pastores dabo vobis* (*I Will Give You Shepherds*). These pillars of formation and their finality give specificity to formation in seminaries as well as a sense of the integrated wholeness of the different dimensions of formation.

HUMAN FORMATION

COUNSELING, FRATERNITY, DIET, EXERCISE & HYGIENE

Quoting from *THE PROGRAM OF PRIESTLY FORMATION* (5th Edition; #74 - 78):

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. *Pastores dabo vobis*, no. 5 expresses the Christological foundation of human formation: “The Letter to the Hebrews clearly affirms the ‘*human character*’ of God’s minister: he comes from the human community and is at its service, imitating Jesus Christ ‘who in every respect has been tempted as we are, yet without sin’ (Heb. 4:15).”

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

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

- a man who is free to be who he is in God’s design
- a man of solid moral character with a finely developed moral conscience
- a man open to and capable of conversion
- a man who is prudent and discerning
- a man of communion with others in the Church
- a good communicator
- a man of affective maturity
- a man who respects, cares for, and has vigilance over his body
- a man who relates well to others, free of overt prejudice and willing to work with people of diverse cultural backgrounds
- a good steward of material possessions
- a man who can take on the role of a public person

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 affective maturity, which includes human sexuality.

Education for chastity, a virtue incumbent on all Christians and in a unique way embraced in celibacy, ought to present it as a “virtue that develops a person’s authentic maturity and makes him or her capable of respecting and fostering the ‘nuptial meaning’ of the body.” (*Pastores dabo vobis*, no. 44). For all Christians, whatever their state of life, chastity cultivates the capacity for authentic self-gift in generative and faithful love. The celibate person renounces the realization of this capacity in a marriage but embraces it in a universalizing love extended to all people. At the same time, the celibate commitment requires the development of particular habits and skills of living and relating in order to live the commitment with integrity. “Since the charism of celibacy, even when it is genuine and has proved itself, leaves man’s affections and his instinctive impulses intact, candidates to the priesthood need an affective maturity which is prudent, able to renounce anything that is a threat to it, vigilant over both body and spirit, and capable of esteem and respect in interpersonal relationships between men and women.” (*Pastores dabo vobis*, no. 44)

COUNSELING

Quoting from *THE PROGRAM OF PRIESTLY FORMATION* (5th Edition; #80):

On occasion, consultation with a psychologist or other licensed mental health professional can be a useful instrument of human formation. Some patterns of behavior, for example, which became set in the candidate’s early family history, may impede his relational abilities. Understanding one’s psychological history and developing strategies to address elements of negative impact can be very helpful in human formation. This kind of counseling or consultation ought to be distinguished from extensive psychotherapy, which may be needed to address deeply entrenched personal issues that impede full functioning of the person. If such extensive and in-depth therapy is necessary, it ought to take place outside of the seminary context prior to admission; or, if the necessity for such therapy emerges after admission, then the student ought to withdraw from the program and pursue the therapy before being considered for re-admission to the seminary and resuming his advancement to orders.

The Program for Priestly Formation following the insights of Pope John Paul II clearly affirms that the most basic component of formation is human formation. It is the foundation upon which the three other areas of formation are built, i.e., “grace builds upon nature.” A seminarian’s Formation Advisor and Spiritual Director assist in all areas of formation, however, there are times when the more focused care of seeing a counselor or psychologist is not only prudent, but necessary. Either the Vicar for Clergy, the seminary formation team, or the

seminarian himself may request such counseling. The Vicar for Clergy must be consulted prior to beginning any counseling and he or the seminary must approve the psychologist. Although some may perceive the need for counseling as a weakness, it should not be construed that a need for basic counseling disqualifies someone from discerning a priestly vocation; rather, counseling should be viewed as an opportunity to assist the seminarian in an important and sometimes overlooked aspect of formation. Note that pre-approved professional counseling or psychotherapy costs will be confidentially covered by the Diocese of Yakima.

FRATERNITY

Building fraternity is a priority for the Yakima Presbyterate. Seminarians for the diocese will undoubtedly experience this during their years of formation. Diocesan fraternity must not wait until one is ordained; seminarians must foster it now while they are in the seminary. Diocesan seminarian brothers need to pray for and with one another. They need to set aside time for common prayer and social interaction i.e. designated night prayer, rosary, periodic dinners, etc. They need to be mindful and supportive of one another, especially when long distances separate those studying at different seminaries.

All seminarians are encouraged to stay in regular contact (at least via e-mail) with their diocesan brothers studying at other seminaries.

Diocesan priests are leaders; therefore, a diocesan seminarian is one who is becoming a leader. Jesus demonstrated the kind of leadership His apostles were to imitate by serving others. Being a seminarian leader means to accept full responsibility for one's actions, to participate actively in the events of the seminary community, to take appropriate initiative, to repel all forms of laziness and to seek out holy and supportive fraternal relationships.

FRIENDSHIPS

Seminarians are expected to maintain healthy friendships with appropriate boundaries. When questions arise, reference the appendix for Safe Environment.

REST, DIET & EXERCISE

To properly care for the "temple of the Holy Spirit," seminarians must have a regular plan of physical exercise and faithfully follow that plan. They are also to ensure that they are availing themselves of proper rest, relaxation and food intake.

Sustained failure to personally address these important areas of formation while in the seminary may result in a request for the seminarian to take a leave of absence and properly address these issues outside the seminary.

HYGIENE AND CLEANLINESS

Needless to say, to care for the “temple of the Holy Spirit” also means keeping oneself clean, neat and presentable. This extends to the seminarian’s living areas as well. The seminarian needs to recognize the important link between sharing or handing on the faith and the presentable or approachable demeanor of the one doing the sharing. A seminarian must never allow himself to become a block to the message of Jesus Christ because of a lack of personal hygiene, or because he is shabbily groomed.

ALCOHOL AND DRUG USE

The possession and/or moderate consumption of alcoholic beverages is limited to those who are 21 years or older. Excessive immoderate drinking is inappropriate and will not be tolerated.

Possession or use of unauthorized or illegal drugs or narcotics, including marijuana (legality notwithstanding), is not permitted and will be dealt with severely.

INTERNET

As public representatives of the Church, participants are expected to use appropriate discretion in internet and entertainment choices that reflect the diocesan mission and policies.

Website creation, blogs, etc. should be done with the understanding that such sites are in the public domain and should reflect the appropriate dignity expected of the public behavior of representatives of the Diocese of Yakima.

Misuse of the internet or entertainment choices especially those that contain sexually explicit, racist, violent or other offensive material can lead to dismissal or other corrective action.

AFFILIATION WITH LAY MOVEMENTS

Participation in any lay movements such as Cursillo, Charismatic Renewal, Communion and Liberation; Focolare; Opus Dei; etc., should not take priority over seminarian formation. Consult the Vicar of Vocations prior to any ongoing engagement.

SPIRITUAL FORMATION

PRAYER, SACRAMENTS, & INTERNAL/EXTERNAL FORUM

Quoting from *THE PROGRAM OF PRIESTLY FORMATION* (5th Edition; #106-110, 80, 131):

Human formation leads to and finds its completion in spiritual formation. Human formation continues in conjunction with and in coordination with the spiritual, intellectual, and pastoral dimensions of formation. It steadily points to the center which is spiritual formation. “For every priest his spiritual formation is the core which unifies and gives life to his being a priest and his acting as a priest.” (*Pastores dabo vobis*, no. 45)

The basic principle of spiritual formation is contained in *Pastores dabo vobis*, no. 45, and is a synthesis of the teachings in *Optatam Totius*: to live in intimate and unceasing union with God the Father through his Son Jesus Christ, in the Holy Spirit. This is the foundational call to discipleship and conversion of heart. Those who aspire to be sent on mission, as the apostles were, must first acquire the listening and learning heart of disciples. Jesus invited these apostles to come to him before he sent them out to others. Saint Augustine alluded to this double identity and commitment as disciple and apostle, when he said to his people, “With you I am a Christian, for you I am a bishop.”

To live in intimate and unceasing union with God the Father through his Son Jesus Christ in the Holy Spirit is far more than a personal or individual relationship with the Lord; it is also a communion with the Church, which is his body. The spirituality that belongs to those who are priests or preparing for priesthood is at one and the same time Trinitarian, Christological, pneumatological, and ecclesial. It is a spirituality of communion rooted in the mystery of the Triune God and lived out in practical ways in the mystery of ecclesial communion.

The spirituality cultivated in the seminary is specifically priestly. Through the Sacraments of Initiation, seminarians already share in the Paschal Mystery of Jesus Christ with other members of the Church. They also aspire to become priests who are configured to Christ, Head and Shepherd of the Church, our great high Priest. Therefore, their spirituality draws them into the priestly, self-sacrificial path of Jesus. He is the one whose service finds its high point in giving his life as a ransom for the many. He is the Good Shepherd who lays down his life for his sheep “so that they may have life and have it more abundantly.” He is the bridegroom who loves his bride, the Church, “and handed himself over for her.”

Given these basic dimensions of priestly spirituality that are foundational to the program of spiritual formation in the seminary, the seminary should identify those characteristics and practices that foster its growth. It is a formation that includes:

- Holy Eucharist
- Sacrament of Penance
- Liturgy of the Hours
- Spiritual Direction
- Bible (*Iectio divina*)
- Retreats and Days of Recollection

- Obedience
- Apostolic Dimensions
- Simplicity of Life
- Reconciliation
- Celibacy
- Solidarity
- Solitude
- Personal Meditation
- Asceticism and Penance
- Devotions (B.V.M., Saints)
- Ongoing Spiritual Formation
- Adoration of the Blessed Sacrament

Spiritual formation needs to be integrated with the other three pillars of formation—the human, the intellectual, and the pastoral. From human formation, spiritual formation assumes that the candidate has a basic relational capacity. In other words, the seminarian is able to enter into significant, even deep, relationships with other persons and with God. He is to be a “man of communion.”

Intellectual formation contributes to spiritual formation. The study of Church doctrine, traditions of faith and the experiences of faith among the saints and the people of God serves to deepen one’s own spiritual journey. Pastoral formation is intimately linked with spiritual formation. In the process of spiritual formation, candidates are called to a greater and wider-ranging love of God and neighbor.

When they respond positively to this invitation and grow in that love, they find the basis for pastoral and ministerial outreach that culminates in pastoral charity.

INTERNAL -VS- EXTERNAL FORUM

When a seminarian visits with his spiritual director during the appointed time of spiritual direction, what is said in these conversations, i.e. in the internal forum, may never be repeated, by the spiritual director, to a third party. The only possible exception to this standard of confidentiality would be in the case of grave, immediate, or moral danger involving the directee or another person. Any such information revealed under the seal of the Sacrament of Penance is confidential according to Church law.

All conversations with the Vicar for Clergy are held in the external forum, which means that what is said to him can be repeated to the appropriate people, i.e. primarily the bishop, his delegates and the seminary formation team. Therefore the Vicar is not permitted to hear the confessions of seminarians or potential candidates for the seminary. The bishop, members of the formation team, and priest supervisors are also prohibited from hearing a seminarian confession.

The distinction between the internal and external forum is meant to protect the individual in matters of conscience. It is not intended to be a “firewall” to keep important issues of discernment from those in the external forum. Such issues that concern or could impact a future priest’s lifelong service in the diocese of Yakima must be brought, by the seminarian, to the attention of the Vicar Clergy.

If a seminarian has any sense during his formation that the Lord might be calling him to priestly service elsewhere, he not only discusses this with his Spiritual

Director, but must also discuss this with his Formation Advisor and the Director of Vocations. In justice, nothing should be kept from the bishop that would affect his decision to call a candidate to Holy Orders as a priest for the Diocese of Yakima. When the bishop of the Diocese of Yakima calls a candidate to Holy Orders, it is presumed that the candidate has freely discerned, with moral certitude and with no preconceived conditions, that he is called by God to embrace a lifetime of priestly service for the diocese.

FORMATION ADVISORS, MENTORS AND DIRECTORS

Although the titles may differ, on every seminary faculty, certain members function as formators in the external forum. These Formation Advisors, Mentors and Directors should be priests. They observe seminarians and assist them to grow humanly by offering them feedback about their general demeanor, their relational capacities and styles, their maturity, their capacity to assume the role of a public person and leader in a community, and their appropriation of the human virtues that make them “men of communion.” These same formators may, on occasion, teach the ways of human development and even offer some personal mentoring or, at times, coaching. More generally, they offer encouragement, support, and challenge along the formational path. These formators function exclusively in the external forum and are not to engage in matters that are reserved for the internal forum and the Spiritual Director. Care should be taken to ensure that issues of human formation that properly belong to the external forum are not limited to the spiritual direction relationship for their resolution.

SPIRITUAL DIRECTORS

These priests, functioning in the internal forum, also play a role in the human formation of seminarians. When they engage in the dialogue of spiritual direction with seminarians, they can be of great assistance in cultivating those virtues of self-reflection and self-discipline that are foundational for human development.

OTHER FORMS AND RITES WITHIN THE ROMAN CATHOLIC CHURCH

Exposure to the Extraordinary Form (in Latin) of the celebration of the Eucharist and others rites within the Catholic Church is encouraged, but should be done in consultation with one’s rector, formation advisor, and the Vicar for Clergy. These other forms/rites should not take precedence over the ordinary form of the Latin Rite especially its vernacular expressed in Spanish and English

INTELLECTUAL FORMATION

DEGREES & LANGUAGES

There is a reciprocal relationship between spiritual and intellectual formation. The intellectual life nourishes the spiritual life, but the spiritual also opens vistas of understanding in accordance with the classical adage, *credo ut intelligam* ('I believe that I may understand'). Intellectual formation is integral to what it means to be human. "Intellectual formation is a fundamental demand of man's intelligence by which he 'participates in the light of God's mind' and seeks to acquire a wisdom which in turn opens to and is directed towards knowing and adhering to God." (*Pastores dabo vobis*, no. 51, citing *Gadium et Spes*, no. 15)

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

In the seminary program, intellectual formation culminates in a deepened understanding of the mysteries of faith that is pastorally oriented toward effective priestly ministry. This understanding, however, requires previous intellectual formation and academic integrity as foundational. The overall goal of every stage of seminary formation is to prepare a candidate who is widely knowledgeable of the human condition, deeply engaged in a process of understanding divine revelation, and adequately skilled in communicating his knowledge to as many people as possible. Moreover, continuing formation after ordination is a necessity for effective ministry.

DEGREE PROGRAMS (M.Div., M.A., S.T.B., S.T.L.)

Each seminarian will follow the prescribed course of study at their respective seminary taking into consideration the diocesan requirement for Spanish and English language studies. The Master of Divinity Degree (M.Div.) prepares the seminarian with sufficient academic background for parish ministry. This is a professional degree. The Master of Arts (M.A.) program prepares the student to receive an academic degree in theology. This program is developed to give the seminarian the foundation for concrete and abstract thinking as well as advanced study in the area of theology. A Bachelor of Sacred Theology (S.T.B.) constitutes a systematic overview of the major areas of theology and is granted by institutions associated with a Pontifical University. Along with the M.Div., all seminarians are encouraged to pursue an M.A. or S.T.B. degree as they are able. Before registering

for an advanced degree, seminarians are to consult the Vicar of Vocations. On a case by case basis, requests for exemptions from pursuing an advanced degree will be considered and must be directed, in writing, to the Director of Vocations. The bishop may also ask some seminarians to complete the S.T.L.

Quoting from *THE PROGRAM OF PRIESTLY FORMATION* (5th Edition; #231)

In the United States, the first professional degree, master of divinity, is the recognized standard for preparation of students for ordained ministry across the broad spectrum of institutions of graduate theological education. Its curriculum incorporates the requirements of the *Program of Priestly Formation*. Seminaries in the United States whenever possible should offer a master of arts degree in theology to provide a deeper understanding of the theological disciplines for general educational purposes or for further graduate study. In addition, seminaries are also encouraged to offer the ecclesiastical degrees of bachelor in theology (STB) and the licentiate in theology (STL) either by affiliating with an ecclesiastical faculty or by special arrangement with the Congregation for Catholic Education.

LANGUAGE STUDIES

SPANISH

Because over half the Sunday Mass attendance is in Spanish in the Diocese of Yakima, all seminarians who do not presently speak Spanish are required to participate in Spanish language studies. The goal of this policy is to enable seminarians, once they are ordained, to offer Mass (including the homily) and the Sacrament of Penance (Confession), and all other sacraments and sacramentals to Spanish-speaking parishioners. To facilitate Spanish language studies, all such seminarians are to take at least four semesters of classroom Spanish studies during the early years of their seminary formation. Following classroom studies, they are to participate in an eight week Summer Spanish Immersion Program Abroad. (*See Pastoral Assignments*).

ENGLISH

Non-native English speaking seminarians will be required to avail themselves of English language studies if they are in need of improving their English speaking skills. To facilitate these studies, all such seminarians are to take, as often as is feasible and necessary, classroom English courses during their years at the seminary. Other programs may be helpful, such as one-on-one tutoring and/or summer classroom English studies as well as accent-reduction programs. Requests to participate in these additional programs must be made, in writing, to the Vicar for Clergy.

LATIN/GREEK/HEBREW

During seminary formation, advanced studies in classical languages, particularly Latin, are encouraged whether through regular classroom coursework, mini-courses or self-tutoring. Advanced classical language studies may only occur with

the approval of the Academic Dean who will ensure that all Spanish and English studies and other course requirements would still be met.

MISCELLANEOUS

Seminarians must seek permission, in writing, from the Vicar of Vocations prior to participating in any studies at colleges, universities or institutes apart from the seminary in which they are currently attending.

PASTORAL FORMATION

SUMMER ASSIGNMENTS & PASTORAL INTERNSHIP YEAR

Quoting from THE PROGRAM OF PRIESTLY FORMATION (5th Edition; #236-239, 241):

All four pillars of formation are interwoven and go forward concurrently. Still, in a certain sense, pastoral formation is the culmination of the entire formation process: “The whole formation imparted to candidates for the priesthood aims at preparing them to enter into communion with the charity of Christ the Good Shepherd. Hence, their formation in its different aspects must have a fundamentally pastoral character.” (*Pastores dabo vobis*, no. 57)

In virtue of the grace of Holy Orders, a priest is able to stand and act in the community in the name and person of Jesus Christ, Head and Shepherd of the Church. The spiritual, human, intellectual and pastoral formation received during the years of seminary prepare the candidate to receive the grace and character of Holy Orders to be effective witnesses of Christ to the People of God and to the world. Appropriating “the mind of Christ”, the priest effectively communicates the mysteries of faith through his human personality as a bridge, through his personal witness of faith rooted in his spiritual life, and through his knowledge of faith. These elements of formation converge in pastoral formation.

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

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

- Proclamation of the Word
- The sacramental dimension of the priesthood
- The missionary dimension of the priesthood
- The community dimension of the priesthood
- Skills that facilitate effective public ministry
- A personal theological synthesis for practical use
- An initiation to various practical, pastoral experiences, especially in parishes
- Cultural sensitivity
- Ability to live in a religiously pluralistic society

- Knowledge and ability to partake in ecumenical and interfaith dialogue
- Formation for a particular presbyterate and a local Church
- Sensitivity to the needs of the poor
- Leadership development
- The cultivation of personal qualities

Clearly, pastoral formation not only connects with the other three pillars of priestly formation, but in itself it provides a goal that integrates the other dimensions. Human formation enables priests to be bridges to communicate Jesus Christ, which has a pastoral function and goal. Spiritual formation enables priests to persevere in and give depth to their ministry. Intellectual formation provides criteria, and philosophical and theological content to ensure that pastoral efforts are directed correctly, properly, and effectively in accordance with the Catholic faith as received from the Church.

PASTORAL ASSIGNMENTS

Every seminarian will be required to participate in Pastoral assignments, and these are an explicit and formal requirement of your seminary formation. These assignments will typically be one of the following:

- If in college, this may include working a job during the summer –mainly agriculture-and if possible, living in a parish rectory.
- A parish assignment, where you will live in the rectory, and assist with parish ministries during the summer months as well as Christmas and Easter.
- Participate in a the parish visitation schedule for retired priests and seminarian collections.
- Clinical Pastoral Education: If required by his seminary, the seminarian will participate in CPE in an accredited program within the diocese of Yakima, preferably in a Catholic hospital. Exceptions are often made to allow seminarians to complete this differently to accommodate someone wishing to deepen his language skills, or for a program that matches the CPE model with the seminary’s field education program.
- Language Immersion program in Mexico or in the diocese as approved by the Vicar of Vocations.

An evaluation form will be completed at the end of the assignment by the pastoral supervisor. See appendix for “Seminarian Summer Assignment Pastoral Supervisor’s Evaluation Form.”

SEMINARY COLLEGE TRACK – SUMMER ASSIGNMENTS

SUMMER AFTER	SUMMER ASSIGNMENT
First College	Work/Ministry/language stud
Second college	Work/Ministry/language stud
Third College	Work/Ministry/Language stud
Fourth College	Work/Ministry/Language stud
First Theology	Parish & Spanish Immersion
Second Theology	Parish & CPE
Pastoral Year	Parish-coordinated with seminary program
Third Theology	Parish (Deacon)
Fourth Theology	Ordination

GRADUATED NON-SEMINARY COLLEGE TRACK – SUMMER ASSIGNMENTS

SUMMER AFTER	SUMMER ASSIGNMENT
Pre-Theology I	Work/Ministry/Language stud
Pre-Theology II	Work/Ministry/Language Stu
First Theology	Parish & Spanish Immersion
Second Theology	Parish & CPE
Pastoral Year	Parish-coordinated with the seminary program
Third Theology	Parish (Deacon)
Fourth Theology	Ordination

PASTORAL INTERNSHIP SEMESTER

The Second Vatican Council Decree on the Training of Priests emphasizes the pastoral orientation of seminary education, stating that a pastoral concern "should characterize every feature of the students' training." The goal of seminary formation is to prepare priests with a comprehensive pastoral outlook, ready to assume the pastoral duties which their service to the community requires. Pastoral service extends to all individuals and groups, including all social classes, with special concern for the poor and those alienated from society. "Pastoral Formation certainly cannot be reduced to a mere apprenticeship, aiming to make the candidate familiar with some pastoral techniques. The seminary which educates must seek, really and truly, to initiate the candidate into the sensitivity of being a shepherd, in the conscious and mature assumption of his responsibilities, in the interior habit of evaluating problems and establishing priorities and looking for solutions on the basis of honest motivations of faith and according to the theological demands inherent in pastoral work."

The goals of this year are as follows:

1. To enable the seminarian to acquire a consciousness of being a shepherd; to help him see pastoral ministry as a communion and participation in the charity of the Good Shepherd; to give him the knowledge and skill to articulate and model his own priestly identity; to help him develop his sense of self, to acknowledge his strengths, his ideals and what he needs to work on.
2. To enable the seminarian to establish connections between faith, theology and pastoral work; to help the seminarian develop his communication skills so that he can effectively communicate to others what he has learned in the human, spiritual and intellectual formation at the seminary; to help the seminarian to synthesize what he has learned and to foster an awareness and need for further education and synthesis.
3. To enable the seminarian to insert himself into the living pastoral tradition of a the Diocese of Yakima and into the missionary dimension of the Church's life; to enable the seminarian to relate with and respond to the human and religious needs of the Archdiocese and to our presbyterate; to enable the seminarian to relate positively to supervision and feedback in his work with communities and church authorities.

In summary, the seminarian will develop the ability to articulate his priestly vocation; he will be able to integrate and synthesize the various pillars of the formation process; he will be able to communicate and relate with others. Cf. *Pastores Dabo Vobis*, # 57-58.

ASSIGNMENT

Internships are assigned by the bishop of Yakima in collaboration with the Vicar for Clergy and the local seminary. Assignments are based on the following:

1. **The qualities of the internship supervisor.** Specifically, the ability to provide meaningful ministerial opportunities and effective supervision. This includes clear feedback both to the seminarian intern and the Vicar of Vocations.
2. **The quality of ministry at the parish** in relation to the needs of the seminarian intern. In some cases, this may have to do with the kind of ministry that will help the seminarian in the formation of specific pastoral skills. In some cases, the cultural diversity of the parish will frame this aspect of the decision.
3. **The availability of a parish rectory.**
4. **Other seminarian needs**, such as educational opportunities, or specific support with other formational needs.

STIPENDS

A seminarian engaged in his Pastoral year will receive for his personal expenses a monthly stipend from the parish to which he is assigned. The parish is also asked to provide board and room as well as mileage reimbursement for parish ministry related activities if the seminarian has his own car. The amount of the stipend in each parish is determined by mutual agreement among the pastor, Vicar for Clergy and seminarian. The usual amount is \$500 a month.

SEMINARY REQUIREMENTS

The intern (and supervisor) is required to follow the process defined by his seminary and participate in the evaluation set up by the seminary. Supervisors and seminarians should have regular supervisory meetings at least once a week.

Many seminaries host an internship workshop for seminarian and supervisor. In such cases, the Diocese of Yakima will provide for travel costs to and from this workshop, as well as for follow up retreats at the seminary for the intern.

GENERAL NORMS FOR SEMINARIANS

ACCOUNTABILITY & RESPONSIBILITY

While some will correctly say that “a man in seminary formation is called by our Lord to be a priest, and not called to be a seminarian”, being a seminarian is the critical path on which a future priest must travel; he must travel that path with a committed and engaging, mind, heart and soul. To be a holy and effective priest one must prepare well. This is why many will also say, “as the seminarian...so the priest.” To be a seminarian, with the potential of becoming a priest means to take on and fully embrace significant responsibilities. As we are reminded in the suggested homily offered in the Rite of Ordination to the Priesthood.

“You are called to share in the priesthood of the bishop and to be molded into the likeness of Christ, the supreme and eternal priest. By consecration you will be made a true priest of the New Testament, to preach the Gospel, sustain God's people, and celebrate the liturgy, above all, the Lord's sacrifice. You must apply your energies to the duties of teaching in the name of Christ, the chief teacher. Share with all mankind the word of God you have received with joy. Meditate on the law of God, believe what you read, teach what you believe, and put into practice what you teach.”

Seminarians, as well as all the faithful, should fully and freely embrace the teachings of the Church's Magisterium. They must strive to be faithful to the purpose, precepts and guidance spelled out in the *Catechism*, the *Code of Canon Law*, and the most current versions of other official Church documents. A seminarian (future priest) is to be an ambassador for Christ not only in name but in action. Accepting this critical responsibility with humility, the seminarian (future priest) remembers that he will be held accountable before God for all that he says and does. Therefore, he should strive to always act with a longing to hear our Lord say on judgment day, "well done, my good and faithful servant."

A cooperative and communal attitude will help seminarians focus on the proper perspective of authority and obedience in their lives. Their relationships with the rector and the seminary faculty/formation team, along with obedience to, and collaboration with, the bishop, the Vicar for Clergy, pastors, etc. are to be seen against the background of their relationships with all the faithful. In this context, seminarians will come to understand that, in the development of a mature and balanced attitude towards obedience and in the virtue of trust, they will more fully grasp the mission and ministry of Christ, which He entrusted to His Church.

An individualistic or selfish preoccupation with his own will, inhibits a seminarian's contribution to this common mission. On the other hand, a sense of his basic human Christian equality with authority figures will purify him from a fear-inspired subservience which masquerades as genuine obedience. Nothing can prepare seminarians better for their future ministry than to be truthful in patiently expressing themselves in a clear and charitable manner. They are invited, and expected to share their personal insights as well as cooperate fully with authority figures in a spirit of humble service.

Seminarians must readily see their own ministerial responsibilities as an extension of the bishop's, and ultimately the Lord's. If they do this, they will avoid divisive attitudes or actions that could potentially lead to personal disillusionment caused by their own lack of maturity and/or growth in holiness.

OTHER NORMS

1. It is the seminarian's personal responsibility to complete any periodic on-line training sessions related to the *Safe Environment Program*. Periodic learning updates and articles will be forwarded, usually via e-mail. Seminarians are required to read and complete these sessions, keeping their training account current and up to date.
2. Seminarians are to obtain permission from the Director of Vocations prior to their personal participation in any protest or rally.
3. A seminarian is to hold himself accountable to arrive ahead of time to liturgies, classes, functions or events. He should not develop the habit and/or a reputation of being known as the one who always arrives late. Cultivating a habit of prompt and timely arrival is a clear indication that one takes their responsibilities seriously. If a seminarian is habitually late and consistently fails to personally address this important area of formation while in the seminary, he may be asked to take a leave of absence and properly address this issue outside the seminary.

DRESS CODE

WHILE AT SEMINARY

While at their respective seminaries or participating in any function or event supervised or sponsored by their seminary, each seminarian is to adhere to the dictates and dress code policies of the seminary. This policy also extends to those summer language study programs administered by the seminary.

WHILE AWAY FROM THE SEMINARY

1. As a general rule, as ordained clergy, all transitional deacons are to wear *clerics* (i.e., black roman collared shirt). All other seminarians (collegiates, pre-theologians, pastoral year participants and non-ordained theologians) are to wear *appropriate professional dress (normally shirt and tie) or business casual (dress slacks, dress shoes, collared shirt)* while serving in their parish or pastoral summer assignments. However, other dress may be allowed if needed for maintenance work or other specific youth ministry events. Always follow local pastor's direction if there is a question about attire.
2. The seminarian summer retreat, seminarian dinners with the bishop and the serra club, and other informal events are occasions where all seminarians dress casually. Personal prudence governs the appropriateness of wearing either *Business Casual* (i.e., dress slacks, dress shoes, collared shirt); or *Casual Clothing* (i.e., shorts, sneakers and tee-shirt).
3. Unless prior permission is granted by the Vicar for Clergy, non-ordained seminarians are not permitted to wear clerics outside parish assignments or diocesan sponsored functions or events. This includes family/friends weddings, baptisms, confirmations, funerals and ordinations.
4. For all diocesan liturgies, seminarians are required to wear an alb. Albs are provided, if needed. For parish liturgies, seminarians should wear whatever the pastor directs them to wear.

MISCELLANEOUS

1. Seminarians are not permitted to wear earrings or facial jewelry of any kind.
2. Beards, mustaches, goatees and sideburns must be properly and consistently kept neat and well groomed. If this request proves problematic, the facial hair must be removed at the discretion of the Vicar for Clergy.

CONTACT, COMMUNICATION & MEDIA RELATIONS

CONTACT

If any seminarian needs to contact the Vicar for Clergy for any reason, he should never hesitate to do so. The office number is **(509) 248-1911 Saint Joseph Parish**. If someone is unable to answer the seminarian's inquiry, he should feel free to either leave a message or call the Vicar of Vocations on his office cell phone (509) 431-7357. Seminarians may also contact the Vicar personnel via e-mail at fpulido1@gmail.com Seminarians should remember that the Vicar for Clergy is the primary contact and liaison between themselves, the bishops and other diocesan personnel. If a seminarian receives a call or e-mail from the Vicar or any diocesan personnel, a prompt reply is courteous and expected.

COMMUNICATION

1. Maintaining good communication with the Diocese is extremely important. Seminarians should never assume that the Vicar for Clergy is aware of everything. All ministerial relationships, not least of which are those that involve the formation of future priests, should be based on mutual trust and respect. It is especially important to inform the director if there are any family or personal issues so that he, and the Bishop, can provide the proper support and assistance as needed. Also if a seminarian is aware of family issues of another seminarian, the vicar should be contacted.
2. Every seminarian must have an e-mail address and regularly check their inbox for recent e-mails sent by the diocese. Free e-mail accounts are available through a variety of providers. It is the responsibility of the seminarian to promptly notify the Vicar if their e-mail address changes. If seminarians have a cell phone or room phone, they are to provide the Vicar with these numbers. The return of the annual update of seminarian information in a timely fashion is required.
3. Seminarians must consistently demonstrate good moral judgment regarding the use of all communications media, particularly the use of the internet. Prudence will dictate the web sites and chat-rooms that one visits or participates in, as well as the amount of time expended on such activity. Seminarians must be cognizant that web browsing, e-mails, chat-rooms and blog-sites are public, not private modes of communications. It is expected that seminarians will act in full accord with the tenants of our faith when using any form of communications media. In public venues or public forums seminarians are to represent the diocese, the bishops, the Church and our Lord Himself with an appropriate decorum that reflects first and foremost "all things in charity". No seminarian is to initiate or maintain a personal WEB-SITE, BLOG-SITE, MY-SPACE site, OR SIMILAR without the expressed permission of the Vicar for Clergy. Sustained failure to address problems relating to these important areas of formation while in the seminary may result in a request for the seminarian to take a leave of absence and properly address these issues outside the seminary.

4. Seminarians may have and maintain a FACEBOOK site primarily to stay in better contact and communication with the Office of Vocations, family and friends. Maintaining such a site is contingent upon making the Vicar of Vocations a 'limitless friend'. Seminarians are cautioned to: 1) Not "be-friend" anyone they do not know or trust; 2) Not communicate with anyone under the age of 18 that is not related; and 3) Ensure that actual time spent on the site is reasonable and moderate; 4) Not "friend" parishioners from seminary assignments.
5. If a seminarian is to be away from the seminary for more than one day, other than the normal excused weekends or seminary breaks, it is his responsibility to notify the director (*an e-mail is sufficient*) of the nature and purpose for being away, along with contact information on how he may be reached.
6. In justice and charity, it is incumbent upon all seminarians to promptly R.S.V.P. to any function or event that they are personally invited to, whether they are able to attend or not.

*He wants to love with your heart.
He wants to help with your hands.
He wants to save through your efforts.*

BLESSED JOHN PAUL II

MEDIA RELATIONS

Any contact on the part of a television, radio or newspaper representative should be immediately referred to the Chancellor of the Diocese of Yakima, Msgr. Robert Siler, for a response.

SEMINARY EVALUATIONS, ADVANCEMENT & VISITATIONS

Quoting from *THE PROGRAM OF PRIESTLY FORMATION* (5th Edition; #272 & 280):

The continuing evaluation of seminarians is linked to their formation as well as to the Church's responsibility to discern vocations to priesthood as a gift from God. Since formation, whether human, spiritual, intellectual, or pastoral, assumes that a seminarian will be growing both in God's grace and in his free, human response to that grace, it is important that there be a process to note the markers of that growth. In this way, the Church provides candidates for priestly ministry with encouragement to continue their formation and wisdom to identify ways in which that formation may take deeper root. The Church's responsibility to discern the authenticity of vocations also implies that there is some process whereby the Church, usually working through the seminary, scrutinizes the candidate's aptness and readiness to assume the responsibilities of ordained ministry. This ongoing evaluation of seminarians, then, fosters growth in formation while continuing the process of discernment.

The annual evaluation should include a well-founded judgment concerning the suitability of the seminarian for advancement to the next year of formation. The evaluation report should be detailed. The qualities listed in canon law as requirements for promotion to Orders should be considered at each stage of advancement: integral faith, right intention, requisite knowledge, good reputation, integral morals and proven virtues, and the requisite physical and psychological health. The evaluation should provide a judgment of the seminarian's aptitude for priestly life and ministry as well as an estimation of his capacity to lead a chaste, celibate life. The stage or year in which the seminarian is currently in formation should be considered in assessing his readiness for advancement.

SEMINARY VISITATIONS

(bishop and Vicar of Clergy)

Normally, every fall and spring semester or more regularly, the Bishop and the Vicar of Clergy will visit each seminary, pastoral year placement, pastoral assignment, and affiliate house. A seminarian at each location will be called upon to coordinate a sign-up sheet for appointment times as well as act as a liaison for general scheduling and information. The Director of Vocations and or Bishop will visit with each seminarian, check in, meet with formators, common prayer, join seminarians at dinner, etc.

LEAVE OF ABSENCES, RESIGNATIONS & DISMISSALS

LEAVE OF ABSENCES

Any seminarian may request a leave of absence from the formal program of priestly formation in order to discern, outside the seminary structure, his call to the priesthood or for reasons of health, personal or family concerns. A seminarian may also be asked to take a leave of absence by the diocese and/or the seminary. A seminarian's request for a leave of absence must be discussed with both the Rector of the seminary and the Vicar for Clergy before a leave of absence is approved by the Bishop. Before making his request, it is understood that a seminarian has entered into a sufficient period of discernment with his Spiritual Director and Formation Advisor regarding his reasons for requesting the leave. Once approved, the seminarian will be expected to continue spiritual direction and maintain regular contact with the Vicar for Clergy during the leave of absence. After all appropriate consultations, the final request for a leave of absence must be made in writing and addressed to the Bishop, (cc'd to the Vicar for Clergy). If a leave of absence is granted, it will be granted for a period of one year, at the end of which the seminarian may return to the seminary provided that the goals for the leave of absence have been met. If the seminarian and/or the diocese discern that he is not ready to return to the seminary after a period of one year, the leave of absence becomes a *de facto* resignation or dismissal. An additional year's leave may be granted by the Bishop at his sole discretion.

RESIGNATION & DISMISSALS

If a seminarian discontinues his seminary discernment, i.e. resigns from the diocesan priestly formation program, he is asked to forward a courtesy letter to the Bishop, (cc'd to the Vicar for Clergy), stating his desire to leave and briefly describing the circumstances and reasons for his departure. If a seminarian resigns or is dismissed from the Diocese of Yakima priesthood formation program, upon notification of resignation or dismissal, he is no longer considered a seminarian for the diocese. Initial verbal notifications must be put in writing with a copy placed in the former seminarian's file. If the former seminarian subsequently wishes to apply to another diocese or a religious order, when that diocese or order requests a copy of the applicant's Diocese of Yakima file, a written letter of permission to release the entire file, drafted by the former seminarian, must be forwarded to the Vicar for Clergy before any release requests can be honored. The seminarian is obligated to take care of his own insurance (medical and dental) two months after resignation or dismissal. Unpaid loans financed through the Diocese of Yakima will be sent to collections after six months of non-payment. See the Vicar for Clergy, if you have any questions.

FORMATION DURING SEMINARY BREAKS

SEASONAL & HOLIDAY BREAKS

CONTACT INFORMATION & CONDUCT DURING SEMINARY BREAKS

It is the seminarian's personal responsibility to inform the Vicar for Clergy of how he can be reached (address, phone number(s) and e-mail address) during all seminary breaks, most especially during summer breaks prior to and immediately after the summer assignment. This includes contact information during vacations and/or holiday home visits in the U.S. and Mexico.

Seminarians are strongly encouraged to stay actively involved with their local home parish. All seminarians are to notify their pastor, in a timely manner, when they are going to be home and not vacationing elsewhere so that they may better assist in their home parishes during seminary breaks. If, after consulting the pastor, it is determined that help is not needed, the seminarian is strongly encouraged to then make himself available to another parish, perhaps one in which he served during a previous summer assignment. During seminary breaks, all deacons are to assist in their home parish or a parish where they have had a pastoral assignment. Since continuing evaluation is important for the personal growth of seminarians, a conscientious evaluation of their summer activities, including fidelity to spiritual exercises, is submitted by each home pastor to the seminary formation team.

RETREATS

CANONICAL DIACONATE ORDINATION RETREATS

Within six months prior to ordination, the Code of Canon Law requires that candidates for the diaconate make a five day retreat. Seminarians who are preparing for ordination to the transitional diaconate are to utilize the yearly retreat that is offered by their respective seminaries. This retreat will act as their canonical diaconate ordination retreat.

CANONICAL PRIESTHOOD ORDINATION RETREAT

Within six months prior to ordination, the Code of Canon Law requires that candidates for the priesthood make a five day retreat. This retreat is financially sponsored by the Diocese of Yakima. It may be scheduled through the seminary or in consultation with the Director of Vocations.

Note: Permission must be obtained from the Vicar for Clergy prior to attending any retreat other than those listed above.

OTHER SEMINARIAN EVENTS

DECEMBER DINNER WITH THE BISHOP

All seminarians are expected to be present for this annual dinner. In certain rare circumstances, seminarians may be granted permission to miss an event. Aside from unforeseen emergencies, to be excused from the seminarian December Dinner request must be made to the Bishop directly, with a copy to the Director of Vocations at least one month prior to the event clearly indicating the reasons for the request.

PRIESTHOOD ORDINATION

Ordinations usually occur around Memorial Day weekend and all seminarians are expected to attend.

PARISH ASSIGNMENTS (SUMMER, PASTORAL YEAR)

Seminarians should use good judgment in all their activities and associations while away from the seminary. They should not jeopardize nor bring dishonor to their vocations by placing themselves in compromising situations. The Eucharist is the center of Christian spiritual formation and during all seminary breaks, Mass should continue to receive primary emphasis in the life of the seminarian. Daily participation at Mass should be practiced by all seminarians whenever possible.

1. Seminarians maintain their seminary spiritual directors while on seminary breaks. However, while away from the seminary, especially during the summer, they should feel free to receive the Sacrament of Penance from any confessor.
2. The summer assignment normally begins the Monday in the second week of May or late if coordinated by the pastor and seminarian.
3. Seminarians should participate in the liturgy according to the needs of the local pastor. The seminarian should inform the pastor if he has received the ministry of Lector or Acolyte.
4. The following is the current stipend structure for the ten week summer assignment and, if required, for pastoral year assignments. Stipends are paid directly to the seminarian by the parish/pastoral assignment:
 - Theology students during a pastoral year assignment - \$500 per month.
 - Other summer or parish assignments - \$500/month

Note: Automobile oil and automobile related gasoline expenses are not part of the summer/pastoral year stipend and should be reimbursed by the parish or pastoral assignment as is currently done for clergy.

5. Expectation Worksheet

*(To be done at the **BEGINNING** of the summer assignment)*

The Pastoral Summer Assignment Expectation Worksheet (*see appendix – learning agreement*) is to be completed by the pastor/supervisor and the seminarian intern within the first week of the summer assignment. This form is for your own use and does not need to be returned to the Office of Vocations. The Supervisor Evaluation is to be reviewed at the start of his parish assignment so that the seminarian and the pastor/supervisor will better understand what evaluation criteria will be throughout the summer.

6. Supervisor Evaluation Form

*(To be done at the **END** of the summer assignment)*

The original, completed Supervisor Evaluation (*see appendix – commendations/recommendations*) is to be reviewed and signed by both the pastor/supervisor and the seminarian prior to the last day of the summer assignment. The original, completed and signed evaluation is to be sent by the pastor/supervisor to the Director of Discernment the week following the end of the assignment. This is to ensure that the evaluation can be copied and

forwarded to the seminary (from the Vicar of Vocations), prior to the start of the academic year.

PERSONAL VACATIONS & TRAVEL

1. It is the seminarian's personal responsibility to inform the Vicar for Clergy how they can be reached while on vacation. No vacation time may conflict with events that seminarians are required to attend.
2. If, during a family emergency, seminarians should be in need of financial travel assistance, they should contact the Vicar for Clergy as soon as possible.

SEMINARIAN VOCATION PROMOTION PROGRAMS & OTHER VOCATION PROMOTION ACTIVITIES

Every seminarian is expected to assist in the promotion of vocations. Seminarians should strive to be attentive to other potential seminarians and religious in their home parishes, as well as in their parish assignments. They need to be aware of how God may use them to encourage and support others in their discernment. Inquiries from potential candidates should be directed to parish priests and the Vicar for Clergy. Diocese of Yakima seminarians are expected to actively participate in the three (3) following programs or events. If a seminarian is unable to participate in any of the following, he must personally seek permission from the Vicar for Clergy (e-mail is sufficient) prior to the program or event. From time to time seminarians will be called upon to assist with other vocation promotion activities, i.e. vocation discernment retreats, discernment dinners, holy hours, altar server picnic, seminary visits and discernment trips.

Quoting from *THE PROGRAM OF PRIESTLY FORMATION* (5th Edition; #32)

The Seminarians also play a significant role in promoting priestly vocations through the friendships they form outside the seminary setting, through their visible presence in their home parishes, through their involvement in Christian service activities and field education, through their assistance with vocation programs, and through the welcome they extend to visitors at the seminary.

1. SEMINARIAN WITNESS TALKS

Notify the Director of Vocations regarding any witness talk requests. These are encouraged and may include Annual Catholic Appeal, Serra Clubs, Vocation Awareness Week, Vocation Panels, etc. Parishes and/or clubs should provide compensation for travel and ministry.

2. QUO VADIS DAYS CAMP

In early August, high school young men from our diocese travel to Camp Koinonia for a three day camp to discover more about the priesthood and their particular vocation in life. Quo Vadis – Latin for “Where are you going?” is the name given to the camp for young Catholic men that are discerning a vocation to the priesthood. Seminarians are expected to be present for the entire camp.

3. DIOCESAN PRIESTHOOD DISCERNMENT “COME AND SEE” OPPORTUNITIES

Seminarians are to participate in diocesan monthly discernment meetings as scheduled and posted on the diocesan webpage:

4. ANNUAL SOCCER EVENT

Seminarians are to participate in the annual soccer event and be present to the fans.

MINISTRIES AND ORDINATIONS

Seminarians petitioning for Lector, Acolyte, Candidacy or Ordination to the transitional diaconate or priesthood do so in accord with the norms of the *Code of Canon Law*, the *Program of Priestly Formation*, and the requirements of the seminary they are attending. The Bishop accepts the seminarian's various petitions only upon favorable recommendations from the Seminary Rector and the Director of Vocations. Each particular seminary initiates and facilitates the proper documentation required by the *Code of Canon Law*. The usual progression of reception of ministries and ordinations includes the following:

ADMISSION TO CANDIDACY - *First Theology*

MINISTRY OF LECTOR- *Second Theology or Third Theology*

MINISTRY OF ACOLYTE - *Second Theology or Third Theology*

ORDINATION TO DIACONATE – *Usually in the summer or early fall after Third Theology*

ORDINATION TO PRIESTHOOD – *Usually late May after Fourth Theology*

Note: The exercise of these ministries should always be in keeping with the guidelines of the *General Instruction on the Roman Missal*. Lectors or Acolytes are never to assume the liturgical functions of a deacon.

LECTOR AND ACOLYTE

All seminarians in Theology should receive the Ministries of Lector and Acolyte in the installation ceremonies conducted at their respective seminaries.

MINISTRY OF LECTOR OR READER

Lector is one of the ministries adapted to present day needs in the Latin Church, otherwise known as Reader. A lector is appointed to read the Word of God in the liturgical assembly. Accordingly, he reads the lesson from Sacred Scripture, except the Gospel, in the Mass and in other sacred celebrations; recites the psalms between the readings in the absence of the psalmist; presents the intentions for general intercessions when the deacon or cantor is absent; and may also direct the congregation in song. If necessary he also assumes the responsibility of instructing any of the faithful called upon to read the Scriptures in any liturgical celebration.

MINISTRY OF ACOLYTE

Acolyte is a ministry to which a man is specially appointed by the Church to assist the deacon and the priest. His duty is to attend to the service of the altar and to assist as needed in the celebration of the Mass. He may also distribute Holy Communion as an Extra-Ordinary Minister of Holy Communion at Mass and to the sick. An acolyte may be entrusted with publicly exposing the Blessed Sacrament for adoration but not with giving benediction. He may also, to the extent needed, take care of instructing other faithful who by appointment assist the priest or deacon by carrying the missal, cross, candles, and similar functions.

GUIDELINES CONCERNING PROMOTION TO HOLY ORDERS

From: CONGREGATION FOR DIVINE WORSHIP AND THE DISCIPLINE OF THE SACRAMENTS
CIRCULAR LETTER *'Scrutinies Regarding the Suitability of Candidates for Orders'* Prot.
N. 589/97 (November 10, 1997) Enclosure V: Some Guidelines for the Promotion of
Reports Concerning Promotion to Orders (can. 1029)

1. Physical health and mental balance: Sufficient human maturity. Any negative precedents in the family as to mental health, alcoholism, or drug addiction.
2. Natural virtues: honesty, spirit of hard work, prudence, constancy, firmness of convictions, spirit of sacrifice and of service, ability to get along with others and work with them (cf. cann. 245 § 2; 275 § 1).
3. Doctrine: knowledge of Catholic doctrine and adherence to it. Orthodoxy of faith. Firm convictions concerning positions contrary to the Magisterium as advanced nowadays by certain groups, such as, for example, radical ideologies, the ordination of women, certain opinions regarding sexuality morality and ecclesial celibacy. Understanding of the nature and purpose of the ecclesiastical ministry.
4. Studies: interest in ecclesiastical studies; success in examinations in this field. Love for Sacred Scripture. Interest in formative reading. Concern to know the documents of the Magisterium of the Church. Ability to exercise the ministry of the word (can. 762).
5. Obedience: readiness to accept decisions of superiors. Confidence in the hierarchy of the Church. Observance of Church laws (can. 273).
6. Behavior regarding material goods: respect for the goods of the Church; detachment; moderation in use of own goods; sensitivity to the poor and those who suffer (can. 282 § 1).
7. Celibacy: clarity of ideas on its nature and positive significance. Full acceptance of celibacy not only as an unavoidable condition for receiving Orders. Sufficient affective maturity and clarity of male sexual identity (can. 1024). Balanced behavior towards women: prudence, emotional self-control, propriety of behavior. Language, conversation, addiction to television (cann. 277 § 2; 285 § 1-2).
8. Supernatural Virtues: spirit of faith, love for Jesus Christ and the Church, practice and spirit of prayer, love of the Blessed Virgin Mary. Love for the Eucharist and daily participation at its celebration. Celebration of the Liturgy of the Hours. Recitation of the Holy Rosary. Regular recourse to the Sacrament of Penance. Apostolic zeal. Love of the Liturgy. Spirit of self-denial and mortification (cann. 245 § 2; 246).
9. Balanced judgment in evaluating situations and making practical decisions in consequence. Capacity for rational planning.
10. Community spirit: ability to get along with others and work with them. Readiness to accept rational planning of work. Sensitivity in the face of suffering and misery of others.
11. Presence of defects: Duplicity? Selfishness? Avarice? Ambition? Lack of regard for celibate chastity? Arrogance? Lack of honesty? Difficult character? Laziness? Lack of responsibility? Stubbornness? Socio-economic resentment? Personal untidiness? Excessively active? Comfort-seeking? Concern for

material advancement of own family? Aggressiveness? Hypocrisy? Alcohol or drug addiction? Abnormal affective tendencies? Effeminate manner? Pride? Individualism?

12. Spiritual direction: if regular and with whom (cann. 239 § 2; 240 § 1).
13. Other observations.
14. Overall judgment regarding acceptance of the request for admission to Orders.

CALL TO HOLY ORDERS, DIACONATE & PRIESTHOOD

Following the successful completion of the necessary spiritual preparation, academic studies and pastoral formation requirements, a seminarian may petition the Bishop in writing for ordination to the transitional diaconate and subsequent ordination to the priesthood. Each of these petitions must be sent, by the seminarian's Rector to the Bishop along with a report letter of recommendation from the Rector and the seminary formation team.

Seminarians must remember that they are never guaranteed ordination merely because they have completed their seminary formation or obtained a theological academic degree.

To be ordained, a seminarian must be called by the Bishop (in writing) to the Order of Deacon or Presbyter. A *Call to Holy Orders Letter* is sent directly to the seminary with a copy forwarded to the seminarian. Candidates for ordination are not to send out ordination invitations until they have received their Call to Holy Orders Letter from the Bishop.

Ordinandi are encouraged to send personalized invitations to all diocesan clergy (priests and deacons) at their own expense. If they so desire, ordinandi may contact the Office of Vocations to receive, free of charge, printed mailing labels of clergy and to review examples of personal ordination invitations used by others in the past.

APPENDICES

A. SAFE ENVIRONMENT

B. REFERENCES & ARTICLES

C. SEMINARIAN SUMMER ASSIGNMENT EVALUATION

D. SEMINARIAN PASTORAL LEARNING AGREEMENT

E. SPIRITUAL RULES OF LIFE FOR SEMINARIANS (ENGLISH)

F. SPIRITUAL RULES OF LIFE FOR SEMINARIANS (SPANISH)

G. SEMINARIAN QUESTIONNAIRE (ENGLISH)

APPENDIX A

SAFE ENVIRONMENT

To be observed by seminarians at all times regardless of location.

Policies found on the Diocese of Yakima website.

Please read the Safe Environment Policies, sign pertinent forms and return them to the Bishop's Office, attention to Diana Aparicio. These are required for all employees, and for all volunteers who work with Children, Youth and Vulnerable Adults. Also, please make arrangements with Diana Aparicio to watch the training video titled **Entrusted to our Care**.

The Safe Environment policies and procedures reflect the Diocese of Yakima's continuing efforts to provide for the safety of the people through whom it carries on its pastoral mission.

Link to the Policies on the Diocese of Yakima website:

<http://yakimadiocese.org/attachments/category/43/SafeEnvironmentPacket2013-English.pdf>

APPENDIX B

REFERENCES & ARTICLES

REFERENCES-CHURCH DOCUMENTS

I Will Give You Shepherds (*Pastores Dabo Vobis*): Post Synodal Apostolic Exhortation of Pope John Paul II, March 25, 1996

The Priest and the Third Christian Millennium: Congregation for the Clergy, March 19, 1999

Directory for the Life and Ministry of Priests: Congregation for the Clergy, January 31, 1994

Program for Priestly Formation (5th Edition): United States Conference of Catholic Bishops, ©2006

REFERENCES-BOOKS

About Being a Priest

by Federico Suarez

Scepter Publishers, Inc. ©1996

ISBN No. 0-933932-88-X

When God Asks for an Undivided Heart: Choosing Celibacy in Love & Freedom

by Andrew Apostolie, C.F.R.

Daughters of St. Paul ©1995

Priests for the Third Millennium

by Archbishop Timothy M. Dolan

Our Sunday Visitor ©2000

ISBN No. 1-87973-319-5

Virginité: A Positive Approach to Celibacy for the Sake of the Kingdom

by Raiero Cantalamessa, OFM Cap

Society of St. Paul ©1995

ISBN No. 0-8189-0745-2

Could You Ever Become a Catholic Priest?

by Christopher Duquin & Lorene Hanley Duquin

Abba House ©1998

ISBN No. 0-8189-0816-5

What Does God Want? A Practical Guide to Making Decisions

by Michael Scanlan, T.O.R.

Our Sunday Visitor, Inc. ©1996

ISBN No. 0-87973-584-8

The Unchanging Heart of the Priesthood

by Thomas Acklin, O.S.B.

Emmaus Road Publishing ©2005

ISBN No. 1-931018-29-4

Paths of Love: the Discernment of Vocation

by Joseph Bolin

Copyright©Joseph Bolin,2008

Abundance of Grace: The History of the Archdiocese of Seattle 1850-2000.

Strasbourg, France: Editions du Signe © 2000

ARTICLES

The Mystery of the Catholic Priesthood *by Rev. Fred Miller* Soul Magazine
(Jan/Feb 1995)

Discerning a Vocation *by Rev. Anthony Bannon* Catholic Dossier (July/August
1998)

Basic Discernment *by Rev. John Cihak & Rev. Derek Lappe*
www.qvdays.org/discernment/index.htm

Simplicity of Life for the Priest *by Rev. Tim Driscoll* Homiletic & Pastoral Review
March 2004)

Letter to a Newly Ordained Priest *by Rev. Donald Haggerty* Homiletic & P.
Review (April 2002)

Religious Life for Parish Priests *by Rev. James Garceau* Homiletic & P. Review
(Aug/Sept 2002)

The Liturgy of the Hour in our Lives of Prayer *by Most Rev. Elden Curtis (Holy
Thur. Ltr. 1998)*

APPENDIX C

SEMINARIAN SUMMER ASSIGNMENT EVALUATION

DIOCESE OF YAKIMA

Seminarian Summer Assignment

Pastoral Supervisor's - Evaluation Form

CANDIDATE NAME (Please print) _____ Date _____

Supervisor: (Please print) _____ Site: _____

How often have you met with the seminarian? *(Please check the appropriate)*
Once a week () Once other week () Once a month () Other ()

Please check the appropriate column regarding your evaluation of this candidate:

S = Satisfactory N = Needs Improvement E = Exceeds Expectations

Personal work habits

Attitude to responsibilities (e.g., punctual, keeps appointments, explains absences) ()
 Ability to organize and follow up commitments ()
 Accuracy and completeness of work ()
 Preparation for assignments ()

Relation to church or agency

Shows generosity in action ()
 Meets agency obligations ()
 Understands agency goals and objectives ()
 Follows proper channels in functioning ()

Relationships with people

Works comfortably with staff (e.g., courteous, respectful, easy going) ()
 Relates well to others (e.g., shows flexibility, networks, has reasonable expectations) ()
 Assumes responsibility for his own behavior ()
 Adapts to sudden changes in relations ()
 Keeps confidences ()

Functioning within expected role

Exercises creativity and initiative in fulfilling assignments ()
 Makes appropriate decisions ()
 Serves with sensitivity and generosity ()
 Is a good leader ()

Supervisory relationship

Assumes responsibility for participation in conference with Supervisor ()
 Submits records when required ()
 Handles criticism well (e.g., reliable, accepting, open to dialogue) ()
 Evaluates supervisor's suggestions before acting upon them ()

Seminarian has completed the terms of his ministry agreement

Yes ()

If no, please explain:

No ()

Please use the space provided to explain your comments or to make general observations. You may use a separate sheet of paper, if necessary.

Strengths:

Areas for Improvement:

Would you be open to this seminarian serving at your parish as a parochial vicar?

Signature of Supervisor _____ *Date* _____

APPENDIX D

SEMINARIAN PASTORAL LEARNING AGREEMENT

Pastoral Assignment - Learning Agreement

Seminarian: _____

Parish Assignment _____

Introduction: The pastoral assignment is an important aspect of a seminarian's formation program. The seminarian's experience at the parish will offer him an opportunity to deepen his relationship with the local Church through this parish, to refine his gifts for ministry and explore new areas of service, and to discover areas of needed growth as he continues his discernment of a priestly vocation.

Possible areas of service:

1. *Liturgical involvement*

Objectives:

Tasks:

2. *Pastoral Care Involvement*

Objectives:

Tasks:

3. Parish Administration/Organization

Objectives:

Tasks:

4. Religious Education/Faith Formation

Objectives:

Tasks:

5. Cultural Ministry

Objectives:

Tasks:

6. Ministry of Social Justice

Objectives:

Tasks:

7. Diocesan Ministry

Objectives:

Tasks:

8. Other

APPENDIX E

+Rules of Life for Seminarians in the Yakima Diocese for 2016-2017

Rule One: You're the best! God made you the best! So BE the best! God made you to be the best. I see much evidence of this in each of you. I am very proud of each of you in different ways: the manner in which you've embraced our population – especially our large farm worker community. I'm grateful for your care for the older Anglophone community who've experienced loss and change and whose faith has grown weak. I'm grateful for your embrace of the “new evangelization” for long term Catholics as well as second-generation Hispanic youth. I'm grateful for you learning a second language and cross over to the other side listening to the sorrows and joys of those who work on the lines in our fruit packing plants, orchards and fields across Central Washington. I am grateful for your prayers for them, for me and for the Diocese of Yakima. I appreciate the zeal and dedication that is so very evident as I read many of the seminary evaluations and review the grade reports. I am grateful for the ways in which you take your prayer life and spiritual growth seriously. *As bishop I am extremely blest to have each of you as seminarians.* *These rules are not perfectly articulated but can serve you as a kind of “rule of life” that supports the living out in a practical way of what we've articulated in Diocese of Yakima seminarian handbook. But all of these “imperfect ten commandments” can be summarized in the first straight-forward rule: You're the best so BE the best!*

- **ALWAYS pray the Liturgy of the Hours and ALWAYS apply your mind and heart to the Eucharist.** Being the best begins with Eucharist and prayer. It's your job to pray and our people depend on your prayers for them. **Make sure that solitude and silence is built into your prayer routines.** That can come in a variety of forms: Holy Hours, quiet walks, biking, running, quiet recollection with a psalm or some type of spiritual reading.
- **ALWAYS show up for events on time.** Being the best is sustained by simply showing up. It was the great film artist Woody Allen who once noted that two-thirds of life is “showing up.” I don't recommend him as a personal role model! However, he's wise in this one regard: **SHOW UP!** Show up and socialize even if you don't feel like it. Unless you are really, deeply, physically ill-- always show up. Always show up for work assignments. Put in an honest day's labor. Your job is study and prayer. Our people deserve to know the smartest best-read teachers AND they deserve future priests who are down to earth and approachable. You're the best! So are our people. They deserve the best from you! Remember you're often the only quality teachers they'll ever meet. Pray for the grace to respond accordingly. Show up so you put your prayer into action.

Rule Two: Trust God in All Things! Whatever happens, good or bad, can be incorporated for our growth and betterment. Trust that God's freedom is so radical that he even gives freedom to the evil that befalls us and the evil doer we meet – both visible and invisible. God in his power could have taken away evil and eliminate all evildoers. **But God does a better thing. He uses evil to bring about a higher good.** As followers of Jesus we do the same. We trust the hardships that befall us too. God is using the evil we encounter to bring about good. Most Important: Trust the desire God has planted in your hearts to be a priest. This is a rare call and so unusual that its best to TRUST that this call is from God unless a spiritual director or rector or bishop (me) tells you otherwise. You had to undergo many interviews, tests, questioning, and probing and there's still a lot ahead. So trust! **Trust God in ALL things!**

Rule Three: Don't Do Stupid Things! Even if something is not wrong in a "moral" sense, will it leave the wrong impression? Here are a few pointers:

- Your superiors need to know where you are at 24-7.
- Do not take unnecessary risks with alcohol. DUI will result in dismissal.
- **Never spend time alone with underage youth, either physically or on-line.** Your social networks should be set so that everyone can read what gets posted and you are **NEVER TO COMMUNICATE WITH AN UNDERAGE YOUTH ONE ON ONE IN A CLOSE SOCIAL NETWORK ENVIRONMENT.** *Failure to follow this will result in immediate dismissal.*
- Always have others around in any dicey relational situations.
- **Do not take risks with where you go**, especially bars, gay/straight/other pick up joints and otherwise **ARE OFF LIMITS**, casinos and places of casual entertainment.
- **Never use pornography** – online or printed – and **NEVER** go to in appropriate web sites. *Every place you visit on-line and every purchase you make leaves a permanent and electronic imprint that can be traced.* If you believe someone has used your cell or computer for inappropriate purposes consult with your spiritual director immediately.
- Can you dance? Absolutely! Yes! At wedding receptions. At family gatherings. At parish events. People want to see our humanity. But not at bars and casual establishments. **Flirtatious and/or campy behavior in language and action is not allowed.** Doing so means you are throwing off signals to others that you are interested in having sex.
- **Inappropriate use of drugs – illegal and legal – will result in immediate dismissal.** (See handbook.) That includes marijuana – Washington State laws notwithstanding.
- **Do NOT break civil or criminal law in any way.**

Rule Four: No Sex! This rule is simple to understand but hard to follow because of our basic instincts. Celibacy is the greatest source of grace and also – because of our very public failings – the biggest source of scandal for our people. The bottom line is this: **Our celibacy brings a quality to our**

love of others. As celibates, when people bear their minds and souls to us, they do so knowing that as publicly committed celibates we have **no sexual interest or agenda.** Our people trust us because they know that we will not take advantage of their vulnerability in this delicate area of life. *Isn't this precisely the kind of love our people most desire – a care that has no sexual agenda? Isn't this precisely the kind of witness our surrounding culture most needs from us? This is WHY we accept the charism of celibacy as a gift – not just for ourselves and our capacity to love as Christ loves us – but a gift for others!*

Because of the importance of this area **any sex with any one at any time will result in immediate dismissal.** Violating sexual boundaries externally is an unmistakable indicator that you do not want to grow into the life of celibacy.

Further, **any sex with anyone at anytime is not only morally wrong it's potentially litigious.** Rape in Washington State is any “juxtaposition” of the body that can be interpreted as sexual. Consent is not determined at the moment of the act. In many states "rape" can include unwelcomed kissing since rape includes any object in any orifice.

If you have interior fantasies or images about sexual relationships with underage youth, you cannot be a candidate for priesthood.

Rule Five: Be a Missionary: Never sit at the Same Table Twice! It's important to have good friends with whom you are close and to have time with them. *But meal times ought to imitate the table community of Jesus who sat with all kinds of people at meals.* I am aware that cliques exist and sometimes folks sit together regularly especially by language groups both at seminary and in social settings. **I DO NOT WANT YOU TO DO THAT!** Mix around! Sit with different seminarians constantly. Try on their interests, their sports, their music and their language. Try to get to know their family situations and backgrounds. Walk on the otherwise. It may always be a bit awkward and foreign, but so what!

Most seminary formation actually occurs outside the regular formation time of classes, appointments with formators and spiritual directors. Meal times, movie nights, pick-up games especially with folks we wouldn't initially think we would have anything in common are often the **KEY** formation events and most imitate the wide spectrum of people we are called to serve and have fraternity and solidarity in regular parish life. This is not a time to be talking on cell phones. Cell phones should be shut off during community time. Your mission is to be present to the other brothers in the room. Do not communicate with people not in the room. Be a missionary to others.

Rule Six: Live in the Opposite Language and Culture! Central Washington is still much divided socially, culturally and linguistically. **Estamos viviendo entre dos mundos.** The priest is often the only person to move between these two worlds. Our priests – and you as seminarians – are often the only trusted person to move into both cultural groups and both language groups. If you are “Anglo” you may be one of the few people with whom our very simple campesinos may have regular contact. If you're “Hispanic” you may be the first person from our community that our “Anglo” brothers and sisters receive as “leader.” Spend time with folks in the opposite language group. Spend time with folks in the opposite cultural group. Learn about what's going on “at home” and in the “homelands” of

others. Know about their politics and cultural stress points. Be sensitive to the fact that increasingly many “Anglos” have a strong working knowledge of Spanish and many “Hispanics” especially on the younger end of the age curve may not know the Spanish language. Our people are in a variety of places when it comes to language and culture. Know how the faith of the Church resides in the cultural setting in which you serve.

It is very important to sustain your second language be that Spanish or English. Listen to the opposite language constantly. Utilize on-line radio and television. Check out appropriate You-tube videos. Read on-line newspapers in the opposite language. Here’s the key tip in language acquisition: **Learn language by leaning into your interests.** Do not let your minds and hearts freeze up. **Do not grow discouraged or overwhelmed if you can't grasp everything said or can't comprehend aspects of the other culture.** Relax! Have fun! Let the contrasts entertain and amuse you. See the creative hand of God. **Always remember that bilingualism and biculturalism is not about “fluency” but about “fidelity.”**

Rule Seven: Be a Man and Man Up! In the midst of fatigue and adversity-- man up! The devil sends many temptations. But for the Christian man these temptations are moral strength training; building up our spiritual stamina. Temptations -- especially sexual temptations -- can be used for our spiritual benefit. As I told you last year I would be more worried about you if you told me you had NO temptations.

Temptations are part and parcel of the spiritual journey. **Temptations are not signs from God that we are somehow not called to follow what’s outlined in the “Life and Ministry of Priests” which – you will recall has four key parts: prayer, obedience, celibacy and simplicity of life.** The last two summers I have referred to this document so you may wish to review it at this location: http://www.vatican.va/roman_curia/congregations/cclergy/documents/rc_con_cclergy_doc_31011994_directory_en.html

Here are some practical pointers to consider in each of these four areas:

- **PRAYER:** In terms of prayer gently bring your attention back to the psalm or the prayer you are praying even when distract. Don’t mentally yank or berate yourself. That only makes the distractions worse. Read the psalms aloud to yourself or listen to the psalms read on the “Divine Worship” application.
- **SIMPLICITY OF LIFE:** In terms of simplicity of life, it’s important to ask yourself this basic question: **What do I own and what owns me?** It’s not wrong to engage in consumer purchases. But how does what you own support and assist your vocation? It’s good to have vacation time and time off, but does it support your vocation? Is your time off organized around your call to priesthood? Just like moms and dads organize their vacations and time off around their families, we do the same as seminarians and priests. Our time away is organized to support our fraternity and vocation.
- **OBEDIENCE:** In terms of obedience, it’s wise to recall that this word comes from the Latin root, “to listen.” This means our hearts are open and that we are docile. “Docility” does not mean being passive but—like its Latin language antecedents imply – “docility” means we are “teachable.” If we really are trying to listen to the Lord, it’s very

important to rely on spiritual directors, wise family members, and trusted brothers who share your vocational orientation.

- **CELIBACY:** In terms of celibacy always start with the context of the other four markers priestly life: Prayer, Obedience, Celibacy and Simplify of Life. We would never consider ourselves not called to prayer because of our mental distraction. We would never consider ourselves not called to simplicity of life because of our consumer desires. We would never consider ourselves not called to obedience because of our life ambitions. **Why would we let sexual temptations cause us to turn away from our aspiration to live celibacy?** I think because of our surrounding culture which emphasizes this one area. Being a man means we are like Jesus who never allowed his temptations to steer him from the mission given to him by his Heavenly Father. Why would we not follow the example of Jesus?

The bottom line: In light of the reality that Jesus was tempted in every way – even to the point of death on the cross – so why would we expect to be exempt? We need to MAN UP to the inevitable tensions and temptations the devil will plant and use them to grow into the mature Christ-centered men that God intends us to be!

Rule Eight: See Something, Say Something! Yakima is a small diocese. Fr Felipe is a busy pastor besides being your seminarian director even as he gets you to the finish line of seminary formation. And other priests walk the journey with you at the start line of your seminary formation. We are all pretty busy. You are too. Sometimes we don't have enough emotional or social resource to respond as we would like. As you know Yakima also lacks financial resources. One of the hardest things I face as bishop is saying “no” to legitimate requests. In many ways we're like a big family. **I expect the more experienced seminarians to be a big brother to the less experienced.** You are not only being formed by Fr. Felipe, and I but by each other. You will be in the prebyterate of Yakima for life. **Form community and fraternity now!** Pray together as a diocesan community every week! Rotate between Spanish and English. Go out to dinner regularly. Go to a movie or watch a video together regularly. Help out with each other's personal goals, homework and studies. Exercise with each other! Hike! Bike! Do activities together to build fraternal bonds! Be solicitous to one another and take care not to push each other's buttons. **Consider how your choices actions and behaviors affect the brothers.** Be a brother to each other!

Rule Nine: Never Let Seminary Life Get in the Way of your Education! Here's a bit of personal history: Most of what I learned and current teach I gained **after** I left seminary. When I was in formation the Catechism of the Catholic Church had not yet been written. While you and I are reading some of the same things in seminary, there have been many new insights in theology. I never did any theological work beyond an M.Div. While I was designated to go to “further studies,” our situation in Seattle was so tight that I ended up with three highly immigrant parishes and schools. When I was finally cleared to actually attend “further studies” in the area of moral theology it was “summers only” and then – as I was planning my further studies – I was suddenly named auxiliary bishop. So much for further studies! I'm one of the few bishops without an advanced degree in Theology. As a result I am

constantly catching up as best as I can on reading and studies. Even now I am still reading, studying and learning all the while trying to anchor my education in the Eucharist and in prayer!

One thing I now realize helps me today is the fact that when I was in seminary I tried to diligently read assignments as well as original sources. But: *I never let the seminary curriculum get in the way of my wider reading and larger education.* **Read, study and learn – not only what’s in the curriculum – but read more broadly into the culture.** It’s a bit of a buzz phrase but set habits in becoming “life-long” learners – especially in catechesis and theology. Read current events and popular culture carefully. What does our faith bring to bear on the world around us? This is precisely the help those we serve will need from us. This is also key when it comes to a full, robust implementation of the “New Evangelization.”

Rule Ten: Never leave the country without my explicit written permission!

International travel is a great thing to do. That’s why we’ve got the Mexico component in terms of language and culture for those who need Spanish language skills and cultural understanding. But as a community of seminarians we are in a wide variety of places with regards to immigration status, documentation, and legal identity. When I look at visa documents, it’s an alphabet soup of letters and numbers. Any application for any change of status means that – legally – while you may be able to exit the country you will not be able to reenter. Even though most of you have been in the United States for many years the only immigration document is the I-360. All other documents are non-immigrant which means that the “intent” of the government is that you are returning to your country of origin. I realize this immigration system is broken. But there have been so many difficulties with immigration documents which is why I am insisting that no one leave the country without my explicit permission. All international travel must be cleared by Roach Law.

Even for those who are citizens, it is important to remember that your entire life is “being” a seminarian whether you’re “on” for ministry or studies or having some “off-time” for rest. In all settings, you are a seminarian. Your family does not determine what you do and where you travel. That decision lies with me and with those who assist me: Father Felipe, Msgr. Siler and Diana Aparicio. Prior to any departure from the country I always consult with Monsignor Siler because he is the one who has been tracking the visa documentation and has been monitoring our attorney’s work on each of you.

The bottom line is that I need ALL of you checking with me prior to international travel. Even for those who are documented and full citizens, I want to make sure that international travel does not pinch on the fraternity we are forming during summers and seminary breaks and other significant times in the Diocese of Yakima.

APPENDIX F – RULES OF LIFE FOR SEMINARIANS IN THE YAKIMA DIOCESE (SPANISH)

Diez Reglas de Tyson para los Seminaristas de la Diócesis de Yakima para el 2016-2017

Primera Regla: ¡Tú eres el mejor! ¡Dios te hizo el mejor! ¡Por lo tanto SÉ el

mejor! ¡Dios te hizo el mejor! Yo veo mucha evidencia de esto en cada uno de ustedes. Me siento orgulloso de todos ustedes en diferentes formas: la manera en que han aceptado a nuestra población – especialmente nuestra gran comunidad de trabajadores agrícolas. Les estoy agradecido por su atención a la comunidad anglófona de personas mayores que ha sentido pérdidas y cambios y cuya fe se ha ido debilitando. Les estoy agradecido por aceptar la “nueva evangelización” para los católicos de toda la vida como también para los jóvenes hispanos de la segunda generación. Les estoy agradecido por aprender un segundo idioma y por cruzar al otro lado para escuchar las penas y alegrías de los que trabajan en las líneas de nuestras plantas empacadoras de frutas, los huertos y campos alrededor de Washington Central. Les estoy agradecido por sus oraciones por ellos, por mí y por la Diócesis de Yakima. Aprecio el entusiasmo y la dedicación que veo tan evidente cuando leo muchas de las evaluaciones del seminario y reviso los reportes de las calificaciones. Les estoy agradecido por la seriedad que le dan a su vida de oración y a su crecimiento espiritual. ***Como obispo me siento enormemente bendecido de tenerlos a ustedes como seminaristas.*** *Estas reglas no son perfectamente articuladas pero pueden servirles como una clase de “regla de vida” que apoya la vida en una forma práctica de la que hemos articulado en el folleto para los seminaristas de la Diócesis de Yakima. Pero todos estos “diez mandamientos imperfectos” pueden ser resumidos en la primera regla sencilla: ¡Eres el mejor por lo tanto SÉ el mejor!*

Recen SIEMPRE la Liturgia de las Horas y apliquen SIEMPRE su mente y su corazón a la Eucaristía. Ser el mejor comienza con la Eucaristía y la oración. Su trabajo es orar y nuestra gente depende de sus oraciones por ellos. **Asegúrense de que la soledad y el silencio estén integrados en su rutina de oración.** Esto se puede obtener en una variedad de formas: Horas Santas, caminatas tranquilas, pasear en bicicleta, correr, recogimiento silencioso con un salmo u otro tipo de lectura espiritual.

- **Lleguen SIEMPRE a tiempo a los eventos.** Ser el mejor es consigues con sólo hacer acto presencia. El gran artista de cine Woody Allen fue quien una vez notara que dos terceras partes de la vida se pasan en “hacer acto de presencia.” ¡Yo no lo recomiendo a él como modelo ejemplar, sin embargo, es muy sagaz en este respecto: HAGAN ACTO DE PRESENCIA! Preséntense y socialicen aunque no sientan deseo de hacerlo. A menos que uno esté realmente físicamente enfermo siempre hay que hacer acto de

presencia. Preséntense siempre para las obligaciones de trabajo. Deben rendir un día de trabajo honesto. El trabajo de ustedes es estudiar y orar. Nuestra gente merece conocer a los maestros más inteligentes y merece futuros sacerdotes que tengan los pies sobre la tierra y que sean accesibles. ¡Ustedes son los mejores! También lo es nuestra gente. Merecen lo mejor de ustedes. Recuerden que muchas veces ustedes son los únicos maestros de calidad que ellos conocerán. Oren por la gracia de responder apropiadamente. Hagan acto de presencia para que puedan poner su oración en acción.

Segunda Regla: ¡Confíen en Dios para Todas las Cosas! Cualquier cosa que pase ya sea buena o mala puede ser incorporada para nuestro crecimiento y mejoramiento. Confíen en que la libertad de Dios es tan radical que Él incluso le da libertad a lo malo que nos pasa y a los malhechores que encontramos – tanto visibles como invisibles. Dios en su poder pudo haber quitado el mal y eliminar a todos los malhechores. **Pero Dios hace cosas mejores. Él usa el mal para lograr un bien superior.** Como seguidores de Jesús nosotros hacemos lo mismo. Confiamos también en las dificultades que nos acontecen. Dios está usando el mal que encontramos para lograr un bien. **Más Importante: Confíen en el deseo que Dios ha plantado en sus corazones para ser sacerdotes. Este es un llamado tan raro e inusitado que es mejor CONFIAR en que este llamado es de Dios a menos que un director espiritual, un rector o un obispo (yo) indique lo contrario.** Ustedes tienen que pasar por muchas entrevistas, pruebas, interrogatorios e investigaciones y todavía hay mucho por delante. ¡Así que confíen! **¡Confíen en Dios para TODAS las cosas!**

Tercera Regla: ¡No Hagan Cosas Imprudentes! Incluso si hay algo que no está mal en un sentido "moral" puede dejar una impresión equivocada. A continuación, algunas sugerencias:

- Su superior debe saber en donde se encuentran las 24 horas, 7 días a la semana.
- No tomen riesgos innecesarios con el alcohol. Una infracción de manejar bajo la influencia de alcohol resultara en ser despedido.
- **No deben pasar tiempo a solas con jóvenes menores de edad ya sea físicamente o en línea.** Sus redes sociales deberán ser establecidas de una forma en que todos puedan leer lo que está publicado y **NUNCA DEBERÁN COMUNICARSE CON JÓVENES MENORES DE EDAD DE UNO A UNO EN UN AMBIENTE CERRADO DE LAS REDES SOCIALES. *El incumplimiento de esto resultará en un despido inmediato.***
- Procuren que siempre haya otras personas a su alrededor en situaciones de relaciones inciertas.
- No tomen riesgos en los lugares a donde van especialmente cantinas, sitios gays/o otros sitios de encontrar parejas, estos lugares SON PROHIBIDOS, casinos y lugares de entretenimiento casual.
- **Nunca usen pornografía** – en línea o impresa – y **NUNCA** visiten sitios inapropiados en Internet. **Cada lugar que visiten en línea y cada compra que hagan deja una huella electrónica permanente que se puede rastrear.** Si creen que alguien ha usado su celular o computadora con fines inapropiados consulten con su director espiritual.

- ¿Pueden bailar? ¡Claro que sí! En las recepciones de bodas. En las reuniones familiares. En los eventos parroquiales. La gente quiere ver nuestra humanidad. Pero no en las cantinas y establecimientos casuales. **La coquetería y/o el comportamiento pretencioso ya sea verbal o por medio de acciones no es permitido.** El hacerlo significa que están enviando señales a los demás de que están interesados en tener sexo.
- **Uso inapropiado de drogas – legales e ilegales – resultará en un despido inmediato.** (Ver el folleto.) Eso incluye marihuana. A pesar de la ley del Estado de Washington.
- **NO quebranten la ley civil o criminal de ninguna manera.**

Cuarta Regla: ¡No Sexo! ¡Nunca! Esta regla es simple de entender pero difícil de seguir debido a nuestros instintos básicos. El celibato es la fuente de gracia más grande y también – por nuestras faltas públicas – la mayor fuente de escándalo para nuestra gente. El resultado final es este: **Nuestro celibato trae una calidad a nuestro amor por los demás.** Como célibes, cuando la gente desnuda sus mentes y almas a nosotros lo hace sabiendo que como célibes públicamente comprometidos **no tenemos interés sexual o agenda.** Nuestra gente confía en nosotros porque sabe que no tomaremos ventaja de su vulnerabilidad en esta delicada área de vida. *¿No es esto precisamente la clase de amor que nuestra gente más desea – una atención que no tiene agenda sexual? ¿No es esto precisamente la clase de testimonio que nuestra cultura que nos rodea necesita más de nosotros? ¡Esa es la razón POR la QUE aceptamos el carisma del celibato como un don – no sólo para nosotros mismos y nuestra capacidad de amar como Cristo nos ama – sino como un don para los demás!*

Debido a la importancia de esta área **cualquier sexo con cualquier persona en cualquier momento resultará en un despido inmediato.** La violación de los límites sexuales externamente es un indicador inequívoco de que no desean crecer en la vida de celibato.

Aún más, **cualquier sexo con cualquier persona no sólo es moralmente incorrecto sino que potencialmente litigioso.** La violación en el Estado de Washington es cualquier “conexión” del cuerpo que pueda ser interpretada como sexual. El consentimiento no es determinado en el momento del acto. En muchos estados la “violación” puede incluir un beso no deseado porque la violación incluye cualquier objeto en cualquier orificio.

El que tenga fantasías interiores o imágenes sobre relaciones sexuales con jóvenes menores de edad no puede ser candidato al sacerdocio.

Quinta Regla: Ser Misionero: ¡Nunca se Sienten a la Misma Mesa Dos Veces! Es importante tener amigos con quienes uno se siente cercano y pasa tiempo con ellos. *Pero el tiempo de la comida debería indicar la mesa comunitaria de Jesús que se sentó a comer con toda clase de gente.* Yo estoy consciente que existen grupos y algunas veces regularmente la gente se sienta junta especialmente en grupos por idioma tanto en el seminario como en el ambiente social. **¡YO NO QUIERO QUE USTEDES HAGAN ESO!** ¡Mézcense! Siéntense constantemente con diferentes seminaristas. Traten de conocer sus intereses, sus deportes, su música y su idioma. Traten de conocer sus situaciones

familiares y antecedentes. Pónganse en los zapatos de ellos. Puede ser siempre un poco incómodo y extraño. ¡Pero qué importa!

La mayoría de la formación en el seminario actualmente ocurre afuera del tiempo de formación regular de las clases, citas con formadores y directores espirituales. Tiempos de comida, noches de películas, juegos con gente que inicialmente no pensamos tendríamos algo en común son a menudo los eventos **CLAVES** de formación y la mayoría imita el amplio espectro de personas a quienes estamos llamados a servir y tener fraternidad y solidaridad en la vida parroquial. Este no es el momento de hablar en el celular. Los celulares deben estar apagados durante el tiempo en comunidad. Su misión es de estar presente con sus otros hermanos en el cuarto. No comunicarse con personas que no estén en el cuarto. Vivir el ejemplo de ser misionero para otros.

Sexta Regla: ¡Viviendo con el Idioma y Cultura Opuestos! Washington Central todavía está muy dividido social, cultural y lingüísticamente. **Estamos viviendo entre dos mundos.** El sacerdote a menudo es la única persona que se mueve entre estos dos mundos. Nuestros sacerdotes – y ustedes como seminaristas – son a menudo las únicas personas confiables que se mueven en ambos grupos culturales y ambos grupos de idiomas. Si eres “anglo” puedes ser una de las pocas personas con quienes nuestros humildes campesinos pueden tener contacto regular. Si eres “hispano” puedes ser la primera persona de nuestra comunidad que nuestros hermanos y hermanas “anglos” reciban como “líder.” Pasen un tiempo con las personas de un grupo de idioma opuesto. Pasen un tiempo con las personas de un grupo de cultura opuesta. Infórmense sobre lo que está pasando “en casa” y en el “país de origen” de los demás. Hablen sobre sus puntos de vista políticos y culturales. Sean sensitivos al hecho de que cada vez un gran número de “anglos” tiene un gran conocimiento práctico del español y muchos “hispanos” especialmente entre los menores de edad tal vez no sepan español. Nuestra gente está en una variedad de lugares cuando se trata del idioma y la cultura. Sepan cómo reside la fe de la Iglesia en el ambiente cultural en el cual sirven.

Es muy importante que su segundo idioma sea español o inglés. Escuchen constantemente el idioma opuesto. Utilicen el radio, la televisión o Internet. Vean videos de Youtube que sean apropiados. Lean en línea los periódicos del idioma opuesto. Aquí tienen una clave para adquirir otro idioma: **Aprendan el idioma quiándose por sus intereses.** No dejen que sus mentes y corazones se congelen. **No se desanimen o abrumen si no pueden captar todo lo que se ha dicho o no pueden comprender los aspectos de la otra cultura.** ¡Relájense! ¡Diviértanse! Dejen que el contraste les entretenga y les divierta. Vean la mano creativa de Dios. **Recuerden siempre que el bilingüismo y el biculturalismo no son sobre “fluidez” sino sobre “fidelidad.”**

Séptima Regla: ¡Ser un Hombre y un Hombre de Verdad! ¡En medio de la fatiga y la adversidad sé un hombre de verdad! El demonio envía muchas tentaciones. Pero para el hombre cristiano estas tentaciones son pruebas de fuerza moral formando nuestra energía espiritual. Las tentaciones – especialmente las tentaciones sexuales – pueden ser usadas para nuestro beneficio espiritual. Tal como les dije el año pasado yo estaría más preocupado por ustedes si me dijeran que NO han tenido tentaciones.

Las tentaciones son parte integrante de la jornada espiritual. **Las tentaciones no son señales de Dios de que de alguna manera nosotros no somos llamados a seguir lo que está definido en “La Vida y Ministerio de los Sacerdotes” que – ustedes recordarán tiene cuatro partes fundamentales: oración, obediencia, celibato y sencillez de vida.** Por los últimos dos veranos yo me he referido a este documento que creo les gustará analizar visitando el siguiente lugar: http://www.vatican.va/roman_curia/congregations/cclergy/documents/rc_con_cclergy_doc_31011994_directory_en.html

A continuación algunos puntos prácticos para considerar en cada una de estas cuatro áreas:

- **ORACIÓN:** En cuanto a la oración de vuelvan gradualmente su atención al salmo o a la oración que están haciendo incluso cuando están distraídos. No se precipiten o se reprendan a sí mismo mentalmente. Eso solamente empeorará las distracciones. Lean los salmos en voz alta para sí mismo o escuchen los salmos leídos en la aplicación: “Culto Divino.”
- **SENCILLEZ DE VIDA:** En cuanto a la sencillez de vida es importante hacerse uno mismo esta pregunta básica: **¿Qué poseo yo y qué me posee a mí?** No es malo participar en compras del consumidor. Pero ¿cómo lo que uno posee apoya y ayuda a su vocación? Es bueno tener vacaciones y tener tiempo libre de vez en cuando, pero, ¿apoya esto a su vocación? ¿Está su tiempo libre organizado alrededor de su llamado al sacerdocio? Al igual que las mamás y los papás organizan sus vacaciones y tiempo libre alrededor de sus familias, nosotros hacemos lo mismo como seminaristas y sacerdotes. Nuestro tiempo fuera está organizado para apoyar nuestra fraternidad y vocación.
- **OBEDIENCIA:** En cuanto a obediencia, es muy prudente recordar que esta palabra tiene su raíz en el latín: “escuchar.” Esto quiere decir que nuestros corazones están abiertos y que somos dóciles. “Docilidad” no quiere decir ser pasivo sino – al igual que implican sus antecedentes del idioma latín – “docilidad” significa que somos “educables.” Si realmente estamos tratando de escuchar al Señor, es muy importante confiar en nuestros directores espirituales, en miembros prudentes de la familia, y en hermanos en quienes confiamos que comparten nuestra orientación vocacional.
- **CELIBATO:** En cuanto al celibato siempre comienzo con el contexto de los otros cuatro símbolos de vida sacerdotal: Oración, Obediencia, Celibato y Sencillez de Vida. Nosotros nunca nos consideraríamos que no estamos llamados a la oración por nuestra distracción mental. Nunca nos consideraríamos llamados a la sencillez de vida por nuestros deseos de consumismo. Tampoco nos consideraríamos que no estamos llamados a la obediencia por nuestras ambiciones de vida. **¿Por qué dejaríamos que las tentaciones sexuales nos alejen de nuestra aspiración a vivir célibes?** Yo creo que es por la cultura que nos rodea que pondera esta área en particular. Siendo hombres significa que somos como Jesús que nunca permitió que sus tentaciones lo apartaran de la misión que su Padre Celestial le había encomendado. ¿Por qué entonces no seguir el ejemplo de Jesús?

El resultado final: a la luz de la realidad de que Jesús fue tentado de diferentes maneras – incluso al punto de muerte en la cruz – entonces ¿por qué pensar que nosotros estaríamos exentos?

¡Necesitamos ser **HOMBRES DE VERDAD** a las inevitables tensiones y tentaciones que el demonio plantará y usará para convertirnos en el hombre maduro centrado en Cristo que Dios quiere que seamos!

Octava Regla: ¡Si Ves Algo, Di Algo! Yakima es una diócesis pequeña. El Padre Felipe además de ser su director del seminario es un párroco muy ocupado incluso cuando los lleva a la meta final de formación en el seminario. Y otros sacerdotes caminan y los acompañan durante el comienzo de su formación en el seminario. Todos estamos muy ocupados; ustedes también. Algunas veces no tenemos suficientes recursos emocionales o sociales para responder como nos gustaría. Como ustedes saben Yakima también carece de recursos financieros. Una de las cosas más difíciles para mí como obispo es decir “no” a requisitos legítimos. En muchas formas somos como una gran familia. **Yo espero que los seminaristas con más experiencia sean un gran hermano para los que tienen menos experiencia.** Ustedes no están siendo formados solamente por el Padre Felipe y yo, sino también se están formando el uno al otro. Ustedes estarán en el presbiterado de Yakima por toda la vida. **¡Formen comunidad y fraternidad ahora!** ¡Oren juntos cada semana como una comunidad diocesana! Rotando entre español e inglés. Salgan a cenar con frecuencia. Vayan al cine o vean juntos un video. Ayúdense mutuamente con sus objetivos personales, sus tareas y sus estudios. ¡Hagan ejercicios con los demás! ¡Escalando montañas! ¡Saliendo en bicicleta! ¡Hagan actividades juntos para formar lazos fraternales! ¡Sean atentos el uno con el otro y tengan cuidado de no imponerse a los demás! **Consideren cómo sus acciones y comportamientos afectan a sus hermanos.** ¡Sean un hermano el uno para el otro!

Novena Regla: ¡Nunca Permitan Que la Vida del Seminario se Interponga a su

Educación! Aquí hay un poco de historia personal: La mayoría de lo que aprendí y enseñé actualmente lo logré **después** que salí del seminario. Cuando yo estaba en formación el Catecismo de la Iglesia Católica todavía no había sido escrito. Mientras ustedes y yo estamos leyendo algunas de las mismas cosas en el seminario, ha habido muchas nuevas ideas en la teología. Yo nunca hice un trabajo teológico más allá de M. Div. Cuando fui escogido para participar en “estudios adicionales,” nuestra situación en Seattle era tan apretada que terminé con tres parroquias y escuelas con alto número de inmigrantes. Cuando finalmente pude estar libre para asistir a “estudios adicionales” en el área de teología moral era “sólo en el verano” y luego – mientras yo planeaba mis estudios adicionales – repentinamente fui nombrado obispo auxiliar. ¡Allí quedaron mis ilusiones de estudios adicionales! Yo soy uno de los pocos obispos sin un título profesional avanzado en Teología. Como resultado constantemente estoy poniéndome al corriente lo mejor que puedo con la lectura y los estudios. ¡Incluso ahora todavía estoy leyendo, estudiando y aprendiendo mientras trato de asegurar mi educación en la Eucaristía y la oración!

Una cosa que ahora me doy cuenta que me ayuda hoy es el hecho de que cuando estaba en el seminario trataba diligentemente de leer mis asignaciones como también los recursos originales. Pero: **Nunca dejé que el currículo del seminario se interpusiera en mi amplia lectura y educación mayor.** **Lean, estudien y aprendan – no sólo lo que está en el currículo – sino también lean más ampliamente sobre la cultura.**

Es algo como una frase común pero establezcan hábitos que los conviertan en estudiantes “de por vida” – especialmente en la catequesis y la teología. Lean cuidadosamente sobre los acontecimientos actuales y la cultura popular. ¿Qué ejerce nuestra fe sobre el mundo que nos rodea? Esta es la ayuda precisa que quienes servimos necesitan de nosotros. Esto también es clave cuando se trata de una implementación plena y consistente de la “Nueva Evangelización.”

Décima Regla: ¡Nunca salgan del país sin mi permiso por escrito explícito! Viajar por el mundo es algo maravilloso. Es por eso que tenemos el componente mejicano en términos de idioma y cultura para los que necesitan conocimientos de español y entendimiento cultural. Pero como una comunidad de seminaristas estamos en una gran variedad de lugares con respecto a la situación migratoria, documentación e identidad legal. Cuando yo miro documentos de visados es como una sopa de alfabeto de letras y números. Cualquier aplicación para algún cambio de estatus significa que aunque puedan salir del país – legalmente – tal vez no puedan volver a entrar. A pesar de que la mayoría de ustedes ha estado en los Estados Unidos por muchos años el único documento migratorio es la forma I-360. Todos los otros documentos son no-migratorios lo que significa que el “interés” del gobierno es que ustedes están regresando a su país de origen. Yo sé que este sistema migratorio es deficiente. Pero ha habido tantas dificultades con los documentos migratorios que es por eso que insisto en que nadie salga del país sin mi permiso explícito. Se ocupa permiso por medio de Roach Law para cualquier tipo de viaje fuera del país.

Incluso para los que son ciudadanos, es importante recordar que toda su vida es “ser” un seminarista ya sea que estén “en” el ministerio o estudios o que tengan un “tiempo libre” para descaso. En todos los ambientes ustedes son seminaristas. Su familia no determina lo que ustedes hacen o hacia donde viajan. Esa decisión la hago yo y los que me asisten: el Padre Felipe, Msgr. Robert Siler y Diana Aparicio. Antes de cualquier salida del país yo consulto con Monseñor Siler porque él es el que ha estado siguiendo la documentación para el visado y ha seguido de cerca el trabajo de nuestro abogado para cada uno de ustedes.

El resultado final es que yo necesito que TODOS ustedes se reporten conmigo antes de viajar fuera del país. Aun los que tienen sus documentos o son ciudadanos, yo quiero asegurarme de que el viajar afuera del país no comprometa la fraternidad que estamos formando durante los veranos y los descansos del seminario y otros tiempos importantes en la Diócesis de Yakima.

10. HOME Phone: _____
City State Zip Code

Personal

1. Do you have any allergies?
2. What church did you attend while growing up?
3. Who are you childhood heroes?
4. What is your favorite sport/interests/hobbies?
5. Do you have a favorite book?
6. What is your favorite food?

7. Special Prizes or Awards/Club Activities?

8. Do you play a musical instrument?

9. If you could choose a candidate for sainthood who would it be?

Spiritual

10. Do you have any special devotions?

11. What is your favorite bible verse?

12. What do your seminarian brothers mean to you?

13. What advice do you give someone who is discerning a call to priesthood or religious life?

14. What is the best part about being a seminarian?

15. Where are you at now in your process to priesthood?

16. What most attracted you to the life of a priest?

17. Where can we contact you? How can we best help you?