

## 7. Forms

### 7.0IT User Agreement Form

- I have read and understand the St. Peter's Seminary Policy Associated with Information Technology Including Internet Resources.
- I understand that access to Internet, e-mail and other forms of electronic technology is for the benefit of and the fulfilment of the mission of St. Peter's Seminary.
- I agree to abide by the policy as stated in the *Policy Associated with Information Technology Including Internet Resources*. I further understand that should I commit any violation; my privileges may be revoked and disciplinary action and/or appropriate legal action may be taken.
- In consideration of using the Internet and having access to public networks, I hereby release the St. Peter's Seminary and its Board members, employees, and agents from any claims and damages arising from use, or inability to use the Internet.
- I waive any right to privacy in the use of the IT and Internet resources of St. Peter's Seminary and consent to access and disclosure of any documents/messages to authorized Seminary personnel, according to the procedures of the *Policy Associated with Information Technology Including Internet Resources*.
- I understand that Internet access is designed for the administrative and educational purposes and that St. Peter's Seminary has not taken precautions to eliminate controversial material. I recognize it is impossible for St. Peter's Seminary to restrict access to all controversial and inappropriate materials. I will not hold St. Peter's Seminary, its employees, agents, or Board members, responsible for any harm caused by materials or software obtained via the network.

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Signature

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Date

## 7.1 Print/Video/Electronic Image Release Form

I hereby grant permission to St. Peter's Seminary and St. Peter's Seminary Foundation to make use of my image, in print, video or electronic format, for promotional materials. These materials may include print or electronic publications, websites, videos or other communications.

I further agree that my name and identity may be included in descriptive text in connection with the image(s).

I have not requested, and will not request, neither now nor in the future, remuneration of any kind for the assigned rights.

I agree to this release.

I do not agree to this release.

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Printed Name

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Signature

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Date

St. Peter's Seminary  
1040 Waterloo Street North  
London, ON N6A 3Y1

7.2 Examination of Candidates for Candidacy, Ministries and Orders  
(Rev.) Mr.

\_\_\_\_\_, a  
seminarian at St. Peter's Seminary, studying for the (arch) diocese of  
\_\_\_\_\_ has petitioned for

\_\_\_\_\_.  
1) Concerning proper intention:

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

2) Concerning freedom in choosing to proceed:

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

3) Concerning the promises to pray the Liturgy of the Hours:

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

4) Concerning the promise of obedience:

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

5) Concerning obligations imposed by the virtue of chastity and the promise of  
celibacy:

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

I testify that \_\_\_\_\_ has been  
examined by me concerning his petition and that he has the proper dispositions.

Dated in \_\_\_\_\_ this

\_\_\_\_\_ day of

\_\_\_\_\_, AD \_\_\_\_\_.

Examiner: \_\_\_\_\_

Please Print: \_\_\_\_\_

### 7.3 Sample Petitions for Ministries, Candidacy and Orders

The purpose of any petition is to assure the candidate's freedom, desire for and knowledge of the responsibilities – the rights and obligations – attached to the ministry, candidacy or order to which he aspires. The candidate must familiarize himself with all these responsibilities during his formation so that, when examined by a Formator or other delegated priest, he will be clear about his freedom to proceed and the responsibilities he will accept. In addition, as is part of the Roman rite and tradition, the candidate will be prepared to live out the promise of celibate chastity connected to orders.

The petition is addressed to one's bishop [*or* archbishop]. It acknowledges the above-mentioned purposes. It is completed in an atmosphere of prayer and discernment, always and only after thoughtful discussion with one's spiritual director. The following samples may be used in their entirety (with the appropriate words) or as a guide, as long as the constitutive elements of freedom, desire and knowledge are clearly expressed by the petitioner. The petition must be written in ink by hand. It requires the signature of the candidate and the date it is submitted. Upon completion, the petition is submitted, normally before the end of February, to the rector, with the form for the Orders Examination completed by candidate's Formator.

#### I Sample Petition for a Ministry

[date]

Most Rev. [your (arch)bishop's name in full]

Bishop [*or* Archbishop] of [name of diocese]

Your Excellency [*or* Grace]:

I, the undersigned [your full name], having carefully considered the matter before God, humbly petition to receive the ministry of Lector [*or* Acolyte]. I desire, of my own free will, to receive the ministry of Lector [*or* Acolyte] because I am convinced that I am truly called by God.

I acknowledge that I know fully all the responsibilities and other consequences which flow from this ministry, and these I freely wish and propose to assume. With the grace of God I resolve to be faithful to these responsibilities and consequences for my entire life.

Finally, I sincerely promise that I shall always obey all the precepts of my superiors and whatever the discipline of the Church requires, being prepared to give an example of virtue in word and deed.

Sincerely yours in Christ,

[signature]

#### II Sample Petition for Candidacy

[date]

Most Rev. [your (arch)bishop's name in full]

Bishop [*or* Archbishop] of [name of diocese]

Your Excellency [*or* Grace]:

I, the undersigned [your full name], having carefully considered the matter before God, humbly petition to be admitted as a candidate for ordination as a Deacon and Priest. I desire, of my own free will, to be admitted as a candidate for orders because I am convinced that I am truly called by God.

I acknowledge that I know fully all the responsibilities and other

consequences which flow from this candidacy, and these I freely wish and propose to assume. With the grace of God I resolve to be faithful to these responsibilities and consequences until the time of ordination. Finally, I sincerely promise that I shall always obey all the precepts of my superiors and whatever the discipline of the Church requires, being prepared to give an example of virtue in word and deed.

Sincerely yours in Christ,

[signature]

### III Sample Petition for Orders

[date]

Most Rev. [your (arch)bishop's name in full]

Bishop [*or* Archbishop] of [name of diocese]

Your Excellency [*or* Grace]:

I, the undersigned [your full name], having carefully considered the matter before God, humbly petition to receive the order of Deacon [*or* Priest]. I desire, of my own free will, to receive the order of Deacon [*or* Priest] because I am convinced that I am truly called by God.

I acknowledge that I know fully all the responsibilities and other consequences which flow from this order, and these I freely wish and propose to assume. With the grace of God I resolve to be faithful to these responsibilities and consequences for my entire life.

Finally, I sincerely promise that I shall always obey all the precepts of my superiors and whatever the discipline of the Church requires, being prepared to give an example of virtue in word and deed.

Sincerely yours in Christ,

[signature]

## 7.4 Benchmarks Handout

	Propaedeutic Stage	Discipleship Stage	Configuration Stage to Christ	Vocational Synthesis
<p>Spiritual</p> <ul style="list-style-type: none"> <li>• Demonstrates an awareness of the importance of a personal relationship with Jesus Christ as the basis of his spiritual journey</li> <li>• Participates regularly and actively in the Eucharist and the Liturgy of the Hours by celebrating and singing with the assembly</li> <li>• Celebrates the Sacrament of Reconciliation regularly with his spiritual director</li> <li>• Demonstrates a daily commitment to prayer and an openness to quiet reflection</li> <li>• Is open to learning about various means for prayer and discerns how to integrate these into his personal prayer life</li> <li>• Shows a reverence for the Word of God and an appreciation of the Scripture, especially the Gospels, as a foundation for his spiritual life and as an important source for discerning his call to priesthood</li> </ul>	<ul style="list-style-type: none"> <li>• Demonstrates serious and mature engagement in days of recollection and retreats</li> <li>• Gives indication of a growing integration of his learning and emotional life with a life of virtue and openness to the Holy Spirit</li> <li>• Demonstrates that he values community life, is open to formation of friendships, and sees the development of appropriate personal relationships with men and women as being important for his spiritual growth</li> <li>• Has an awareness of the importance and value of the gift of celibate chastity in the priesthood and indicates a willingness to explore openly the presence of this gift in his life</li> <li>• Shows willingness to be formed through spiritual direction and communal living</li> </ul>	<ul style="list-style-type: none"> <li>• Demonstrates a daily commitment to prayer and solitude</li> <li>• Participates regularly and actively in the liturgy, demonstrating a love for the Eucharist and daily participation in its celebration</li> <li>• Demonstrates a deepening devotion to the Blessed Virgin Mary through such practices as recitation of the Rosary</li> <li>• Shows a reverence for the word of God and the teaching of the Catholic Church through habits of prayer, study, and virtuous living</li> <li>• Is beginning to relate his daily sufferings and joys to the Paschal Mystery as the basis of his spirituality and living the Christian life, developing a spirit of self-denial along with a spirit of celebration</li> <li>• Gives indications of an integration of his learning, emotional life and his life in the Spirit</li> </ul>	<ul style="list-style-type: none"> <li>• Demonstrates a growing clarity of ideas on the nature of celibate chastity and its positive significance along with a growing acceptance of celibacy as a true good in itself, not simply as an unavoidable condition for receiving Orders</li> <li>• Demonstrates a life of virtue: the natural virtues of honesty, prudence, constancy, firmness of convictions, and a spirit of sacrifice and service; the supernatural virtues of a spirit of faith, love for Jesus and the Church, and hope rooted in God</li> <li>• Gives evidence of an ability to build and support faith communities in the Church</li> <li>• Demonstrates a thoughtful understanding of and an emerging commitment to the spirituality of diocesan priesthood</li> <li>• Demonstrates a missionary and apostolic zeal for the Gospel and willingness to commit his life to the service of the Gospel, the Church and the salvation of the world</li> <li>• Demonstrates an understanding of and a personal appreciation for the psychological, social and legal dimensions of sexual issues in ministerial relationships</li> <li>• Exhibits an underlying spirit of peace and joy, with an appropriate spirit of detachment in his behaviour towards material goods and his own goods</li> <li>• Demonstrates a commitment to praying faithfully the full Liturgy of the Hours</li> <li>• Has realized the continuing need for and value of spiritual direction in his own life and in that of others</li> <li>• Gives evidence of being able to provide basic spiritual direction and possess sufficient humility to refer a directee to another who could provide more competent accompaniment when necessary</li> <li>• Demonstrates an ability to offer instruction on faith and prayer, recognizing the value of different forms of prayer</li> </ul>	

	Propaedeutic Stage	Discipleship Stage	Configuration Stage to Christ	Vocational Synthesis
Intellectual	<ul style="list-style-type: none"> <li>Is open to learning and appropriating Instruments for discerning the movement of the Holy Spirit</li> <li>Demonstrates a love for reading and learning</li> <li>Shows an interest in drawing wisdom from Classics of the Catholic spiritual tradition</li> <li>Engages actively in discussions during Propaedeutic teaching modules</li> <li>Demonstrates an active interest in learning the foundations of the Catholic faith as articulated in the Catechism of the Catholic Church</li> <li>Actively seeks inspiration from the witness and writings of the Saints</li> </ul>	<ul style="list-style-type: none"> <li>Reflects a broad knowledge of the history of philosophy</li> <li>Has an understanding and appreciation of elements of the philosophy of Plato, with its benefits and limitations in relation to Christian spirituality</li> <li>Has a grasp of the four causes as articulated by Aristotle, as well as of the strengths and limitations in classical arguments for the existence of God</li> <li>Has begun to formulate a natural ethics based on the virtues</li> <li>Has begun to reflect on the implications of philosophy in the social realm, especially as it relates to the common good</li> <li>Has a thorough understanding of logic, including the ability to identify fallacious reasoning</li> <li>Has a comprehensive understanding and ability to interpret fundamental philosophical writings of St. Thomas Aquinas</li> <li>Has a basic familiarity with the principal currents of twentieth and twenty-first century philosophy, both Continental and Anglo-American</li> <li>Demonstrates a grasp of the interconnection among the various branches of philosophical enquiry</li> <li>Is able to think philosophically: to analyze arguments on the basis of their logical soundness and their cohesiveness with what one already knows to be true; to distinguish what is essential from what is secondary or ephemeral; to integrate newly-discovered truth in a synthesis with a sound, philosophical world-view</li> </ul>	<ul style="list-style-type: none"> <li>Exhibits a spirit of openness and docility to growing in knowledge of the ecclesial and theological tradition with a spirit of confidence in the hierarchy of the Church</li> <li>Exhibits a sense of wonder and a desire to probe more deeply into the mysteries of the faith</li> <li>Demonstrates a grasp of the continuity and development within the doctrinal tradition</li> <li>Reflects a clear grasp of the dogmatic content of Church teaching, the data found in the history of doctrine, and the key historical and speculative formulations of those teachings</li> <li>Demonstrates an understanding of how the Magisterium relates to the theological disciplines and the opinions of scholars</li> <li>Balances the quest for certainty with the sometimes ambiguous character of the search for theological understanding</li> <li>Participates in discussions in a way that makes clear his positions, enables him to listen openly to others and maintains respect for them when disagreeing with their ideas</li> <li>Reflects accurately in written assignments, class discussion, and course evaluations the interrelationships of the various theological disciplines</li> <li>Uses historical-critical methods for the interpretation of primary sources in scripture, liturgy, and systematic theology courses</li> </ul>	<ul style="list-style-type: none"> <li>Demonstrates the ability to use scriptural and liturgical texts in preaching and catechesis to address the pastoral needs of the community</li> <li>Demonstrates a solid understanding of the major documents of the Second Vatican Council</li> <li>Demonstrates a theological understanding of the roles of women and men in the life and ministry of the Church</li> <li>Demonstrates an understanding of the development and theology of the sacraments of Penance and the Anointing of the Sick, and their place within the life of the Church</li> <li>Exhibits an integrated understanding of the theological, sacramental, moral, liturgical and spiritual traditions of the Church</li> <li>Demonstrates the ability to enter theological discussions with persons of various backgrounds and levels of understanding of the faith</li> <li>Demonstrates a commitment to the Church's ecumenical teaching and the willingness to enter mature and appropriate dialogue with non-Catholics</li> </ul>



	Propaedeutic Stage	Discipleship Stage	Configuration Stage to Christ	Vocational Synthesis
Pastoral	<ul style="list-style-type: none"> <li>• Demonstrates eagerness to serve the other members of the community of seminarians</li> <li>• Shows concern for the needs of the poor through his experiences of outreach during the Propaedeutic Stage</li> <li>• Openly and sincerely shares during theological reflection sessions about his experiences, struggles and the feelings evoked within him in his outreach</li> <li>• Shows commitment to contributing his energies to Group and Community duties</li> <li>• Engages genuinely in offering welcome, witness and accompaniment to participants in Come &amp; See Weekends at the Seminary</li> <li>• Demonstrates signs of having zeal for evangelization</li> </ul>	<ul style="list-style-type: none"> <li>• Demonstrates responsibility in dedicating four hours weekly in pre-practicum outreach and in completing reflection assignments thoughtfully and punctually</li> <li>• Manifests compassion and empathy towards the suffering and needy, thereby revealing his development of a caring pastoral presence</li> <li>• Demonstrates the capacity to consider the needs of those requiring pastoral care and the willingness to serve these needs in preference to personal needs or convenience</li> <li>• Manifests skills of working in collaboration with others, and an appreciation of the important role of the laity in works of service and justice</li> <li>• Manifests openness to receiving and integrating the input and evaluation of superiors in his outreach, and of peers who have engaged in similar forms of service</li> <li>• Demonstrates an appreciation of the many helping agencies which, although are not specifically Church-sponsored, make significant contributions to the well-being of the community</li> <li>• Demonstrates the ability to reflect on his outreach each month, recognizing personal skills developed, insights gained and emotions evoked</li> </ul>	<ul style="list-style-type: none"> <li>• Promotes behaviours that foster Christian community and reflects a Gospel-based commitment to service, a spirit of hospitality, and a willingness to resolve conflict</li> <li>• Shows a capacity for collaborative thinking, analyzing and strategizing for effective service of others</li> <li>• Is both willing and able to reflect theologically on pastoral experience</li> <li>• Is neither obsequious nor adversarial in his relationships towards authority figures in the pastoral context</li> <li>• Recognizes the important role of dedicated lay people in the Church and in compassionate service within the community exercising different styles of leadership in a variety of contexts</li> <li>• Demonstrates catechetical skills adapted to the development level and needs of learners</li> <li>• Demonstrates the capacity for attentive listening to others (especially in their time of need), and an openness to the needs of the poor</li> <li>• Has reflected upon his own struggles, and with the light of the Gospel, has grown from them in developing a greater compassion towards others' sufferings</li> </ul>	<ul style="list-style-type: none"> <li>• Demonstrates an ability to preside at liturgies in a welcoming manner</li> <li>• Has reflected upon his own struggles, and with the light of the Gospel, has grown from them in developing a greater compassion for others' sufferings</li> <li>• Shows an understanding of Church law as a pastoral instrument in the life of the Church and demonstrates an ability to apply the law appropriately to pastoral situations</li> <li>• Gives evidence of understanding the role of the priest as a public person, demonstrates leadership skills, exercises pastoral roles with insight and confidence, and manifests a grasp of the collaborative nature of ministry</li> <li>• Demonstrates an ability to integrate scriptural and theological studies into the preparation and delivery of homilies</li> <li>• Demonstrates the ability to maintain professional boundaries and confidentiality in the exercise of ministry</li> <li>• Demonstrates pastoral zeal through engagement in seminary activities and parish outreach</li> <li>• Demonstrates the ability to reflect and dialogue on the issues and concerns he will encounter in future parish ministry, drawing upon theological studies and previous pastoral involvement to address them</li> <li>• Demonstrates an evangelical zeal for sharing the truth of the faith in an appropriate manner to those within and outside of the Catholic community.</li> </ul>



## 7.5 Yearly Self-Assessment

The following categories reflect the general areas of formative growth required of candidates for the priesthood. The questions under each category serve as guidelines and need not be answered separately.

### I Background and Recent Events

- Those who are in your first year at St. Peter's Seminary, are asked to summarize your family background and personal life history prior to entering the Seminary.
- All other students are asked to give an update of any significant events dealing with your family and personal life, and a summary of your summer experience and activities.

### II Growth in Foundational Relationships (Refer to Human Bench Marks)

- Comment on your relationships with friends? How do you think people perceive you in the Seminary and outside of the Seminary?
- What do you need to maintain a healthy lifestyle? Do you find time for these things?
- What impact do you see your studies having on your formation for pastoral ministry and your spiritual life?
- What has been your experience in balancing your prayer life (i.e. communal prayer, the Liturgy of the Hours, the Eucharist, private prayer) with the demands of other responsibilities? When do you make time for personal prayer each day?
- Have your courses adequately challenged you this past year?
- What are the qualities which you feel should be present in a true priestly heart? Which of them do you know that you possess at present?
- How has the study of theology deepened your understanding and love of the Church? What qualities do you see as being necessary for presenting the Church's teaching? Which of these qualities do you see in yourself?
- In what areas have you shown leadership and apostolic concern for others (e.g. pre-practicum, community involvement, involvement in committees and groups outside of the Seminary)?

### III Integrating A Priestly Identity (Refer to Intellectual Bench Marks)

- How do you maintain an interest in the world events outside the Seminary?
- How do you integrate private and communal prayer in your life? What is the value and meaning of both in your life?
- How has your spiritual life grown during your time in formation?
- Give some reflection of your understanding of celibate chastity. What is your understanding of celibate chastity and your progress toward making a life-long commitment to celibate chastity?
- How would you assess your academic progress? Refer to last year's assessment, if applicable. Are you working to your potential?
- How do you relate to those in authority? How do you deal with conflict, criticism and challenge? What is your attitude towards people in authority, such as your bishop, the rector, the faculty, your Formator, pastoral supervisors, your vocation director?
- How do you know that people outside the Seminary are comfortable in your presence? Indicate how your personal witness has a

positive effect on others (e.g. conversations, entertainment and behaviour)?

- How has your discernment of your vocation and vision of the priesthood deepened? What are your reasons for continuing in formation (or considering a leave of absence)?

#### **IV Understanding My Vocational Mission (Refer to Pastoral Bench Marks)**

- How do you demonstrate that you are sensitive to the needs of the staff, faculty, seminarians, and other students (e.g. personal courtesy, table etiquette, noise levels, cleanliness)?

- Indicate how your personal witness has a positive effect on others (e.g. seminarians, students, family and others) and how you make others comfortable with your conversations, entertainment, and behaviour?

- How deeply are you involved in the program of spiritual formation at St. Peter's Seminary? What is your involvement in the daily celebration of the Liturgy of the Hours and Eucharist, daily private prayer, spiritual conferences, days of recollection, regular meetings with your spiritual director, and the sacrament of penance?

- What impact do you see your studies having on your formation for pastoral ministry and your spiritual life?

- What is your attitude toward women? ... toward men? Comment on your comfort-level in working with both. Describe how you work with others. What are the areas in which you need to grow, such as collaboration, delegation, communication or confrontation?

- How important is community prayer in your life? Comment on the quality of your participation.

- How is Sacred Scripture part of your life? Do you make time for prayerful reading and meditation of the Scripture?

- What place does the Eucharist have in your life? How has your vision and the meaning of the Eucharist developed?

#### **V Summary of Goals and Objectives**

After reviewing your self-reflection and the Rector's Report from last year and the goals that you had set, if applicable, evaluate the change and growth which has taken place in you over the last year.

- What do you see now as your strengths and weaknesses? How are you growing in self-knowledge, self-awareness, and self-acceptance?

- How would you assess your academic progress? Refer to last year's assessment, if applicable. Describe any problems you may be having. Are you working to your potential?

- What specific areas of growth and development do you want to work on in the coming year?

## 7.6 Personal Plan of Formation

Name

Diocese

Year

Formator

Spiritual Director

### I Background and Recent Events

### II Growth in Foundational Relationships

- How have my relationships changed in the past year? (Consider your relationship with God, your Bishop/Superior, other priests and seminarians, seminary faculty, lay students, people you encounter in your outreach or parish ministry, family members and friends.)
- What are my relational skills and abilities which will serve me in my future role as a priest?

### III Integrating A Priestly Identity

- What have I discovered about myself?
- How have my relationships influenced my understanding of myself and what it means to be a priest? How has my intellectual formation changed my understanding of myself and what it means to be a priest?
- Where do I need to grow in my priestly and self-identity?

### IV Understanding My Vocational Mission

- How do I understand the mission to which God is calling me? How have I grown in my appreciation of this call?
- Where can I grow in my understanding and appreciation of what I am called to?

### V Summary of Goals and Objectives

#### 1. Goal 1

- a) An objective to attain that goal
- b) Possibly another objective to attain that goal

#### 2. Goal 2

- a) An objective to attain that goal
- b) Possibly another objective to attain that goal

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Signature

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Formators Signature

### 7.7 Peer Evaluation Form

Your Name:

Name of seminarian you are evaluating:

<input type="checkbox"/> Very well	<input type="checkbox"/> Recommend without reservation
<input type="checkbox"/> Well	<input type="checkbox"/> Recommend with reservation
<input type="checkbox"/> Somewhat	<input type="checkbox"/> Do not recommend
<input type="checkbox"/> Not well	<input type="checkbox"/> Unable to judge
<input type="checkbox"/> No response	

Please provide some written remarks below, with objective examples if possible.

Positive characteristics:

Principal areas for growth:

Signature:

Date:

