

310. While programs of evaluation take place in the external forum, it is important to relate this experience to seminarians' spiritual development. The experience of evaluation should be generally positive in nature and should foster growth. Hence, evaluations can be viewed as significant moments in the spiritual growth of seminarians.

311. The distinction between internal and external fora must clearly be maintained. Evaluation programs function in the external forum. At the same time, the process of external assessment has as an essential goal the internal appropriation of priestly values by the seminarians. (Further details on the evaluation of seminarians are contained in Chapter Five, paragraphs 529-541.)

## II. NORMS

### PRAYER

312. There should be a daily celebration of the Eucharist in which every member of the community ordinarily participates.

313. The seminary community should celebrate the Liturgy of the Hours, especially Morning and Evening Prayer, on a daily basis.

314. The careful preparation and execution of liturgical celebrations should be supervised by the seminary director of liturgy. Because the liturgical life of the seminary shapes the sensitivities and attitudes of seminarians for future ministry, a sense of mystery should be carefully preserved in all liturgical celebrations. The laws and prescriptions of approved liturgical books are normative.

315. Catechesis should be given concerning the meaning and proper celebration of the Eucharist and the Liturgy of the Hours and their benefits for spiritual growth in the seminary and for the communities which seminarians later will serve.

316. Catechesis should be given concerning the sacrament of penance and its importance for priestly life and ministry. Communal celebration of the sacrament of penance should be scheduled regularly. Frequent opportunities for individual celebration of sacramental reconciliation should also be provided and encouraged. The seminary should ensure that other ministers of the sacrament of penance (external confessors) are available on a regular basis.<sup>147</sup>

317. Conferences, days of recollection, workshops, and retreats should be well organized and together form a whole and coherent program of spiritual formation.

318. Devotion to the Blessed Sacrament and the Word of God should be especially encouraged in the life of the seminary.

319. Devotion to the Virgin Mary, the Mother of God, and to the saints should be encouraged. Opportunities for devotional prayer should be made available and encouraged.

320. Each academic year, there should be regular days of recollection and an annual retreat of one week.

321. The seminary program and spiritual direction should teach seminarians to value solitude and personal prayer as a necessary part of priestly spirituality. Occasions for silence and properly directed solitude should be provided during retreats and days of recollection.

322. According to the guidelines set forth in *The Ecumenical Directory*, the seminary should sponsor, on appropriate occasions, ecumenical and interfaith prayer services with other Christian churches and other religions.<sup>148</sup>

## **SPIRITUAL DIRECTION**

323. Seminarians should meet regularly, no less than once a month, with a priest spiritual director. Spiritual directors must be chosen from a list prepared by the director of spiritual formation. These priests must be approved by the rector and appointed by the diocesan bishop.<sup>149</sup>

324. Seminarians should confide their personal history, personal relationships, prayer experiences, and other significant topics to their spiritual director. If, for serious reason, there should be a change of director, attention should be given to continuity in seminarians' spiritual development.

325. The spiritual director must see that an integration of spiritual formation, personal growth, and character development consistent with priestly formation occurs in the life of seminarians. The spiritual director plays a key part in vocational discernment. The spiritual director must distinguish between the signs of a priestly vocation and those which indicate another mission in the Church.