

FORMATION MANUAL



RECOLETOS FORMATION CENTER

81 Alondras St., Mira-Nila Homes, Congressional Ext.,
Quezon City, Philippines

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Research, Planning and Development

Recoletos Formation Center
81 Alondras St., Miranila Homes Subd.,
Congressional Ave., Ext.,
Quezon City, Philippines

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Abbreviations

<i>AC</i>	Additional Code
Apcha	Apostolic Character
CHED	Commission on Higher Education
Comcha	Communitarian Character
Concha	Contemplative Character
ConsCha	Consecrated Chastity
ConsOb	Consecrated Obedience
ConsPov	Consecrated Poverty
<i>Const</i>	Augustinian Recollect Constitution
DevMa	Devotion to Mary
Dir	Director of the Province of St. Ezekiel Moreno
HumVaF	Human Values Formation
IGS	Institute of Graduate Studies
KAGABAY	Kasama sa Gawaing Bahay
MAT	Master of Arts in Theology
MisPa	Mission and Pastoral Orientation
OAR	Order of the Augustinian Recollects
OLCP	Our Lady of Consolation Parish
OR	Office of the Readings
<i>PDV</i>	Pastores dabo vobis
PersCon	Personal Conversion
<i>PF</i>	Plan of Formation
PO	Purpose of the Order
RFIS	Ratio Fundamental Institutionis Sacerdotalis
RST	Recoletos School of Theology
SThB/STB	Bachelor in Sacred Theology
UST	University of Santo Tomas
VocMat	Vocation Maturity

Rector's Message

Let us make our own the claim that the true Recolect is a man for the community, and not for himself only.¹ His is the great capacity to love that allows him to diffuse in an apostolic way the grace of Christ. And this is made possible by living in continuing pursuit of the ideal, “one mind and heart intent upon God.” He recognizes that if separated from Christ he cannot do anything (Cf. *Jn* 15: 5). If cut off from the community, he knows that he would lose his identity.

The “*making of this true rekolecto of today*” is what we desire to realize with this Formation Manual to be used in the Recoletos Formation Center. With RFC’s interpretation of the vision, mission and core values of the Provincial Secretariat of Formation, fruits of the Life and Mission Project of the Order and that of the Province, this present handbook aims to keep us “mindfully conscious that we are essentially *community* and not self-sufficient religious, who seeks individually his own holiness”; that this conviction urges us to “win others over to Christ within the Church.”

This reference book contains the goals and objectives of our house of formation that have been lifted, and modified, from the *OAR Constitutions*. We constantly bear in mind that the *Constitutions*, the “golden book and compass”

¹*La Regla en Siete Mandamientos*, Secretariado General de Espiritualidad (June 2014). Thoughts that refer to our being “contemplative, ascetic and apostolic a community” are inferred from this material for reflection.

which guides our formation activities, is understood only in relation to the *Word*, to *St. Augustine*, the *Rule*, and the *Forma de Vivir*. For this reason the provisions contained in this booklet must be traceable to the aforementioned sources and recognizable in the developments of the Order, in and across history, as pointed to by the General Chapters.

With this we hope and pray that in the use of this manual, formators and formands alike, would discover the beauty of our identity and apostolic mission radiating from the Word of God as taught by the Church, lived by St. Augustine and his brothers, and desired and assimilated more intensely and strictly by the “recollected.”

It is also our prayer that users and beneficiaries recognize in the Manual of Formation the communitarian spirit of the members of the formation community and the generosity of the confreres whose youthful enthusiasm and knowledge of the art of management and administration made this document possible.

*Ad unius Dei laudem atque dilectionem!*²

Fr. Lauro V. Larlar, OAR
Prior

²*Doct. Chr.* 2, 38, 57

The Way We Were

The Recoletos Formation Center, located at 81 Alondras Street, Mira-Nila Homes, Congressional Avenue Extension, Quezon City, is the theological formation house of the Province of St. Ezekiel Moreno of the Order of the Augustinina Recollects. Its history is interwoven with Recoletos School of theology which is the theological arm of Recoletos Formation Center. As a theological center it offers a rigorous ecclesiastical curriculum in Bachelor of Arts in Sacred Theology affiliated with the University of Santo Tomas (UST) and a civil degree of Master of Arts in Theology (MAT) recognized by the Commission on Higher Education (CHED). It is owned and operated by the friars of the Order of Augustinian Recollects, Province of St. Ezekiel Moreno.

Both RFC and RST trace their beginnings from the early eighties following an increase in the number of Augustinian Recollect vocations in the Philippines. These, after finishing college degree and novitiate were sent to Marcilla, Spain for theological studies. The desire to form Augustinian Recollect religious and priests within the cultural context in which they would exercise their apostolate increased; and this lead to the erection of a theological house in the Philippines dedicated to the formation of Filipino Recollects. This was given a go signal by Most Rev. Javier Ruiz Pascual, OAR, the Augustinian Recollect Prior General.

Initially, the theological seminary would be patterned after the experience of the Mother Province—the Province of San Nicolas de Tolentino. The seminary, which was eventually named as Recoletos Formation Center, was solemnly blessed and inaugurated by Fr. Jose Antonio Calvo, OAR, on December 5, 1985. The first rector—Fr. Emeterio Buñao, OAR, together with Fr. Hubert Decena, OAR as Dean of Studies and other members of the community—administered the formation program and theological training of future Recollect religious and priests. The same seminary housed the Novitiate program from 1985-1987.

In 1985, due to insufficient number of professors, RFC entered into partnership with St. Vincent School of Theology an affiliate of Adamson University for the degree of Master of Arts in Theology. Two years after, in 1987, the school entered into a partnership with the Institute of Graduate Studies (IGS) of San Sebastian College Recoletos of Manila. In 1995, with the gradual increase of recollect and non-recollect theology professors, the seminary became an affiliate of the Royal and Pontifical University of Santo Tomas, Manila for the Bachelor of Arts degree in Sacred Theology program. In 2001, the name Recoletos School of Theology (RST) became the official title of the academic department of RFC and by September 6, 2012, CHEd grants the recognition of RST theology program with majors in Systematic Theology and Church History.

Following the curriculum design of the Ecclesiastical Faculty of UST, to which RST is affiliated, RST shifted to a three-year curriculum program beginning school year 2011-2012 to achieve the Bachelor and Masters of Arts degrees in Theology. In May 2015, the school witnessed her first batch of graduates who underwent the three-year academic program. In 2014, the school also gained permission from

CHED to admit students from other nationalities.

Today, RST is committed to be a comprehensive ecclesiastical and a civil institution of higher learning. The school continues to be the center for theological and religious formation of the Order of Augustinian Recollects of the Province of St. Ezekiel Moreno in the Philippines. The school is served by the Bulwagang Recoletos, a two-storey building, housing the St. Augustine Library, Audio Visual Room with 120 sitting capacity, Museo Recoleta, Archivo Recoleta, Conservation Laboratory and function halls. It also boasts of a pool of professors from different religious congregations and dioceses, added to its regular team of Recollect professors.

Secretariat of Formation and Vocation Promotion: Vision, Mission, and Core Values

Vision:

We envision our seminaries as communities that form evangelized and evangelizing Augustinian Recollects

Mission:

To provide holistic Church-based formation for our formands integrating the Augustinian Recollect elements namely--interiority, Recollection, common life, and ecclesial service and mission

Core Values:

God-centeredness and Love for Truth

Assiduous and Humble in Prayer

Self-Disciplined and Frugal

Living Fraternity in Common

Missionary Disciples

Prophetic Witnesses of Communion

Recoletos Formation Center: Goals and Objectives

To form the Community in the inner life (*Otium Sanctum*, *Const.* 27) of prayer, fraternal trust and mutual accompaniment in the Augustinian Recollect way,

To form religious and priests after the heart of the poor, chaste and obedient Christ,

To strengthen the seminarian's education towards competence, excellence and scholarship in ecclesiastical and civil sciences, pastoral and religious management and new evangelization initiatives,

To unify the words and action of future Recollect Religious and Priest with the core values—both human and divine,

To form humble men of prayer and faith,

To form Ministers of God who are witnesses of Christ's charity, in communion with communities, and committed to pastoral and theological perspectives in the conduct of dialogues.

Article I

Religious Administrative Offices and Responsibilities

Sec 1. The Recoletos Formation Center

Prior

The Prior is the person primarily responsible of the community. He animates, coordinates, and ensures the community's everyday functioning in the fulfillment of its purpose. His mission, following the example of Christ who "did not come to be served but to serve," (Mt. 10: 45) is to "build up a fraternal community in Christ in which God is sought and loved above all things." He is to be the guide and the soul of the community. He is to take care that in it an atmosphere of spontaneity of wholesome joy and of trust among the brothers is lived out. In the same way, he is to motivate and to try to win over the brothers so that each one acts in faithfulness to the commitment he has undertaken (*Const.* 165). The prior, as the person in charge of the formation community, has the following functions:

1. To coordinate and animate the formation community,
2. To convene and preside at meetings of the local chapter, chapter of formation, school chapter (as Rector of RST) announcing in advance the agenda for discussions,
3. To present for voting the different positions of the

members of the team needing consensus,

4. To make known and enforce the decisions and directive of the church, the Order and the Province on formation,
5. To send to the Prior Provincial the results of votes for admission to solemn profession, diaconal and priestly ordination or candidates,
6. To send to the Prior Provincial the results of the annual chapter of formation, together with the annual report of the team,
7. To take care personally, or through another person, the book or acts of the chapters of formation,
8. To bring about the continuous formation of those religious living with him (*Dir.* 76).

The Vice Prior

The Vice Prior helps in governing the house and stands in behalf of the Prior when the latter is absent (*Const.* 441).

Master of the Professed

The Master of the Professed, without prejudice to *Const.* no.177, is tasked to formulate an integrated, unified and vertically articulated and developmental Augustinian Recollect Formation Program based on the Vision-Mission and Core Values of the Secretariat of formation; he is to implement the same program so as to ensure full and mature incorporation of candidates to the Augustinian Recollect Life through the Profession of the Evangelical vows and, for those destined, through the rite of ordination to Priestly ministry in the Augustinian Recollect Spirituality. Specifically, he is expected to perform the following responsibilities:

1. To conduct regularly a dialogue of accompaniment with the professed seminarians to help them grow in

their commitment to the vowed life and determine their suitedness to live the Augustinian Recollect Spirituality and Charism,

2. To formulate, implement, and constantly update a holistic and developmental program for the professed formands such that it is aligned to and responsive to the demands of future responsibilities of the simple professed religious,
3. To formulate and continuously update, in collaboration with other centers as may be needed, a program-based evaluation instrument and conduct regularly an evaluation of the professed under formation.
4. To help in the formulation of the five-year development goals and objectives of formation,
5. To report to the community chapter progress and new developments related to the performance of the tasks and responsibilities proper to the office,
6. To prepare a yearly calendar of activities of the formation program,
7. To feed-back the results of the evaluation and monitor the progress and improvement of the professed in the various areas of formation,
8. To work with the professed regarding the annual programs, plans and projects as well as the necessary budget considerations for the operation of the programs,
9. To present to the local and formation chapter developments of the implementation of the formation programs,
10. To submit at the appropriate time the annual operation budget for consolidation, defense and approval,
11. To perform other tasks and responsibilities given by the Local Prior or the Community.

Assistant Master of the Professed

The Assistant Master of the Professed has the same

functions as that of the Master of the Professed but in a subsidiary manner. He may be tasked in collaboration with the Master to handle certain areas of formation. However, in the absence of the Master, he takes full responsibility. He has to work closely, collaborate and report directly to Master of the Professed.

Spiritual Director and Confessor

In collaboration with the Master of the Professed, he is to perform the following responsibilities:

1. To continue and deepen the holistic and integral spiritual formation initiated in the Novitiate level particularly the incorporation of the Augustinian Recollect spirituality, identity and value formation aligned to the vision mission of the Secretariat for Formation and Vocation Promotion and the Commission on Formation as well as aligned to the Goals and Objectives of RFC,
2. To implement the spiritual formation program: through spiritual exercises, *lectio divina*, recollection, retreat, personal dialogue, consultations and regular administration of the sacrament of reconciliation by himself or through others as demanded by expertise,
3. To participate in the formulation of the five-year and annual plans, activities and projects of formation,
4. To perform other tasks and responsibilities given by the Local Prior or the Community.

Formators for Specific Formation Aspects

In collaboration with the Master of the Professed and as part of the formation community, specific areas of formation are assigned to formators. Formators assigned to this responsibility are to perform the following responsibilities:

1. To update regularly the desired values outcome for the

various aspects of formation for all levels of formation at RFC (first year to diaconate),

2. To develop formation modules for the different desired values outcome per level,
3. To give, at appointed schedules, appropriate inputs to every level of formands based on the different formative values,
4. To link, during the small group (per class) discussion, the desired values outcome with the different activities of the seminary life giving the latter greater significance, deeper meaning, and value-based relevance,
5. To conduct a follow-up dialogue with formands regarding their progress in the specific desired values outcome,
6. To revise and innovate the appropriate specific formation aspect as may be needed in coordination with the chapter of formation,
7. To form part of the Institute of Augustinian Recollect Spirituality and Identity so as to help deepen and develop programs for the Institute.

Pastoral Ministry Head

From the point of view of formation, the existence of the Parish of our Lady of Consolation is a help to the theology students in their ministerial and pastoral formation. Thus, the parish is in the best position to help in the formation of the student theologians. The Pastoral Ministry Head is tasked to perform the following functions among others:

1. To collaborate with the Master of the Professed in the crafting of a comprehensive pastoral and ministerial program for the student theologians,
2. To incorporate the pastoral training of the student-theologians into the pastoral program of the Parish,

3. To train, monitor and evaluate the theology-student collaborators in the performance of the tasks and responsibilities assigned to them,
4. To perform other tasks and responsibilities given by the Local Prior or the Community.

Assistant Head of Pastoral Ministry

1. Assists in the implementation of the pastoral and ministerial formation program of the student theologians,
2. Monitors directly and conducts evaluation on the performance of the duties and responsibilities of the student theologians,
3. Performs other tasks and responsibilities given by the Local Prior of the Community.

Director of Vocations

The office of the Director of Vocations is responsible for the formation and accompaniment of non-recollect candidates to the priesthood who are taking their theology program with RST. The Director of Vocations is to perform the following responsibilities:

1. Is the Prefect of Discipline of non-Recollect theology students,
2. Creates a holistic formation programs based on the nature of their life: spiritual, human, pastoral, and intellectual,
3. Constantly updates the immediate superiors or Bishop of the candidates regarding the progress of vocation to the clerical life,
4. Recommends promotion or demotion of candidates to their proper superiors or Bishops,
5. Performs other functions and responsibilities as deemed by the chapter of formation, local chapter and the immediate superiors or bishops of the candidates.

Procurator

The house procurator is responsible for the implementation of the annual house budget; and is tasked to continuously update the community members regarding the financial performance of the institution. Likewise, the same office is responsible for all the properties, equipments, and facilities needed for the smooth operation of the seminary. Thus, the procurator performs the following functions and responsibilities:

1. Prepares the institutional annual budget for approval by the community and proper authorities,
2. Implements and monitors the budget of the different institutes and centers,
3. Finds ways to help augment the RFC budgetary requirements through the maximization of RFC properties, i.e., food production through gardening, poultry, piggery and fishery; and the promotion of waste material recycling and facility conservation programs,
4. Crafts policies and procedures on facility requisition and purchases and implements them,
5. Monitors the cash flows and predicts the future trends of the financial condition of the institution,
6. Conducts evaluations for cost reduction,
7. Reports to the local chapter regularly the financial status of the institution,
8. Maintains a documented system of accounting,
9. Keeps financial records updated including financial audit transactions,
10. Safe keeps the institutional finances and budget,
11. Ensures the institution's compliance with civil regulations and policies relating to compensation, payroll, and tax benefits of employees,
12. Trains, monitors and evaluates the theology-student

collaborators in the performance of the tasks and responsibilities assigned to them,

13. Performs other tasks and responsibilities given by the Local Prior or the Community,
14. Is directly in-charge of the maintenance employees and ensures their spiritual and value formation,
15. Creates and updates inventory of the RFC facilities,
16. Facilitates the purchase and acquisition of the requisitions of centers, institutions and offices of RFC,
17. Prepares and implements preventive maintenance program.

House Secretary

The House Secretary takes the minutes of the meetings of both the Local Chapter and the Chapter of Formation. He enters these into the books for purposes of posterity and for the approval of the proper authorities.

House Chronicler

The House Chronicler is in charge for writing in the *Libro de Cosas Notables* special and significant events celebrated by the community. “He shall transmit to the provincial chronicler, the editor of the “Recoletos Observer,” and related entities, all news of interest about the community and the house,” (Dir 49). The said book is for approval by the proper authorities.

The House Liturgist

The House Liturgist is responsible for organizing special liturgical events particular to Augustinian and Recollect liturgical acts and liturgical observances. Likewise, he is responsible in assuring the upkeep of the

liturgical paraphernalia, prayer booklets and other necessary liturgical materials.

Local Council

In addition to the responsibilities specified in Additional Code 449, 1-6, the local council acts as immediate adviser of the Prior to decide on special matters and concerns which, because of particular nature and circumstances, the community is unable to arrive at a consensus.

The Chapter of Formation

Constituted by the resident members of the community, the Chapter of formation treats matters related to the formation of the candidates to religious life under initial formation.

Local Chapter

The Local Chapter is convened by the Prior of the community who acts both as Prior of RFC and President of RST. The local chapter is then convened when both school chapter and the chapter of formation meet to discuss matters concerning to both institutions. Composed of the resident members of the community, it deals with matters concerning the common good (*Const.* 443); it is concerned with issues pertinent to the formation of its members in the ideals of the Augustinian Recollect spirituality, the direction of the community aligned to the movement of the Province and the Order, and the local and universal church. The local chapter meets regularly or as may be needed to deliberate, among others, the following:

1. Progress report on the implementation of the annual programs, projects, and activities of RST and RFC,

2. Special and particular concerns affecting other centers and institutes,
3. New activities of institutes and centers that are not indicated within the annual plans, projects, and activities,
4. Special requests of commitments of the members of the community that have considerable impact on common living, financial operation, and apostolate of the community,
5. Communications from Major Superiors and their necessary implementing action and response,
6. Communications and programs from the local and universal church,
7. Formation related concerns for the religious members of the community,
8. Reviewing, in view of appropriate preparations, of the monthly activities of RFC and RST
9. Approval of the five-year development program of the institution,
10. Approval of the annual programs, projects, and activities of the various offices of both RFC and RST,
11. Approval of the Institutional Calendar of activities and the annual operational budget of RFC.

Sec 2. The Recoletos School of Theology

The Administrative Offices of RST is specified in the Administrative and Personnel Manual for the institution. For purposes of communion and harmony it is much desired that the Prior of the House is at the same time the Rector of the Recoletos School of Theology. The local chapter then is the meeting of all members of the Recoletos School of Theology and of members of the Recoletos Formation Center.

Article II

Formation Principles, Goals and Desired Values Outcome

The section articulates the expected values outcome of the RFC formation program. The formands are to imbibe, live and inculcate these values enshrined in the OAR Constitutions, Forma de Vivir and documents of the Church related to formation of Religious and Priest.

Formands are encouraged to measure themselves against these expected values every after semester so that they become agents of their very own formation (cf. *AC*. 164) and growth in the religious life. At the end of every formation year, theologians will be gauged according to their compliance and growth against these standards of religious formation and life.

Theologians are to read and study this section carefully and strive to make these values second nature to them so they may mature both in wisdom and in age.

Sec 1. OAR Values Formation Program Per Year Level

Values formation need to be developmental. This section outlines the needed values theologians are to develop at every level of formation.

Theologians are encouraged to measure their own maturity in these various aspects of formation. At the end of their initial formation, i.e., prior to their ordination to priesthood, they are to be equipped with the desired values outlined by the formation team to get them prepared for the life in ministry of the people of God.

First Year Theology

Desired Values Outcome	
1. Augustinian Recollect Spirituality	Prayerful and studious Frequents the sacraments Dialogues with chosen spiritual director and with formators
2. Spiritual Discernment	Humble Lover of St. Augustine and other saints Knows oneself (strengths-weakness etc)
3. Consecrated Vows	Committed to a life of chastity Manifests attitude of self-denial and detachment from money as form of poverty Obedient and submits oneself to the will of God
4. Intellectual Development	Diligent in Studies Loves and Pursues Truth Knowledgeable about St. Augustine
5. Human Maturity	Concerned for one's medical and health condition Emotionally and socially mature, morally upright and intellectually engaged Courteous and polite in acts and speech

6. Mission and Pastoral Orientation	Witness of Christ's charity
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Second Year Theology

Desired Values Outcome	
1. Augustinian Recollect Spirituality	Faithful to community acts Prefers the things held in common than with one's own Dedicated to <i>Lectio Divina</i> , Liturgy of the Hours and Devotions to Mary
2. Spiritual Discernment	A lover of the Eucharist (Eucharistic piety) Prayerful Knows self more intimately
3. Consecrated Vows	Lives a life conscious of being a temple of God Perfect continence through charity Renounces private property Obeys and loves
4. Intellectual Development	Familiar with the church teachings Passionate for scholarly works Demonstrates intellectual excellence
5. Human Maturity	Peaceful and joyful living of community life and mature social relations Consistent in moral uprightness Identifies valid options and demonstrates clarity of judgment and firmness in decision making

6. Mission and Pastoral Orientation	Dialogues with theological and pastoral perspective
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Third Year Theology

Desired Values Outcome	
1. Augustinian Recollect Spirituality	Sensitive to the needs of the weakest and most needy Prompt to respond to the directives of the authority (docile and obedient) Generous in giving oneself to serve and charity
2. Spiritual Discernment	Surrenders oneself to God Educated in poverty, chastity and obedience Deep and personal love for Jesus Christ
3. Consecrated Vows	Channels all affection to God Greater renunciation of self for love of God and the Church Finds freedom in obedience
4. Intellectual Development	Competent in conducting theological inquiry Applies theology in interdisciplinary settings and circumstances Master in Faith articulation
5. Human Maturity	Spiritually mature Performs acts of love for others and self Committed to serve

6. Mission and Pastoral Orientation	Deepened pastoral discernment
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Fourth Year Theology: Theologians in Community

Desired Values Outcome	
1. Augustinian Recollect Spirituality	Participates actively in community acts (specially prayers) Humble and lowly in lifestyle Disciplined self for life of service
2. Spiritual Discernment	Teacher of Prayer Helps others to turn to God Seeks Christ in faithful meditation of the Word
3. Consecrated Vows	Frequents the sacraments of reconciliation and the Eucharist Detached from money Perfect continence through charity
4. Intellectual Development	Engages in interfaith and pastoral dialogue Has aptitude for transcendence
5. Human Maturity	Balanced emotionally, mature in character and physically fit Authentic in moral uprightness
6. Mission and Pastoral Orientation	Mission in communion with the community

Fifth Year Theology: Diaconal Exposure

Desired Values Outcome	
1. Augustinian Recollect Spirituality	Healthy fraternal life in the community Prayerful Sensitive to the pastoral concerns of the church and the community
2. Spiritual Discernment	A Teacher of prayer A man of faith Merciful to sinners
3. Consecrated Vows	Works in the spirit of charity and social justice Consecrates oneself through prayers and mortification of the flesh Channels time, talent and treasure for the love of God and the Church
4. Intellectual Development	Organized in theology and praxis Involves in pastoral care and community building Eloquent in preaching
5. Human Maturity	Spiritually mature in the service of neighbor, the church and the Lord Demonstrates empathy for others
6. Mission and Pastoral Orientation	Mature in pastoral ministry

Sec 2. Catalogue of Specific Desired Formative Values Outcome per Year Level

Formation of future Recollect religious and priests needs to be constructive and developmental. Every level

of formative year needs to have set values and standards from which candidates are to measure themselves against and likewise are to be evaluated. Every year of stay in the formation house has to have sets of programs and implementing activities to help them become what the Province and the Order as a whole want them to be.

In this section are outlined the expected values candidates need to embody as they journey toward the fullness of consecration to the body of Christ. Each theology student needs to study and has to ensure that these values become alive and second nature to him.

First Year Theology

AGUSTINIAN RECOLLECT SPIRITUALITY AND IDENTITY Prayerful and studious Frequents the sacrament Dialogues with chosen spiritual director and with formators	
Lives in community as a brother to all,	PO-001
Imitates Christ--poor, obedient, and chaste,	PO-002
Searches for truth,	PO-003
Lives peacefully with brothers in one spirit, soul and heart in God and for God, (cf. <i>Const.</i> 15)	ComCha-004
Helps build the community as a family having God as Father, Christ as Brother and Church as Mother, (cf. <i>Const.</i> 15)	ComCha-005
Does not own anything as his personal property, (cf. <i>Const.</i> 15)	ComCha-006
Holds everything in common, (cf. <i>Const.</i> 15)	ComCha-007

Lives in peace and harmony with the brothers witnessing interdependence for those in the church and presence of God for those who do not know him or deny Him, (cf. <i>Const.</i> 21)	ComCha-24
Harmoniously integrates contemplation (prayer) and action (pastoral concerns) in the service of love,	Apcha-001
Expresses devotion to the Blessed Virgin Mary, mother of the Order, with the special title of Our Lady of Consolation.	DevMa-001

CONSECRATED VOWS

Committed to a life of chastity
Obedient and submits oneself to the will of God
Manifests attitude of self-denial and detachment from money
as form of poverty

Commits to observe perfect continence in celibacy, (cf. <i>Const.</i> 42)	ConsCha-006
Avoid any act opposed to chastity, (cf. <i>Const.</i> 42)	ConsCha-007
Frequents the sacraments of the Eucharist and of Reconciliation, (cf. <i>Const.</i> 44)	ConsCha-016
Has devotion to the Immaculate Virgin Mary, (cf. <i>Const.</i> 44)	ConsCha-017
Practices mortification, (cf. <i>Const.</i> 44)	ConsCha-018
Entrusts conscience to spiritual direction, (cf. <i>Const.</i> 44)	ConsCha-019
Exercise the apostolate, (cf. <i>Const.</i> 44)	ConsCha-020
Loves both study and work, (cf. <i>Const.</i> 44)	ConsCha-021
Commits to observe perfect continence in celibacy, (cf. <i>Const.</i> 42)	ConsCha-006

Manifests moderation in all things, (cf. <i>Const.</i> 53)	ConsPov-013
Does not look for an easy life spent in idleness, (cf. <i>Const.</i> 53)	ConsPov-014
Through work, perfects himself, (cf. <i>Const.</i> 53)	ConsPov-015
Through work, unites himself with his brothers and serves them, (cf. <i>Const.</i> 53)	ConsPov-016
Through work, participates in the very salvific action of Christ who raised work to an eminent dignity, (cf. <i>Const.</i> 53)	ConsPov-019
Observes common life in matters of food, house furnishings, (c.f. <i>Const.</i> 54)	ConsPov-020
Hands over to the prior whatever is acquired as belonging to the Order, (<i>Const.</i> 55)	ConsPov-021
Gives to other what is their due, (cf. <i>Const.</i> 57)	ConsPov-023
Renounces own will and offers it to God as a sacrifice, thus conforming to the obedient Christ, (cf. <i>Const.</i> 58)	ConsOb-001
Uses all gifts of understanding, will, natural gifts and grace in carrying out responsibilities and tasks, (cf. <i>Const.</i> 60)	ConsOb-007
Commits to the observance of the vows, the Rule, and the Constitutions. (<i>Const.</i> 62)	ConsOb-009

INTELLECTUAL DEVELOPMENT

Diligent in Studies
Loves and Pursues Truth
Knowledgeable about St. Augustine

Loves the truth on account of readings, (cf. <i>AC</i> 137)	IntDev-005
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Seeks an ever deeper knowledge of the divine mysteries, (cf. <i>PDV</i> 51)	IntDev-006
Strives for knowledge coupled with charity and humility,	IntDev-013
Initiates to develop his gifts, faculties and intellectual dimensions as a person, (RFIS)	IntDev-022
Shows interest and diligence in seminary studies,	IntDev-026
Cultivates academic skills for the study of theology,	IntDev-029
Loves the truth on account of readings. (cf. <i>AC</i> 137)	IntDev-005

SPIRITUAL DISCERNMENT

Humble

Lover of St. Augustine and other saints

Knows oneself (strengths-weakness etc)

Totally surrender himself to God, (<i>Const.</i> 31)	PersCon-001
Manifests devotion to the Blessed Virgin Mary, model and protector of the religious life, (cf. <i>Const.</i> 141)	VocMat-005
Is an active and a living members of the Order and displays this reality in the sharing of common life and service in charity, (cf. <i>Const.</i> 141)	VocMat-006
Improves constancy in prayer, (<i>AC.</i> 142)	VocMat-008
Participates actively in liturgy, (<i>AC.</i> 142)	VocMat-009
Performs various styles and methods of prayer, (cf. <i>AC</i> 146)	VocMat-016
Participates in the mysteries, feelings, and way of life of Jesus Christ, (cf. <i>Const.</i> 141)	VocMat-003

Participates in the mysteries, feelings, and way of life of Jesus Christ. (cf. <i>Const.</i> 141)	VocMat-003
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HUMAN MATURITY Courteous and polite in acts and speech Concerned for one's medical and health condition Emotionally and socially mature, morally upright and intellectually engaged	
Takes care of one's health, through some form of physical exercise, so as to be able to attend to personal responsibilities and perform service for others, (cf. <i>Ac</i> 132)	HumVaF-001
Trains of one's will to exercise initiative and responsibility, self-denial, and the use of freedom drawn from a right conscience and Christian discernment, (cf. <i>AC</i> 133)	HumVaF-002
Manifest psychological maturity by achieving emotional balance and having the capacity for inter-personal relationships, (cf. <i>AC</i> 138),	HumVaF-005
Accepts self with all its limitations, hurts and personal story, (cf. <i>AC</i> 139)	HumVaF-006
Has healthy relations with the family whatever its circumstances, (cf. <i>AC</i> 139)	HumVaF-007
Deals appropriately with sexual tendencies, (cf. <i>AC</i> 139)	HumVaF-008
Cares in a special manner those most socially, disadvantaged, (cf. <i>AC</i> 139)	HumVaF-011
Is loyal, (<i>PDV</i> 43)	HumVaF-020
Respects every person, (<i>PDV</i> 43)	HumVaF-021

Is balanced in judgment and behavior, (<i>PDV</i> 43)	HumVaF-026
Is not arrogant nor quarrelsome, (<i>PDV</i> 43)	HumVaF-027
Is affable and hospitable, (<i>PDV</i> 43)	HumVaF-028
Is generous and ready to serve, (<i>PDV</i> 43)	HumVaF-030
Is quick to understand, forgives and consoles. (<i>PDV</i> 43)	HumVaF-032

MISSION AND PASTORAL ORIENTATION

A witness of Christ's Charity

Is a witness of Christ's charity who 'went about doing good,' (cf. <i>PDV</i> 58)	MisPa-012
Is in communion with the very sentiments and behavior of Christ the good shepherd, (cf. <i>PDV</i> 57)	MisPa-008
Serves like Christ as Good Shepherd,	MisPa-020
Defends the rights of humans but careful not to adopt false ideologies. (cf. <i>PDV</i> 58)	MisPa-011

Second Year Theology

AUGUSTINIAN RECOLLECT SPIRITUALITY AND IDENTITY

Faithful to community acts
Prefers the things held in common than with one's own
Dedicated to *Lectio Divina*, Liturgy of the Hours and
Devotions to Mary

Expresses devotion to the Blessed Virgin Mary, mother of the Order, with the special title of Our Lady of Consolation,	DevMa-001
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Has devotion to other Marian titles initiated by and dear to the Recollects [Nuestra Señora de la Salud, Our Lady of Pilar, Virgen del Carmel etc.], (cf. <i>Const.</i> 30)	DevMa-002
Lives in continuous conversation with Christ,	ContCha-001
Prays constantly and continuously, (cf. <i>Const.</i> 11)	ContCha-006
Lives in a spirit of penance and ongoing conversion with God, (cf. <i>Const.</i> 11)	ContCha-007
Endeavors to achieve perfect charity according to the charism of St. Augustine and the spirit of our early legislation, especially the <i>Forma de Vivir</i> , (cf. <i>Const.</i> 6)	PO-005
Surrenders himself and all that he has to the service of love; (cf. <i>Const.</i> 16)	ComCha-011
Unites his heart and soul in the common life of brotherhood,	PO-007
Regains his identity by entering once again to himself through purification and humility, (cf. <i>Const.</i> 11)	ContCha-003
Practices fraternal correction with sensitivity, (cf. <i>Const.</i> 16)	ComCha-014
Accepts that same correction with humility, (cf. <i>Const.</i> 16)	ComCha-015
Prays for a brother before God, (cf. <i>Const.</i> 17)	ComCha-016
Serve the weakest members of the church irrespective of the status he is assigned to, (cf. <i>Const.</i> 26)	Apcha-006
Shows happiness with their vocation in the company of the brethren. (cf. <i>Const.</i> 18)	ComCha-023

SPIRITUAL DISCERNMENT

Prayerful
Knows oneself more intimately
A lover of the Eucharist (Eucharistic piety)

Is an active and a living member of the Order and displays this reality in the sharing of common life and service in charity, (cf. <i>Const.</i> 141)	VocMat-006
Performs various styles and methods of prayer, (cf. <i>AC</i> 146)	VocMat-016
Practices continuous purification, interior and exterior asceticism,	VocMat-021
Participates in the mysteries, feelings, and way of life of Jesus Christ, (cf. <i>Const.</i> 141)	VocMat-003
Participates actively in liturgy, (<i>AC.</i> 142)	VocMat-009
Educates one's own faith, (<i>AC.</i> 142)	VocMat-007

CONSECRATED VOWS

Lives a life conscious of being a temple of God
Perfect continence through charity
Renounces private property
Obeys and loves

Tries to live in perfect continence so as to becoming a "sign and an incentive to charity, and a special source of spiritual fruitfulness in the world." (<i>Const.</i> 42)	ConsCha-005
Guards purity of the body and of the heart, (<i>Const.</i> 42)	ConsCha-008
Honors God of whom he is the living temple, (<i>Const.</i> 42)	ConsCha-009

Renews each day with maturity and without ceasing the intention of bringing to perfection the gift of himself with full awareness and a holy joy, (<i>Const. 42</i>)	ConsCha-010
Unites his heart with God thus avoiding loneliness of heart, (<i>Const. 42</i>)	ConsCha-011
Lives his consecration with joy through the living of true fraternal charity in the common life, (<i>Const. 42</i>)	ConsCha-012
Safeguards his chastity through acts of charity and humility, (cf. <i>Const. 43</i>)	ConsCha-013
Places his trust in the Word of God to advance in chastity and consecrated love,	ConsCha-014
Is assiduous in prayer, (cf. <i>Const. 44</i>)	ConsCha-015
Becomes a humble person, not proud and self-centered, (cf. <i>Const. 48</i>)	ConsPov-007
Tries not to be attracted to and attached to private property, (cf. <i>Const. 49</i>)	ConsPov-010
Lives to witness evangelical poverty before others, (cf. <i>Const. 51</i>)	ConsPov-011
Works not just in virtue of natural law but even more strictly because of their profession of poverty, (cf. <i>Const. 53</i>)	ConsPov-012
Through work, practices charity, (cf. <i>Const. 53</i>)	ConsPov-017
Through work, participates in the development of God's Creation, (cf. <i>Const. 53</i>)	ConsPov-018
Preaches social justice by means of action than words,	ConsPov-022
Obeys the superiors out of love thereby helping those in authority to bear responsibility for the community, (<i>Const. 58</i>)	ConsOb-002

Obeys more out of love than out of fear, (cf. <i>Const.</i> 60)	ConsOb-006
Offers obedience with the love and freedom of sons of God and not as servants under the law. (c.f. <i>Const.</i> 63)	ConsOb-010

INTELLECTUAL DEVELOPMENT

Passionate for scholarly works
 Familiar with the church teachings
 Demonstrates intellectual excellence

Raises the bar of personal standards in reference to intellectual ecclesiastical studies,	IntDev-002
Lives a fuller and significant religious life due to studies,	IntDev-004
Deepens one's faith as one progresses theological studies, (cf. <i>PDV</i> 53)	IntDev-009
Reads with devotion,	IntDev-011
Distinguishes the common teachings of the church from the opinions of theologians and from tendencies which quickly pass, (cf. <i>PDV</i> 55)	IntDev-018
Demonstrates familiarity with the Catechism of the Catholic Church, the Magisterium of the Second Vatican Council, and the Magisterium of the Holy Father,	IntDev-028
Initiates writing scholarly resources for personal development inside and outside of the classroom.	IntDev-027

HUMAN MATURITY	
<p>Consistent in moral uprightness Peaceful and joyful living of community life and mature social relations Identifies valid options and demonstrates clarity of judgment and firmness in decision making</p>	
Undertakes acts of self- denial so as to live fully common life, become obedient, disposed for self control and have inner freedom, (cf. <i>AC</i> 134)	HumVaF-004
Lives in friendship with Jesus filling the personal life, (cf. <i>AC</i> 139)	HumVaF-009
Has an open and impartial love for all people, (cf. <i>AC</i> 139)	HumVaF-010
Knows the depths of human heart, (<i>PDV</i> 43)	HumVaF-014
Creates trust and cooperation, (<i>PDV</i> 43)	HumVaF-017
Expresses serene and objective judgment, (<i>PDV</i> 43)	HumVaF-018
Loves the truth, (<i>PDV</i> 43)	HumVaF-019
Has a sense of justice, (<i>PDV</i> 43)	HumVaF-022
Is a man of integrity, (<i>PDV</i> 43)	HumVaF-025
Is prudent and discreet, (<i>PDV</i> 43)	HumVaF-029
Is faithful to commitments even in times of difficulties. (<i>PDV</i> 44)	HumVaF-035

MISSION AND PASTORAL ORIENTATION	
<p>Dialogues with Theological and Pastoral Perspective</p>	
Through constant dialogue, extends help to others, (cf. <i>Const.</i> 280)	MisPa-001

Prepares with regard to knowledge of the place in which they exercise their ministry, (cf. <i>Const.</i> 281)	MisPa-004
Improves methods used in the apostolate by study and by experience. (cf. <i>Const.</i> 281)	MisPa-005

Third Year Theology

AUGUSTINIAN RECOLLECT SPIRITUALITY AND IDENTITY Sensitive to the needs of the weakest and most needy Generous in giving oneself to serve and charity Prompt to respond to the directives of the authority (docile and obedient)	
Expresses devotion to the Blessed Virgin Mary, mother of the Order, with the special title of Our Lady of Consolation, or	DevMa-001
Has devotion to other Marian titles initiated by and dear to the Recollects [Nuestra Señora de la Salud, Our Lady of Pilar, Virgen del Carmel etc..] (cf. <i>Const.</i> 30)	DevMa-002
Prays constantly and continuously, (cf. <i>Const.</i> 11)	ContCha-006
Searches for eternal values,	ContCha-004
Searches God with every one in the knowledge and love of Him, (cf. <i>Const.</i> 14)	ComCha-002
Lives in a spirit of penance and ongoing conversion with God, (cf. <i>Const.</i> 11)	ContCha-007
Lives in purity of heart so as to see God, (cf. <i>Const.</i> 12)	ContCha-008

Is dedicated to prayer and to the practice of the virtues,	Apcha-004
Endeavors to achieve perfect charity according to the charism of St. Augustine and the spirit of our early legislation, especially the <i>Forma, de Vivir</i> , (cf. <i>Const.</i> 6)	PO-005
Surrenders himself and all that he has to the service of love, (cf. <i>Const.</i> 16)	ComCha-011
Shows happiness with their vocation in the company of the brethren, (cf. <i>Const.</i> 18)	ComCha-023
Lives in peace and harmony with the brothers witnessing interdependence for those in the church and presence of God for those who do not know him or deny Him, (cf. <i>Const.</i> 21)	ComCha-24
Practices fraternal correction with sensitivity, (cf. <i>Const.</i> 16)	ComCha-014
Accepts that same correction with humility, (cf. <i>Const.</i> 16)	ComCha-015
Prays for a brother before God. (cf. <i>Const.</i> 17)	ComCha-016

SPIRITUAL DISCERNMENT

Surrenders oneself to God
Educated in poverty, chastity and obedience
Deep and personal love for Jesus Christ

Is ready to profess the evangelical counsels, (cf. <i>Const.</i> 32)	PersCon-006
Totally surrenders himself to God, (<i>Const.</i> 31)	PersCon-001
Participates in the mysteries, feelings, and way of life of Jesus Christ, (cf. <i>Const.</i> 141)	VocMat-003
Participates actively in liturgy, (<i>AC.</i> 142)	VocMat-009
Educates one's own faith, (<i>AC.</i> 142)	VocMat-007

CONSECRATED VOWS Finds freedom in obedience Channels all affection to God Greater renunciation of self for love of God and the Church	
Offers—his capacity for love, his natural desire to love and to feel loved in marital union—to God showing in his body and soul his radical orientation towards Him who is source and goal of all love, (cf. <i>Const.</i> 39)	ConsCha-001
Dedicates himself freely to God, loves common life and serves others especially the needy in complete freedom and availability, (cf. <i>Const.</i> 39)	ConsCha-002
Crucifies his flesh and its earthly desires to the Cross with Christ, (cf. <i>Const.</i> 41)	ConsCha-003
Surrenders himself totally with an undivided heart to works of charity and the apostolate for the Kingdom of Heaven, (cf. <i>Const.</i> 41)	ConsCha-004
Commits himself to imitate the Christ who emptied himself (cf. Phil. 2,7) made himself poor to enrich others, (cf. <i>Const.</i> 45)	ConsPov-001
Lives consecrated poverty so as to achieve peace, fraternity, and communion, (cf. <i>Const.</i> 46)	ConsPov-002
Rejoices not in what belongs to him alone, but rather in that which is held in common, (cf. <i>Const.</i> 46)	ConsPov-003
Looks out not for his own interests, but rather for those of Jesus Christ, living in solidarity with all poor people, (cf. <i>Const.</i> 46)	ConsPov-004
Renounces himself and all his goods, (cf. <i>Const.</i> 47)	ConsPov-005

Directs himself radically towards his Creator through contemplation and the possession of God himself, the supreme Good of man and the joy of his heart, (cf. <i>Const.</i> 47)	ConsPov-006
Lives in charity not desiring the exclusion of others, division of wills, disharmony and disagreements, (cf. <i>Const.</i> 48)	ConsPov-008
Abhors the desire for personal property, (cf. <i>Const.</i> 49)	ConsPov-009
Obeys the superior as a father, with an obedience that is conscious, active, and responsible, as befits the freedom of the sons of God, (cf. <i>Const.</i> 59)	ConsOb-003
Becomes mature because of obedience, (cf. <i>Const.</i> 59)	ConsOb-004
Attains freedom, peace and harmony in the community. (cf. <i>Const.</i> 59)	ConsOb-005

INTELLECTUAL DEVELOPMENT

Master in Faith articulation
Competent in conducting theological inquiry
Applies theology in interdisciplinary settings and circumstances

Engages in humanistic and scientific studies in order to achieve a solid general level of culture, (<i>AC</i> 137)	IntDev-003
Matures in the thinking of Christ, (cf. <i>PDV</i> 53)	IntDev-010
Engages in speculation and reflection with spiritual joy and enthusiasm,	IntDev-012
Advances in the understanding of fundamental theology, i.e., the fact of Christian revelation and its transmission in the church,	IntDev-016

Updates knowledge regarding signs of the times, current events, church news, and familiarizes with the Order's and Pontiff's teachings,	IntDev-030
Completes beyond average the demands of the seminary academic requirements.	IntDev-027

HUMAN MATURITY Spiritually mature Committed to serve Performs acts of love for others and self	
Practices asceticism as a sharing in the redemptive sacrifice of Christ and as a preparation for the self-denial demanded by the Gospel,	HumVaF-003
Accepts personal human limitations, (cf. <i>AC</i> 140)	HumVaF-012
Is joyful and is thankful for the gift of vocation, (cf. <i>AC</i> 139)	HumVaF-013
Perceives difficulties and problems of others, (<i>PDV</i> 43)	HumVaF-015
Capable of meeting and dialoguing with people, (<i>PDV</i> 43)	HumVaF-016
Is true to his words, (<i>PDV</i> 43)	HumVaF-023
Is genuinely compassionate, (<i>PDV</i> 43)	HumVaF-024
Opens himself to clear and brotherly relationships and of encouraging the same in others, (<i>PDV</i> 43)	HumVaF-031
Corrects different forms of selfishness and individualism, (<i>PDV</i> 44)	HumVaF-033
Is generous in dedication and service to one's neighbors, (<i>PDV</i> 44)	HumVaF-034

Forms his own conscience so as to faithfully meet his obligations to God, the Church, and wisely guides the consciences of others, (<i>PDV 44</i>)	HumVaF-036
Listens to the voice of God in his heart. (<i>PDV 44</i>)	HumVaF-037

MISSION AND PASTORAL ORIENTATION	
Deepened pastoral discernment	
Takes responsibilities consciously and maturely, (cf. <i>PDV 57</i>)	MisPa-009
Serves all without prejudice and favoritism,	MisPa-022
Loyal to the Church and open to the world in ministry,	MisPa-023
Through a shared process of discernment, advocates preferential option for the poor and defends family and life, (<i>Const. 282</i>)	MisPa-007
Loves the church more than the self, or the group or groups one belongs, (cf. <i>PDV 59</i>)	MisPa-016
Supports and teaches laity in their vocation to be present in and transform the world with the light of the Gospel, (cf. <i>PDV 59</i>)	MisPa-018
Is open and available to all the possibilities for the proclamation of the gospel, i.e., media (social or mainstream). (cf. <i>PDV 59</i>)	MisPa-019

Theologians in Community Exposure

AUGUSTINIAN RECOLLECT SPIRITUALITY AND IDENTITY Humble and lowly in lifestyle Disciplined self for life of service Participates actively in community acts (specially prayers)	
Expresses devotion to the Blessed Virgin Mary, mother of the Order, with the special title of Our Lady of Consolation,	DevMa-001
Has devotion to other Marian titles initiated by and dear to the Recollects [Nuestra Señora de la Salud, Our Lady of Pilar, Virgen del Carmel etc.], (cf. <i>Const.</i> 30)	DevMa-002
Lives in community as a brother to all,	PO-001
Imitates Christ--poor, obedient, and chaste,	PO-002
Searches for truth,	PO-003
Lives for the service of the Church,	PO-004
Lives in continuous conversation with Christ,	ContCha-001
Prays constantly and continuously, (cf. <i>Const.</i> 11)	ContCha-006
Lives in a spirit of penance and ongoing conversion with God, (cf. <i>Const.</i> 11)	ContCha-007
Serve the weakest members of the church irrespective of the status he is assigned to, (cf. <i>Const.</i> 26)	Apcha-006
Shows happiness with their vocation in the company of the brethren. (cf. <i>Const.</i> 18)	ComCha-023

SPIRITUAL DISCERNMENT Teacher of Prayer Helps others to turn to God Seeks Christ in faithful meditation of the Word	
Is ready to profess the evangelical counsels, (cf. <i>Const.</i> 32)	PersCon-006
Has acquired a sufficient knowledge and experience of the nature of prayer, (cf. <i>AC</i> 146)	VocMat-014
Teaches others regarding the beauty of prayer, (cf. <i>AC</i> 146)	VocMat-019
Participates in the mysteries, feelings, and way of life of Jesus Christ, (cf. <i>Const.</i> 141)	VocMat-003
Is ready to profess the evangelical counsels, (cf. <i>Const.</i> 32)	PersCon-006

CONSECRATED VOWS Detached from money Perfect continence through charity Frequents the sacraments of reconciliation and the Eucharist	
Frequents the sacraments of the Eucharist and of Reconciliation, (cf. <i>Const.</i> 44)	ConsCha-016
Renounces himself and all his goods, (cf. <i>Const.</i> 47)	ConsPov-005
Lives in charity not desiring the exclusion of others, division of wills, disharmony and disagreements, (cf. <i>Const.</i> 48)	ConsPov-008
Builds and upholds the community and brotherhood through obedience. (cf. <i>Const.</i> 60)	ConsOb-008

INTELLECTUAL DEVELOPMENT Engages in interfaith and pastoral dialogue Has aptitude for transcendence	
Knows oneself through the wisdom of God,	IntDev-014
Dialogues with theology's responses to problems involving social concerns, morals questions, Inter-religious relations, and other pastoral concerns, (cf. <i>PDV</i> 54)	IntDev-017
Engages dialogue with the contemporary world and upholds the truty of the faith by the light of reason, thereby upholding its beauty. (RFIS)	IntDev-027

HUMAN MATURITY Balanced emotionally, Authentic in moral uprightness mature in character and physically fit	
Respects, seeks to understand, and resolves emotional issues through processing personally or with help from professionals,	HumVaf-038
Physically fit and has the inner strength to perform and attend to the demands of ministry and community activities,	HumVaf-039
Behaves appropriately and lives for the community,	HumVaf-040
Accepts both good and bad experiences and draws life learnings from both,	HumVaf-041
Handle difficulties in the light of faith in God,	HumVaf-042

MISSION AND PASTORAL ORIENTATION Mission in Communion with the Community	
Loves the church more than the self, or the group or groups one belongs, (cf. <i>PDV</i> 59)	MisPa-016
Works with people having different gifts and charisms, of diverse vocations and responsibilities, (cf. <i>PDV</i> 57)	MisPa—14
Works with a team, establishes dialogue, and co-ordinates efforts with other pastoral agents, so as to restore the order of these passing things according to the spirit of the Gospel, (<i>Const.</i> 281)	MisPa-006
Recognizes one's own identity and accepts the identity and individuality of others. (cf. <i>PDV</i> 59)	MisPa-15

Diaconal Stage

AUGUSTINIAN RECOLLECT SPIRITUALITY AND IDENTITY Prayerful Healthy fraternal life in the community Sensitive to the pastoral concerns of the church and the community	
Lives in community as a brother to all,	PO-001
Imitates Christ--poor, obedient, and chaste,	PO-002
Lives in continuous conversation with Christ,	ContCha-001
Prays constantly and continuously, (cf. <i>Const.</i> 11)	ContCha-006

Shows happiness with their vocation in the company of the brethren, (cf. <i>Const.</i> 18)	ComCha-023
Unites his energy in the common task, (cf. <i>Const.</i> 17)	ComCha-021
Finds his fulfillment in his submission to the others, (cf. <i>Const.</i> 17)	ComCha-022
Serve the weakest members of the church irrespective of the status he is assigned to, (cf. <i>Const.</i> 26)	Apcha-006
Expresses devotion to the Blessed Virgin Mary, mother of the Order, with the special title of Our Lady of Consolation,	DevMa-001
Has devotion to other Marian titles initiated by and dear to the Recollects [Nuestra Señora de la Salud, Our Lady of Pilar, Virgen del Carmen etc..]. (cf. <i>Const.</i> 30)	DevMa-002

<p style="text-align: center;">SPIRITUAL DISCERNMENT</p> <p style="text-align: center;">A man of faith A Teacher of prayer Merciful to sinners</p>	
Is ready to profess the evangelical counsels, (cf. <i>Const.</i> 32)	PersCon-006
Has acquired a sufficient knowledge and experience of the nature of prayer, (cf. <i>AC</i> 146)	VocMat-014
Teaches others regarding the beauty of prayer, (cf. <i>AC</i> 146)	VocMat-019
Participates in the mysteries, feelings, and way of life of Jesus Christ, (cf. <i>Const.</i> 141)	VocMat-003
Is ready to profess the evangelical counsels, (cf. <i>Const.</i> 32)	PersCon-006

CONSECRATED VOWS Works in the spirit of charity and social justice Consecrates oneself through prayers and mortification of the flesh Channels time, talent and treasure for the love of God and the Church	
Through work, practices charity, (cf. <i>Const.</i> 53)	ConsPov-017
Preaches social justice by actions than words,	ConsPov-022
Is assiduous in prayer, (cf. <i>Const.</i> 44)	ConsCha-015
Crucifies his flesh and its earthly desires to the Cross with Christ, (cf. <i>Const.</i> 41)	ConsCha-003
Dedicates himself freely to God, loves common life and serves others especially the needy in complete freedom and availability, (cf. <i>Const.</i> 39)	ConsCha-002
Seeks out a healthy friendship between and among the brothers and sisters. (cf. <i>Const.</i> 44)	ConsCha-022

INTELLECTUAL DEVELOPMENT Eloquent in preaching Organized in theology and praxis Involves in pastoral care and community building	
Assents to the Word of God, grows in spiritual life and prepares oneself to fulfill his pastoral ministry,	IntDev-007
Integrates theology studies with a spirituality marked by a personal experience of God; thus, overcoming an abstract approach to knowledge in favor of that of intelligence of the heart, (cf. <i>PDV</i> 53)	IntDev-008

Discovers the unified vision of the Truth revealed in Christ Jesus and of the Church's experience of faith, (cf. <i>PDV 54</i>)	IntDev-015
Engages in a respectful study of the genuine scientific quality of the individual disciplines of theology to have a more complete and deeper training to be a teacher of faith and pastor of souls, (cf. <i>PDV 55</i>)	IntDev-019
Involves in evangelization of cultures through the inculturation of the message of faith, (cf. <i>PDV 55</i>)	IntDev-020
Addresses creatively and faithfully the questions and challenges of faith that are encountered in the exercise of the sacred ministry,	IntDev-023
Is faithful to the Word of God and to the Magisterium of the Church,	IntDev-024
Is knowledgeable of the Catholic Doctrine and adheres to it.	IntDev-025

HUMAN MATURITY

Has empathy for others
Humanely mature in the service of neighbor, the church and
the Lord

Compassionate with people and Passionate in his life of service,	HumVaf-043
In communion with the Good Shepherd to be a true shepherd of souls,	HumVaf-044
Listens and leans from Christ and his people,	HumVaf-045
Understands the feelings and situation of people to serve effectively.	HumVaf-046

MISSION AND PASTORAL ORIENTATION A Mature Recollect in Pastoral Ministry	
Takes responsibilities consciously and maturely, (cf. <i>PDV 57</i>)	MisPa-009
Serves all without prejudice and favoritism,	MisPa-022
Loyal to the Church and open to the world in ministry,	MisPa-023
Through a shared process of discernment, advocates preferential option for the poor and defends family and life, (<i>Const. 282</i>)	MisPa-007
Loves the church more than the self, or the group or groups one belongs, (cf. <i>PDV 59</i>)	MisPa-016
Supports and teaches laity in their vocation to be present in and transform the world with the light of the Gospel, (cf. <i>PDV 59</i>)	MisPa-018
Is open and available to all the possibilities for the proclamation of the gospel, i.e., media (social or mainstream). (cf. <i>PDV 59</i>)	MisPa-019

Article III

Formation Implemmmenting Programs

Sec 1. Values Formation Program

Priority in the schedule of formation is the holistic development of theology students. Thus the aspects of Charismatic Spirituality and Identity, Vocation and Spiritual Development, Living of the Consecrated Vows, Intellectual and Human Formation, and Orientation to Mission and Ministry form part of the various aspects of the journey toward maturity.

The program needs to be implemented with regularity according to the program of schedule. The values program which is the fundamental principle of formation has to be related with all the other activities and programs of formation so that candidates are able to experience the life of values; and eventually live a virtuous life.

The same program needs to undergo continuous evaluation to keep both the program as well as the formation of seminarian attuned not only to the signs of the times, but to the demands and standards of the mother Church, the Province of St. Ezekiel and the needs of the local Church.

Specialized formators, tasked to give inputs in the various aspects of values formation, are to do some follow

up, collaborate with the Master of the Professed to eventually carve the image of a mature Recollect in every candidate to religious and priestly life.

At the end of the first semester, the theologians are to personally assess themselves against the set values of the formation program. The self-evaluation instrument will allow them to determine their own personal development. At the end of the school year, evaluation by the formators, the employees, and peers will be conducted. Theologians will again be evaluated against the set standards to determine their promotion or retention.

Sec 2. Theological Studies

The theological formation of formands follows the program of RST. RST offers a three year theological training to achieved the following degrees: Bachelor in Theology (BST) and Master of Arts in Theology (MAT) (cf. Appendix 13).

Theologians are to achieve the degrees within the prescribed curriculum period with an average not lower that 85 %. In case of difficulties to achieve the desired standards permission from the Master of the Professed is needed, subject to the approval of the Chapter of formation of RFC.

Theology students are encouraged to give their best in their theological formation. They are encouraged to maximize the vacant periods for studies and the allotted hours for study period. They are expected to optimize the use of the St. Augustine Library for their theological development. At the end of the theological training Recollect theologians are expected to be critical thinkers with theological bias, effective evangelizers of the Word of God, and theological writers interacting with the current issues and concerns of the church and society.

Sec 3. RST and RFC Theology Student Responsibility Collaboration Program

Nature and Purpose

Without prejudice to the theological, spiritual, and pastoral training during this final stage of formation, student—theologians are to take active roles in the various responsibilities and tasks of the operations of RFC and RST. They are to form the team of collaborators under the Directors, Dean, and Head of RST and are to take active offices and responsibilities in the operations and services of RFC. Their performance of the duties and responsibilities form part of their training in poverty, responsibility, and commitment to the Province and the Order as a whole. The immediate authority will evaluate their performance and this will form part of the total performance evaluation to be conducted by the Chapter of Formation in view of promotion to the succeeding level of formation.

Duties and Responsibilities with RST

The duties and responsibilities of the team of collaborators will be stipulated and given by the Director, Head, or Dean of the individual offices. The team is expected to perform, among others, the following functions:

- To be knowledgeable about the existing development programs (five-year development Plan and the annual activities, plans and projects) of the institute or center,
- To actively participate in the planning, implementation, and evaluation of both five-year and annual plans and program,
- To perform diligently the tasks and responsibilities assigned to them by the immediate head,

- To conduct regular inventory of the facilities and equipments of the center or institute,
- To promote and implement conservation measures within the office and in the performance of tasks and responsibilities,
- To secure the smooth transfer of responsibilities and trainings during and every transition period i.e. the entrance of new members into the team of collaborators and the exit of others.

Sustainability and Succession Program

While on the one hand, the training exposure of the seminarians in the various responsibilities of RST is of primary importance, on the other hand, the sustainability of the services and activities of the centers needs to have continuity and progressive development. The composition of the team of collaborators of the offices have to be composed of, as it is possible, theology-students from all levels of formation (1st year–third year). The student theologians are to be assigned by the Master of the Professed.

Head of the Team of Collaborator

The Head-coordinator of the collaborators is a third year theology student; and he is to hold the position for one whole year.

Permanent Member

On the second semester of the second year level, the theology-student becomes a permanent member of the center; this is his immediate preparation to become the head collaborator the following year.

Initiate Member

The initiate membership begins with the first year theology students until the first semester of his second year.

Duties and Responsibilities with RFC

Theologians are to take active roles in the day to day activities and operations of the seminary. These responsibilities form part of the training. Theologians are to collaborate with each other and with other offices so that the charism of the order is best realized in their very own life vision and in the performance of duties. In the exercise of duties and responsibilities theologians are expected to excel in the following virtues: Commitment to the stipulated responsibilities, competence in the delivery of services, confidence in oneself in assisting the brothers, and compassion for the whole community and to the members served.

The various offices are organized according to the committees. The following are the committees for which theologian will either lead or be a member of: Beadle, Liturgy, Food, Infirmary, Public Affairs, Music, Sports and Socio cultural, Manualia and Laborandum, Lights and Sounds, Pastoral, laundry and Accommodation, Information Technology, and Transportation. Each committee is headed by a senior theologian, and aided by others as members. Aside from these committees, other specific assignments include the following: Bell Ringer, Fathers' and seminarians' Recreo Guardian.

The Steering Committee

The steering committee is composed of the Beadle, Assistant Beadle, the Secretary, Treasurer and representatives from every year level of theology students. These are all elected to the post by the community of seminarians. The committee is to perform the following tasks:

- Aid the Master of the Professed in the drafting of the

annual calendar of the seminary activities,

- Help in the implementation and monitoring of the calendar of activities,
- Evaluate existing formation programs and suggests improvements and innovations to the same programs,
- Determine the scope of responsibilities of the various committees,

Members of the committee are elected to a term of one year. The Master of the Professed may determine theology student(s) to remain in the committee for an extension of a semester or one full year.

Sec 4. Ministry of Lectorate

The Ministry of Lectorate is invested to theologians during the first year of simple profession. For theologians to grow in this specific ministry, a formative program is crafted to be followed. A theology student is to see the ministry of lectorate not simply as a stage to go through and accomplish prior to ordination to priestly life but more of a formation in the service of the Word of God in order to become like the Word Himself.

Canonical Inquiry in View of Investiture for the Ministry of Lectorate

In order to be invested with the ministry of Lectorate, formands need to go through the canonically required inquiry. Necessary preparations are needed in order to pass the inquiry. The candidates are to study following aspects: Canonical Provisions of the Lectorate, Spirituality, and the

functions and obligations of the Lectors. These form part of the said inquiry. Literature and resources are provided for reading and meditation. Likewise, a seminar may be organized to deepen the understanding of the formands regarding the role of the lectors.

The chapter of formation creates the panel members for the said inquiry. At a designated time, i.e., prior to the beginning of the school year, the inquiry is conducted.

No formand will be invested with the ministry until he is able to pass the canonical inquiry required for the ministry.

Program for the Ministry of Lectorate

The program consists of various aspects for growth and development, the expected values or competencies, and program of activities are to help inculcate in the life of the theologian love and service to the Word.

Spirituality of the Lector	
Expected Competencies	Meditates assiduously on the sacred scripture.
	Lives the message of the scriptures proclaimed
	Molded by the ministry
Program	Conference: “Lector Formed by the Word of God”
	Meditation before the Mass
	Prayer before the Mass

Ministerial Skills	
Expected Competencies	Reads clearly and audibly--surpassing speech deficiencies due to mother dialect provenance
	Stands before people in comfort and confidence
	Projects pleasant and clear voice
Program	Seminar and Training workshop on public speaking
	Seminar on the operation of sound system
	Practice reading

Personality and External Appearance	
Expected Competencies	Is open and realistic to accept mistakes and constructive criticisms,
	Helps especially on faith-related activities,
	Fulfills duties faithfully and dresses up reflecting the dignity of the ministry
Program	Training on body language, gestures and reverence.
	Talk on Responsibilities and Challenges of a lector.

Outer Appearance and Personality	
Expected Competencies	Matured commitment to be a minister of the Word
	Pleasing external appearance
	Open and realistic acceptance of mistakes

Program	Training on body language, gestures and reverence.
	Talk on Responsibilities

Sec 5. Ministerial Acolytate

On the second year of theological studies, formands are to be invested with the ministry of Acolytate. This ministry, centered on the eucharist, is a very important ministry. Formands are to develop a deep devotion to the Eucharist and everything the Eucharist represents during and outside the celebration. Thus, the following program is created so that the values and benefits of this ministry become second nature to the formand.

Canonical Inquiry for the Ministry

Formands cannot be invested with the ministry of Acolytate unless they have passed the canonically required inquiry. The inquiry focusses on the following aspects: Canonical Basis of the Ministry, Spirituality and Functions, and Roles of the Acolyte.

Resources will be provided to the formands for study and reflection. Seminars will be given prior to the inquiry.

The local chapter will determine the members of the panel for inquiry. On the day set by the local chapter, each panelist has 15-30 minutes of questioning to test the aptitude and knowledge of the candidates to the ministry.

No formand will be installed unless he has satisfactorily passed the inquiry.

Program for the Ministry of the Acolytate

The acolytate program lasts for at least one year. This is to allow the formand to appreciate deeply the Eucharist and eventually live fully a eucharistic life. To deepen this love and devotion to the Eucharist, the following program throughout the year will be followed:

Spirituality of the Acolyte	
Expected Competencies	Ardent faith and love for the Eucharist
	Firm commitment to serve and love the Church
	Compassionate concern for the sick and the weak
	Understanding the deep spiritual meaning of the duties as an acolyte
Program	Recollection on “Firm Commitment and Love for the Church and the Eucharist”

Ministerial Skills	
Expected Competencies	Ability to lead and instruct other during Eucharistic celebrations
	Clearheaded knowledge on what to do in unforeseen situations
Program	Orientation seminar on the roles and functions of the Acolytes in leading others in worship

Basic Knowledge	
Expected Competencies	Well-informed regarding his proper functions as an acolyte.
	Sufficient knowledge about the structure and parts of the Eucharistic celebration and other liturgical and para-liturgical services
	Knows and understands the various sacred vessels or objects used in liturgical celebrations
Program	Short classes on Liturgy, parts of the Mass and the items used during the Mass and liturgical services

Outer Appearance and Personality	
Expected Competencies	Strives to pray and shows act of religious reverence during the liturgical celebration
	Must be distinguished in some forms from the faithful by wearing special liturgical dresses
	Willingness to serve
Program	Short course on social grace to orient the participants about their serving etiquette, proper way of gestures and proper grooming manners

Sec 6. Community Integration Program

Legislative Basis

The 54th General Chapter in 2010, in its ordinance 12.2, determines: “the Priors Provincial and their Councils are to establish in their respective provinces a year of community integration before solemn profession. The Secretariat of Formation will evaluate this experience at the end of the sexennium in order to give or not the program a definitive structure in the formative process.”

Objectives of the Program

The year of community integration before solemn profession is part of the process of initial formation. Through this experience, the simple professed religious is able to know the actual life he is to live in the community and orient himself to the concrete apostolates and ministries of the Order of Augustinian Recollects. This program seeks to achieve the following objectives:

- To stress the importance of religious life as a vocation shared in the apostolic community of the OAR apart from the roles and duties endowed upon the ordained ministers,
- To promote self-knowledge in the formand. In the communities, there exists a flexible and uncontrolled environment where the formand can discover his giftedness and weaknesses, understand his personal joys and struggles, get in-touch with his frustrations in the apostolates, address his affective dynamics especially towards the opposite sex, develop the quality of his fraternal relationship with the brothers, appreciate in obedience the figure of authority and develop the attitude towards the proper use of material goods and new technologies,

- To understand our community life and our apostolates in its varied expressions and to actively involve oneself in the daily cycle of the OAR religious life,
- to know the formand in a different environment outside the formation house,
- to assume greater involvement and responsibility in his personal and religious formation.

Program of Implementation

Preparatory Stage

The year of community integration is an institutional program offered by the Order of Augustinian Recollects to the simple professed religious before their solemn profession. As a general rule, only the formand who completed his theology studies (SThB and/or MAT) can apply for the community immersion program. A formand can only undergo the program once endorsed by the chapter of formation.

The chapter of formation is to consider the personal circumstances of each formand and determine the suitability of the place for his immersion so as to maximize opportunities of growth and development as a religious.

Prior to the immersion program, the formand is to undergo a five-day retreat. This retreat may be given separately or integrated with the annual retreat of the theology student of RFC. Likewise, an orientation is to be conducted to inform and forewarn the formand of the challenges, responsibilities and opportunities of growth that come with the program.

Immersion within the Receiving Community

The Prior Provincial, upon the endorsement of the Chapter of Formation, chooses the community that guarantees the minimum standard of community life for the

year of community experience of the formand. Preferably, communities that afford the formand the integration of both the ideal and real aspects of the OAR religious life.

The Master of the Professed or his assistant introduces the formand to the community or to the Prior of the community orienting the latter of the immersion program, some significant areas needing attention by the community regarding the theologian and the evaluation instrument as well as the schedule and conduct of the evaluations.

The community welcomes the formand and the latter is to cooperate in his formative process and integration into the community.

The community ensures the integration of the formand into the life, ministry and activities of the community as “regular” member; and the latter takes on the community’s pastoral activities and responsibility with passion so as to develop the full potential of the formand.

If circumstances require, the community can extend to the formand comprehensive trainings in some disciplines that favor his community living such as studying of languages (Spanish), music and arts, liturgy, new technologies and skills, educational pedagogy, etc.

For greater identification and sense of belongingness, the community can allow the formand to involve himself in assignments and activities that contribute to the greater good of the community and the Province, e.g., working with commissions and teams, in the archive, etc., all this according to the personal qualities or qualifications of the formand.

The receiving community through the Prior and his Council or a responsible team designs a plan of action for the formand and makes it known to the rest of the community.

The community may give a minimal monthly

allowance of not more than Php 1,000.00 to the formand-on-formation.

The receiving community assigns a religious who will be the coach/mentor of the formand. The prior may take this as his personal responsibility or may designate another brother in his stead.

At the end of the experience, the Master of the Professed or his assistant conducts an evaluation on the performance of the formand. The evaluation is one of the basis for the promotion, retension or exclusion of the formand to solemn profession and to the order of deacon. If deemed necessary, the Prior Provincial may be provided with the result of the evaluation.

Likewise an evaluation of the program itself is to be done so as to constantly improve and innovate the same program.

Catalogue of Activities of the Formands

Depending on the needs of the community, the local prior may assign the formand in any of the following activities or others as seen fit by the house prior.

Assistance to the Community

- Assisting in the Campus Ministry
- Teaching Catechism and Values Education
- Conducting ARSE Recollection and Retreat-Giving
- Establishing School-Based Basic Ecclesial Community
- Forming the young in the sacraments and Church involvement
- Participating in the Community Evangelization Outreach Program

- Engaging into Vocation Awareness and Promotion
 - RAY Summit
 - Vocation Jamboree
 - Youth Camp
 - OAR & AR Gathering
 - Youth Summer Leadership
 - Vocation Search – In
 - etc.

Personal Development of the Formand

- Acquaintance of the basics of campus ministry management
- Familiarity of the needs for evangelization in the school community
- Capacity to deal with basic accounting for the upkeep of the common good
- Training in guidance and counselling
- Engagement into school marketing through evangelization
- Mentoring for religious leadership
- Enhancement of one's communication and public speaking skills

Others

- study of languages (Spanish)
- training in music and arts
- orientation to liturgy
- training in new technologies
- training in technical skills and applied sciences
- study on educational pedagogy
- etc.

Expectations from the Formands

The formand needs to understand clearly the purpose

of the program—it offers him a concrete experience of the OAR way of life in a particular area of apostolate. This is one of the immersion programs offered with the theology formation program in view of final integration and commitment to the recollect religious life.

The formand is assured of accompaniment for his personal and vocational growth. He is to give his fullest despite circumstances he finds himself in.

The formand is inserted into the community as a regular member and assumes the Life and Mission Project of the Community. In terms of his participation in the local chapter, the conditions in the OAR Constitutions 443 applies.

The formand is to avail the opportunities of spiritual growth and specially the sacraments (Eucharist, Reconciliation, retreat, recollections and spiritual renewals programs and activities) so as to be deeply rooted in his spiritual life and commitment to the religious vocation.

The formand participates in the community's life and apostolates. He is to present himself or initiate a regular dialogue with the prior or with his representative. In case he decides to leave the religious life during the immersion stage, he is to present his decision to the following authorities in their proper sequence: (a) The Local Prior of his immersion program community, (b) The Master of the Professed of RFC. As a professed religious, the processes for separation and secularization have to be followed with regularity.

The formand is not necessarily entitled to a vacation during the community exposure program. However, the prior of the community may allow the formand home visitation depending on the circumstances, e.g., emergency cases.

Monitoring and Evaluation

The Chapter of Formation of Recoletos Formation

Center assigns the Master of the Professed or his assistant to be the moderator of the program. He is encouraged to conduct a quarterly or semestral visit and dialogue with the formand-on-exposure. The Prior Provincial through the President of the Secretariat of Formation and Vocation Ministry is to be furnished with information and updates regarding the program and its development as well as the general report regarding the performance of the formands in their year of integration.

At the end of the year of community integration, the Master of the Professed or his assistant will conduct an evaluation of the performance of the formand in community immersion. There are three phases to the evaluation with different corresponding percentages (a) Prior or Community evaluation, (b) self-evaluation of the formand and (c) client or personnel evaluation. It is much desired that there will be many evaluators so that a bigger perspective and understanding regarding the formand may be achieved.

The collated observations shall be deliberated by the chapter of formation of RFC and compared against the previous chapter evaluations of the formand during his formation years in theology. Thus, the evaluation of the receiving communities forms part in the chapter evaluation of the formands for solemn profession.

The criteria for the evaluation comprise the following but not necessarily limited to the following: observance of the vows, the living out of the OAR charism as well as his human capacity to live as an Augustinian Recollect religious.

Calendar

Once the formands' theological studies are concluded in June, they complete their remaining community and school assignments at Recoletos Formation Center. If they be

assigned abroad, they are to secure the relevant immigration documents necessary to arrive at their receiving community (preferably August). They are to be given a maximum of 25 days for their vacation at home.

The Chapter of Formation in coordination with the President of the Secretariat of Formation determines the start and the end of the year of integration. It is to be advised that it starts on July/August and ends on the first week of April the next year. The formands are to return to RFC in the middle of April for the evaluation of their experience as well as to prepare themselves for the Renewal of their Temporal Vows and the *Mes de Preparacion*.

The Chapter of Formation determines the exact date of return to RFC of the theologians in community exposure. Requests for extension of stay is discouraged so as not to disrupt the succeeding scheduled activities of the theologians.

The *Mes de preparacion* will start on the 3rd week of June until the 3rd week of July. The solemn profession may be celebrated on August, the Diaconal Ordination on October, while the Presbyteral Ordination on September of the following year.

Other Concerns:

The Recoletos Formation Center, by rule, provides the transportation (one-day) and initial allowance of the formands (except for those to be assigned to Mission Territories outside the Philippines).

During the community year of integration, the community takes into consideration the needs of the assigned formand. (The Master of the Professed is to communicate to the Prior of the Community particular areas needing improvement, e.g., personality, vows, authority hang-ups

etc, on the part of the formand). This is for the purpose of helping the formand cope with and journey toward maturity while in the community exposure program.

If however, the community to which the formand is assigned is financially incapable, the matter is to be communicated to the Prior Provincial and Provincial Procurator so that the issue may be addressed properly.

By rule, the RFC community shoulders the return flight ticket of the formand to RFC. Again, if this is not feasible, RFC or the Provincial Procuration settles the issue.

The monthly allowance, if there is, of the formand will be in accordance with the provisions stated above and must be regulated by the prior of the community and approved by the Master of the Professed.

For missionary exposure programs, expenses on training and health related matters are to be forwarded to Father Provincial and the Provincial Procurator.

Sec 7. Solemn Profession

Candidates for Solemn Profession

The following are the requirements for the qualification and application for solemn profession (a) Must have finished satisfactorily the theological studies with an average not lower than 85 %, (b) Has completed the community exposure program and has favorably passed the evaluation by the community, the personnel, and other evaluators, (c) Is recommended by the community for promotion to the next stage of religious life, (d) Has passed the over all evaluation conducted by the chapter of formation of RFC, and recommended by the same community for promotion to Solemn Profession, (e) "Be at least 21 years of Age and completed at least three years of simple vows (*Const* 227).

Theology students who failed in the evaluation, will go through a special chapter to determine whether he will be denied the renewal of his vows or be extended for number of years without prejudice to the Constitutional provisions no. 228.

Candidates are to write with spontaneity to the major superior requesting admittance for Solemn Profession (cf. *Const.* 228).

Month-long Preparation for Solemn Profession

Those admitted for solemn profession will undergo a month-long intensive preparation for final incorporation into the religious life. The month-long preparation is organized by the Secretariat of Formation in collaboration with the Chapter of Formation of RFC. The date, venue and program will form part of the communication from the secretariat. Likewise, a responsible team is formed that will supervise the whole month-long intensive program.

At the end of the month, participants are to come-up with a summative report regarding their experiences, talks and in-puts, their life schedule and all other details regarding this program. This is to be submitted to the President of the Secretariat of Formation and Vocation Promotion. It is highly advised that this report is completed the soonest, i.e., prior to the date of the Profession of Vows.

The Solemn Profession of Vows

“Incorporation into the community is by means of religious profession...” (*Const.* 35). The solemn profession finalizes one’s membership into the Recollect family. The date for solemn profession is set by the Chapter of

Formation concurred by Prior Provincial and his Council. The profession of vows by the candidates is received by the Major superior in behalf of the Prior General.

Candidates for Solemn Profession are to renounce all their possessions they have in favor of a person they are at liberty to choose. This renunciation has to be done within sixty days prior to the Solemn Profession as mandated by the Constitution (*Const.* 232).

Solemn Profession is a very special occasion not only for the Province and the Order, but also for the immediate family members who have offered their son and brother to this sacred brotherhood. Immediate family members and relatives are greatly encouraged to be invited to this solemn day of the candidates. Likewise, those who have greatly influenced in the life and chosen vocation to the candidate are encouraged to attend.

A simple agape is a fitting celebration for this celebration of life and consecration.

Sec 8 . Diaconal Program

Program Rationale

Diaconal program is intended to be a comprehensive pastoral exposure of deacons who are candidates to the Ministerial Priesthood. The pastoral program is likewise to help prepare the candidate for his final integration to the priestly life. Thus, the program does not exclude the fundamental criteria relating to his being a member of the Augustinian Recollect family—community life, prayer and holiness, vows, devotion to recollect practices and traditions etc.

The Diaconal exposure program is made up of

two stages (a) Community Exposure at RFC, (b) Pastoral Exposure in other OAR Community Apostolates. At the end of the exposure programs, the Deacon is to prepare and pass the Presbyteral inquiry to qualify for ordination.

Responsible offices for the Diaconal Program

The over all in-charge of the Diaconal Program is the Master of the Professed or anybody the RFC chapter of formation delegates. During the community exposure at RFC as well as the return of deacons to prepare for the presbyteral inquiry and ordination, the master of the Professed is directly responsible for them. They report directly to him.

Duties of the Master of the Professed or Assistant

- To draft the assignment for diaconal exposure of deacons for approval of the Chapter of Formation,
- To introduce the Deacon to the community he is assigned,
- To orient the community or the prior of the diaconal exposure program as well as areas needing assistance on the part of the deacon,
- To conduct the performance evaluation of deacons prior to the exposure program and the post pastoral exposure stage,
- To give feedback to the deacons the result of the performance evaluation so as to help the deacon in his ministry and personal maturity,
- To recommend to the chapter of formation panel members for the Presbyteral Inquiry,
- To recommend to the chapter of formation candidates for the presbyteral inquiry and those fitting for Ordination to Priesthood or for the severance of relations with the Province.

Duties of Prior of the Receiving Community.

The Prior of the community to which the Deacon is assigned, by rule, is directly responsible for the deacon as a member of his community. Thus, he performs the following responsibilities:

- Welcomes the deacon and introduces him to all members of the community,
- Orients the deacon to the tasks, responsibilities, and expectations during his diaconal exposure,
- Communicates to the deacon the program of exposure as prepared and endorsed by RFC chapter of Formation and approved by the Prior Provincial and Council,
- Conducts a regular interview with the deacon, to monitor his human, spiritual and religious maturity,
- Conducts the post performance evaluation of the Deacon,
- Communicates to the Chapter of Formation of RFC the result of the conduct of the performance of the deacon during his stay.
- To provide the needs of the Deacon during his pastoral exposure period,
- To provide, the return ticket of the deacon back to RFC after the exposure program.

Diaconal Exposure Programs

The diaconal exposure program is made up of two parts. The first is exposure within RFC and Our Lady of Consolation Parish; while the second is the exposure with other Recollect Houses and Mission Stations. The former consists more for orientation and preparation for the necessary skills and competencies, while the latter is the immersion proper for the diaconal program.

Community Exposure at RFC: The Program

The diaconal exposure at RFC is intended to be an initiation stage to fuller community pastoral exposure in other Recollect ran pastoral centers. There is a need to properly organize the program of activities of the deacons. This program is to comprise pastoral exposure, community exposure and adequate personalized coaching and assistance so that they are best prepared for the community pastoral exposure program in other houses of the Province.

Activities of the Deacon

Administrative Works. The deacons are to act as advisers to the theology student collaborators in the performance of duties and responsibilities of the different offices of service within the community. They are directly under the priest-formator in-charge of the office, to which they are assigned and are answerable in the call of duties.

Administration of Sacraments and Sacramentals. The deacons are responsible to administer the Sacraments and Sacramentals proper to their office. They take turns, on a daily schedule, to answer on-call requests for blessings, communion of the sick, and other works as determined by the Parish Priest and/or His assistant.

Preaching of the Word of God. It is expected from deacons to prepare a daily reflection to be delivered in a homily. However, it depends on the main celebrant of the daily mass, if the deacon is to deliver the homily for the day, be it in the RFC community or Parish celebration. As a rule, the celebrant delivers the homily. In the areas of apostolates during the Sunday celebration, the Deacon is to deliver the homily. This is an appropriate opportunity for deacons to hone their communication abilities and contextualize learned theology to present concerns and conditions..

Talks and Recollection Giving. At certain instances, deacons are asked to give recollections to students who are billeted at the Sta. Monica Spiritual Center. They may also be tasked to give spiritual talks to the personnel of RFC and the Parish of Our Lady of Consolation.

Other Services. Deacons are also tasked to perform the following services: Pre-Cana Seminar, Pre-Baptismal Seminar, Canonical Interview for Marriage, Holy Hour/Benediction, Spiritual Direction, Diaconal Services to nearby OAR Parishes

Formation Activities

While still in the seminary, deacons are to be given continuous formation modules in order to deepen their spirituality, understanding of ministry, and commitment to the religious life.

Spiritual Talks. A regular talk based on the values formation and related to the spirituality of the ministry of diaconate will be given on a scheduled plan.

Seminars and Workshops for Specific Competencies. Specific competencies to handle parish activities will be organized such as, but not limited to the following: (a) Orientation on the procedures and nature of the parish apostolate, (b) Giving catechetical instructions, (c) Liturgical Workshop, (d) On health related topics.

Special skills Development Program. Deacons are to have some basic skills needed in the performance of tasks in the Parish. Some of these are the following: (a) Driving, (b) Basic Auto Repair and Troubleshooting, (c) Basic Cooking, (d) Basic Book Keeping and Property Management.

Medical Check up. Prior to the sending of the deacon to the exposure program he must be in a healthy condition.

Homiletics Related Competencies. Enhancement of Preaching capabilities will also be conducted; this may take various forms dependent on the needs of the deacon (homiletic coaching, thematic enhancement, delivery and diction),

Liturgical Chants. Salve and Ioseph, the holy week liturgy, other latin prayers, and chants for the mass.

Preparation of Public Documents. As much as it is possible, necessary public documents necessary for exposure should be secured: documents such as Driver's lisence, Passport etc.

Pastoral Exposure in other OAR Community Apostolates

The second exposure program of the deacon is with the Recollect communities outside of RFC. This is to allow the deacons a fuller integration into the apostolic, pastoral and missionary character of the Province and ultimately of the Order. The deacons are to integrate themselves fully to the community and the mission of the community. This is the pinultimate formative stage prior to ordination to priesthood and fuller intergration to the Province and the Order.

Exposure Venue

The venue of the pastoral exposure can be in any of the apostolates of the Province of St. Ezekiel Moreno, i.e., in Mission Territories, in Schools, Parishes or Seminaries. However, in whatever exposure the deacon is sent to, the pastoral experience is to take precedence in this program of exposure.

Program Duration

The diaconal exposure program will be between 6-10

month. A deacon will be sent only to one parish community for his exposure program.

Deacons who will be sent for exposure programs outside the Philippines will also have one exposure program (Africa or Taiwan, etc)

Essential Formative Aspects of the Exposure Program

The following are the important and essential areas in the exposure program of the deacons. These will likewise be the basis for the continuous follow up by the in-charge of the deacon as well as the aspects for the post performance evaluation instrument.

Religious Life Aspect:

- Integration to the Community Life
- Religious Fervor: Praying of the Liturgy of the Hours, Meditation, Devotion to Mary, Eucharist
- Obedience to Prior and Designated In-charge,
- Respect and appreciation to Lay Personnel of the Assigned Community
- Development of the core values espoused during the Formation to Religious Life and Apostolate,
- Commitment to the Vowed Life (Poverty, Chastity, and Obedience)

Pastoral Life Aspect

- Catechetical Teaching
- Evangelization and Preaching of the Word
- Administration of Sacraments and Sacramentals proper for Deacons
- Retreat and Recollection Giving
- Promotion of the Augustinian Recollect Spiritual Exercises (ARSE)
- Promotion of *Lectio Divina*

- Promotion of Augustinian Recollect Spiritual Devotions and Practices
- Skills Development
- Community Immersion and Development
- Vocation Promotion
- Finance and Property Management
- Community Administrative and Governance Exposure

Processes and Procedures

To synchronize all activities related to the implementation of the diaconal exposure, the following processes and procedures are established from the preparation until the evaluation and recommendation for ordination to the order of priesthood of the candidate.

Planning Stage:

Master of the Professed: Preparation Stage

- Conducts an evaluation of the candidate and determines the areas needing special attention and enhancement toward full integration to the Province and the Order,
- Creates a specific program for the deacons and suggest possible areas of apostolate and exposure program (community),
- Initially contacts the Prior of the chosen community for the viability of the exposure program of the deacon, as well as the needs of the community,
- Feedbacks to the deacon candidate the initial possibility of exposure assignment,
- Prepares the total diaconal program for presentation and approval by RFC's Formation Chapter.

Formation Chapter: Program Examination and Recommendation

- Examines the program proposal of the Master of the Professed,
- Recommends the implementation of the exposure program to the Prior Provincial and His Council,
- Provides the Secretariat of Formation and Vocation Promotion reports related to the diaconal exposure recommendations.

Approval by the Prior Provincial and Council

- The Prior Provincial examines and makes some suggestions, if necessary, to some details of the the Diaconal Exposure Program,
- The Prior Provincial communicates, by way of a Patente, to the concerned and pre-informed communities to where deacons are to be assigned (included in the communication are the following: the duration of the program, the program prepared by the Master of the Professed and approved by the Formation Chapter).
- Provides the RFC through the Prior copies of the Patente,
- For those to be assigned to Foreign Exposure Program special trainings and programs for skills and competencies will be organized. These could be any of the following: seminar to be conducted by a Recollect Missionary regarding the actual demands, culture, life, do's and don'ts of the mission territory for the exposure program, Mission Integration Seminar Program.

Implementation Stage:

When the deacon is sent to the community for exposure he is to perform the following:

- Presents himself to the Prior of the community for particular orientation,
- Presents to the Prior or to any assigned religious, the program crafted together with the Master of the Professed,
- Needs to be open to all possibilities of pastoral exposure as determined by the Prior of the community or the religious in charge,
- Calendars a regular dialogue with the Prior of the House or with the in-charge delegated by the community concerning the progress of his exposure program,

Evaluation Stage:

- One month prior to the end of the pastoral exposure program, the Master of the Professed sends to the Prior of the community to which a deacon is assigned the evaluation instrument to assess his performance during the exposure program,
- The Master of the Professed or his assistant may conduct themselves or simply retrieve the evaluation results and completes the evaluation through interview with concerned persons regarding the over all diaconal performance,
- The Master of the Professed or his assistant consolidates and prepares a written evaluation report to the Formation Chapter of RFC,
- The House Chapter examines the consolidated reports and votes on the fitness of the deacons for nomination to the Order of Presbyterate,
- In view of the holistic and total performance evaluation of the deacon, his diaconal exposure evaluation is to comprise 40%,

- The results of the voting (as well as a copy of the diaconal evaluation results) are to be forwarded to the Prior Provincial and His counsel for approval, as basis for their final approval,
- With the approval of the Prior Provincial and His Council, the deacon becomes a formal candidate to the Order of Presbyterate.
- Those disapproved will be treated on a case-to-case basis depending on the nature of deficiencies. A new program is to be made unless there is the presence of invalidating deficiency meriting the separation of the deacon from the Province and the Order.

Other Important Concerns

- RFC provides the one-way transportation and initial allowance of the deacon (except for those to be assigned to Mission Territories outside the Philippines).
- During the diaconal exposure the community takes into consideration the needs of the assigned deacon. (This is to be communicated by the Master of the Professed to the Prior of the Community).
- If however, the community to which the deacon is assigned is financially incapable, the matter is to be communicated to the Prior Provincial and Provincial Treasurer so that the issue may be addressed properly.
- By rule, the community to which the deacon is last assigned, shoulders the return flight ticket to RFC. Again, if this is not feasible, the Master of the Professed in collaboration with the Provincial Procurator settles the issue.

- The monthly allowance of the deacon will be dependent on the community of assignment.
- For missionary exposure programs, expenses on trainings and health are to be forwarded to Fr. Provincial and his Treasurer.

Sec 9. Preparations for Presbyteral Ordination

Presbyteral Inquiry

The deacon prior to Ordination to Priesthood is to prepare through diligent reading and understanding of the documents listed below. These will form part of the Presbyteral Inquiry prior to their admission as full candidates for ordination to Priesthood. It is much advised that during the whole diaconal program, the following documents are already in the possession of the deacon and are being reviewed throughout the length of the diaconal program.

Documents for Diaconal Inquiry

The following are the important documents for review and will be the coverage of the inquiry:

- Vatican II: *Presbyterorum Ordinis*, nn. 2-9,
- PCP II: *The Clergy* (pp. 175-190),
 - *The Priest in the Christian Community* (nn. 507-531),
 - *Priestly Spirituality* (nn. 532-542),
 - *Obedience* (nn. 543-544),
 - *Celibacy* (nn. 545-547),
 - *Poverty* (nn. 548-555),
 - *The Holy Spirit* (nn. 556-558),
- CCC, nn. 1544- 1553/nn. 1562-1568,
- OAR Constitutions (2012 ed.),

- Permanent Formation (nn. 256-275),
- The Apostolate in General (nn. 276-284),
- The Ministerial Apostolate (nn. 300-305),
- GIRM:
 - The Structure of the Mass (nn. 27-90),
 - The Duties and Ministries in the Mass (nn. 91-94),
- Celebration of the Holy Mass (Practicum).

Validation of Canonical Documents

The following documents are to be readied and secured. These are pre-requisites for ordination:

- Petition Letter of the Candidates,
- Baptismal and Confirmation certificates of the candidates (indicated in the purpose for the certificates: For presbyteral ordination),
- Certificate of No Marriage from NSO
- Recommendation letter of the Chapter of Formation to the Prior Provincial (includes: Evaluation and Votes of the Candidates, Place and Date of Ordination and the name of the Ordaining Prelate)
- Certificates of Ordination to be signed by the Bishop right after the Ordination.

Other Details for Ordination and Thanksgiving Masses

The conduct of the preparations for Ordination and other specific concerns will be discussed with the Master of the Professed. The following are some important concerns:

- Profession of faith at least two nights prior to the ordination at the RFC Chapel. With three witnesses including the presider who is usually the Rector
- Five-day canonical retreat prior to Ordination

- Working Committees
 - Invitation
 - Accommodation
 - Liturgy and Music
 - Food
 - Physical Arrangement

Article IV

Formation Activities and Schedules

Sec 1. Daily and Weekly Schedules

Monday to Wednesday

Time	Monday	Tuesday	Wednesday
5:15	Rising	Rising	Rising
5:30	Lauds/O.R. Meditation	Lauds Meditation	Lauds Meditation
6:15	Mass	Mass	Mass
7:00	Breakfast Aseo Personal	Breakfast Aseo Personal	Breakfast Aseo Personal
7:30	Classes	Classes	Classes
10:15	Snacks	Snacks	Snacks
10:30	Classes	Classes	Classes
12:00	Midday Prayer	Midday Prayer	Midday Prayer
12:15	Lunch Recreation	Lunch Recreation	Lunch Recreation
1:15	Siesta	Siesta	Siesta
2:15	Rising (Class) Study Period	Rising	Rising
2:30		O.R.	O.R.
2:45		Study Period	Study Period
4:00	Manualia	Manualia	Manualia

4:30	Games (End of Classes)	Formators- Formands Collab. Program (RST & RFC)	Games
4:45			
5:00			
5:15			
5:30	Snacks/ Showers	Snacks/ Showers	Snacks/ Showers
5:45			
6:00	Vespers/ Values Formation Program	Rosary Vespers Lectio Divina	Spiritual Reading
6:30			Rosary Vespers Meditation
7:15			
7:30	Dinner Complines Recreation	Dinner Complines Recreation	Dinner Complines Recreation
7:45			
8:00			
9:30	Study Period	Study Period	Study Period
11:00	Rest	Rest	Rest

Thursday to Sunday

Time	Thursday	Friday	Saturday	Sunday
5:15	Rising	Rising	Rising	Rising
5:30	Lauds Meditation	Lauds O.R. Meditation	Angelus	
5:45			Mass/Lauds (Parish Church)	Lauds Meditation
6:00				
6:15	Mass	Mass		
7:00	Breakfast	Breakfast	Breakfast	Breakfast

7:30	Classes	Classes	Room Cleaning	Apostolate			
9:00			Music Practice				
10:15	Snacks	Snacks	Snacks				
10:30	Class	Class	Laborandum				
12:00	Midday Prayer	Midday Prayer	Midday Prayer	Midday Prayer			
12:15	Lunch Recreation	Lunch Recreation	Lunch Recreation	Lunch Recreation			
1:15	Siesta	Siesta (Classes)	Siesta	Paseo			
2:15	Rising	Rising					
2:30	O.R. Study Period	Study Period	Rising				
2:45			O.R.				
3:00			Apostolate				
4:00	Manualia	Manualia					
4:30	Games	Games (End of Classes)					
4:45							
5:00			Home Snacks/ Showers				
5:30	Snacks/ Showers	Snacks/ Showers	Home Snacks/ Showers	Solemn Vespers			
5:45							
6:00	Spiritual Reading	Coronilla/ Vespers/ Holy Hour	Rosary Vespers Meditation	Rosary (OLCP)			
6:15							
6:30	Rosary Vespers						
7:00	Meditation				Mass		

7:30	Dinner Complines Recreation	Dinner Complines Group Dynamics (Kapihan sa Veranda)	Dinner Complines Recreation	
				Dinner Complines Recreation
				Study Period
				Rest
9:30	Study Period	Study Period		
11:00	Rest	Rest	Rest	
11:15				

Sec 2. Values Formation Input Schedule

August to January		Months					
Aspects of Formation		August	September	October	November	December	January
1. Augustinian Recollect Spirituality		Orientation	1st Year		2nd Year		Mid Year Self-Evaluation
2. Spiritual Formation			2nd Year		3st Year		
3. Consecrated Vows			3rd Year		1st Year		
4. Intellectual Formation				1st Year		2nd Year	
5. Human Formation				2nd Year		3rd Year	
6. Mission and Pastoral				3rd Year		1st Year	

February to July

Aspects of Formation	Months					
	February	March	April	May	June	July
1. Augustinian Recollect Spirituality	3rd Year		Evaluation of Seminarians (Self, Peers, Personnel and Formators)		Recommendations Promotion Extension Expulsion	Vacation Program
2. Spiritual Formation	1st year					
3. Consecrated Vows	2nd Year					
4. Intellectual Formation		3rd Year				
5. Human Formation		1st Year				
6. Mission and Pastoral		2nd Year				

Sec 3. Monthly and Annual Activities

The following are the formation activities usually scheduled on a monthly and annual basis. Special attention is needed so that these activities are not overlooked.

Monthly Activities

- The extraordinary Confessors hear confessions once or twice a month.
- The Recollection schedule for the religious formands is generally programmed every 2nd Saturday of the month (*Const.* 83).
- The seminary holds the Vocation Day on the 4th day of every month.
- A mass will be held every 19th day of the month in honor of St. Ezekiel Moreno.
- Mission Day is set every 28th day of the month.
- The obligatory day of Penitential Rite is every 1st Friday (*Const.* 89), therefore, the discipline of fasting and abstinence must be observed on this day.
- A communal dawn rosary procession is held during first Saturdays.
- The Act of Consecration to the Sacred Heart of Jesus is done every first Friday.
- Every last Friday of the month seminarians are expected to conduct a performance assessment committee meeting. This is to evaluate member's performance and productivity on a regular basis and to take necessary actions to improve future results.

Annual Activities

- The Formation Team holds a Chapter to evaluate

the conduct and progress of the professed religious and takes appropriate measures (*AC*. 231).

- The religious formands take the prescribed annual retreat at the start of each academic year.
- Summer is devoted either for pastoral exposure, personal development, thesis writing completing or other programs scheduled by the Master of the Professed.
- Summer Community Excursion
- The Day of the Order, December 5, is also celebrated as the Day of Vocations.
- November 2 is observed as the commemoration of the faithful departed at Recoletos Mausoleum at Himlayang Filipino.
- Mission Day is celebrated together with the Church's celebration of World Mission Sunday (3rd Sunday of October).
- In memory of Blessed Gracia of Kotor, November 28 is regarded as the Personnel's day.
- The religious formands take their vacation whose duration, frequency, allowance, and other circumstances shall be determined by the Chapter of Formation.
- The religious formands undergo a medical checkup at least once a year (*AC*. 132).
- The Formands Convention is held every other year
- Intramurals is scheduled on a yearly basis.

**Sec 4. Schedule of Ministry Institution,
Solemn Profession, Exposure Programs
and Ordinations**

Level	Program	Schedule
Lectorate (Incoming 2nd Years)	Canonical Inquiry Investiture	4th week of March 3rd week of April
Acolytate (Incoming 3rd years)	Canonical Inquiry Investiture	4th week of March 3rd week of April
Community Integration Program (Incoming 4th Years)	Pre- Community Integration program (Seminars and orientations)	4th Week of May
	Vacation	1st week of June
	Reporting to the receiving community	1st week of July
	Back to the RFC	2nd week of April
Solemn Profession	Mes de Preparacion	2nd week of June until the 2nd week of July
	Vacation	3rd until 4th week of July
	Preparation for Solemn Profession (Participants of Mes de Preparacion no longer participate in the Annual Retreat)	1st Week of August
	Solemn Profession	August 28

Diaconal	Diaconal Inquiry	1st week of August
	Chapter Deliberation	2nd week of August
	Processing of Canonical Papers	2nd Week of August
	Modular Classes (Skills Enhancement)	3rd Week of August
	Canonical Retreat	2nd Week of September
	Diaconal Ordination	Last Week of September
	Community Exposure (RFC)	October
	Pastoral Exposure in other OAR Community Apostolates	1st week of November
	Back to RFC	1st week of August (following year)
Presbyteral Ordination	Application for Presbyteral Ordination	1st week of August
	Presbyteral Canonical Inquiry	2nd week of August
	Chapter Deliberation - Processing of Canonical Papers - Preparations for ordination	2nd week of August

Article V

Specific Formation Guidelines

Sec 1. On Prayer Life (Bene Orare)

Every seminarian is expected to be prompt and punctual in the attendance of religious activities particularly the common prayers. They should come to the chapel in proper attire. The Recollect habit is used during masses, Holy Hours, and Solemn Vespers, Stations of the Cross. Theologians are to come in casual attire in other prayer activities like Office of the Readings, Rosary, Novena and in all common prayers. The habit is also used in the participation of religious activities of the Parish like Processions, Dawn Mass. During Recollections formands are to be in their habit.

The Recollect Habit is paired with formal pants and black leather shoes. The use of sandals is discouraged with the Recollect Habit. Sandals with straps are allowed in other spiritual exercises.

Theologians are expected to participate actively in the daily Eucharist celebrated in the seminary chapel. These are expected to draw from the Eucharist the source of strength for the perseverance of their chosen vocation.

On Fridays, as part of the religious Formandi's common sacrifices, television viewing is prohibited.

Meditations in the mornings and evenings are to

be held in the seminary chapel. After the example of St. Augustine, theologians are encouraged to have the scriptures as the font of meditation “so that the reading of the Divine Word becomes the principal inspiration for piety and food for prayer” (*Const.* 76).

Delivery of sermons will be done at supper time according to the schedule set by the Master of the Professed.

The Law of Cloister (*clausura*) is to be observed. The monastic *clausura* is observed on the following areas: the second floor of the first and second buildings and in the first and second floors of the third building.

Silence, “the jewel of religious life,” (*AC.* 102) must be observed specially during the times of prayer, recollection, study and rest (in the *clausura*, corridors and shower rooms). Charity demands from every seminarian to respect others for silence, rest and privacy.

During spiritual reading, done in common inside the main chapel, seminarians are highly advised to read and meditate on the Scriptures.

Sec 2. On Common Life (*Bene Vivere*)

Formands are expected to be present in all common acts like prayer time, meals, music practices, manual work, recreation and other activities of the community. Exceptions need the expressed permission from the Master of the Professed.

Manual Work

Formands are expected to do manual work (*Manualia* and *Laborandum*) diligently and must report to

their respective assignments on time. This is an obligation to preserve and protect the properties of the community but most importantly because this is the sign of one's "profession of poverty" (*Const.* 53). Formands should cultivate a sense of stewardship and responsibility with regards to all the properties of the seminary. All should take personal care and responsibility for all common things such as tools, sports equipment. Likewise, cleanliness and orderliness in the recreo, drying area, comfort rooms and individual rooms, chapel, gymnasium—among others—form part of the responsibilities of every formand.

Equipments and facilities for common use must be returned to their proper places. Formands are not to make these for personal use only.

Physical and Recreational

Every formand is required to do physical exercises regularly. Formands who are physically indisposed to join community games of sports may find other forms of physical exercises to keep themselves in that state of health--"*mens sana in corpore sano*." They may resort to group jogging, calisthenics, stretching, and other forms of exercises.

In recreational activities, both inside and outside the seminary, formands should always remember their duty to show, both to their brethren in the seminary and people outside, decorum, sportsmanship, and commitment to their holy vocation.

Use of television, radio and similar gadgets of entertainment is allowed only when proven to have formative value. TV time is allowed every after lunch and after supper as determined by the schedule. On Sundays, these are allowed after lunch and during paseo time only. Video showing is ordinarily scheduled on Saturdays. Television

viewing is prohibited during examination days, recollections, and retreats.

Friday evenings are to be dedicated to specific formative activities as determined by the Master of the Professed. These may take the forms of conferences, social gathering among seminarians, or honing of skills and competencies like, musical instrument, singing etc.

A common birthday celebration for birthday celebrants of the same month is schedule on the last Saturday of each month. Formands are obliged to attend to celebrate the gift of life and vocation of their brothers.

Money, Technology and Gadgets

As expression and exercise of self-discipline and poverty, seminarians are to submit all money to the Master of the Professed. Gifts, food and money received from outside sources are to be made known to the Master of the Professed. The use of ATM cards is strictly prohibited.

Computers (laptop), digital gadgets (tablets, cell-phones, i-pads, i-pods) radio receivers, are deposited to the Fr. Master of Professed, from Monday to Friday, as part of self-discipline and self-control. Such equipments may be used on weekends, in connection to the formand's studies, in emergencies, demands of linkages, and in view of the formation and mission of the religious. Laptops may be used in weekdays as needed and upon the approval of the Master of the Professed. The use of fax machines and vehicles of the house requires permission from the proper authority.

Use of the landline phone of the house, during prayer time, study period, class, or meal, in cases of emergency and long distance calls from relatives, is allowed with the permission from the Master of the Professed.

Visitors

Communications with parents is highly encouraged any time of the day. However, home visitation requires permission from the Master of the Professed and may be allowed only for a just cause. Formands are to inform the Master of the Professed when parents, relatives and friends pay them a visit. And if they are to participate in common meals, the kitchen in-charged needs to be informed for purposes of meal preparations.

On special occasions like professions and ordinations, the Fr. Master and Fr. Procurator should be consulted as to the number of guests to be expected.

Errands, Paseo and Quasi

Going out within the week is highly discouraged. Studies and formative activities take precedence. However, formands whose assignments, responsibilities and personal necessities demand them to go out, they must seek permission from the Master of the Professed. The latter may assign a companion to the seminarian, who should go only to the place and report home at the time mentioned in the permission. It is a must that any formand who is granted permission to go out should write on the logbook details of his departure and return.

Paseo schedule is every Sunday as determined in the weekly schedule. However, the Master of the Professed may hold the seminarian for disciplinary measures. A quasi may be allowed upon the approval of the Master of the Professed

Other Disciplinary Concerns and Practices

Gentlemanliness, respect to persons, modesty and decency are virtues proper of a religious. These internal

values must likewise be manifested externally in the formand words, actions and also in the maintenance of physical and personal hygiene.

Smoking and taking of alcoholic drinks are strongly discouraged. The Master of the Professed may, in certain occasions, allow the drinking of wine and other alcoholic beverages. Nevertheless, decency, discipline and sobriety must be of primary concern of the candidates to the religious life.

Laundry is sent for washing every Sunday evening until Monday morning; clean laundry is to be classified on Saturday evening and distributed on the same evening, as much as possible.

Haircut is schedule on Wednesday of the month from 3:00 PM to 5:30 PM. Every seminarian must have personal grooming a part of formation.

The formands are expected to open the door of their rooms during study period and vacant hours.

Sec 3. On Studies (*Bene Studere*)

The theological formation of formands is through the program offering of the Recoletos School of Theology. Formands are to achieve both the civil masteral degree (MAT) and the ecclesiastical bachelor degree (SThB). Based on their preference, with the permission from the Master of the Professed, they may choose either specialization i.e. Church History, Systematic Theology or other specializations offered by RST. They too are expected to finish their theological studies according to the curricular schedule and program. The bar of excellence is pegged at 85 % and above. Theology students who do not achieve this standard and those not

able to finish within the curricular prescribed year will be subjected to a special chapter by the local chapter and these could result to their exclusion from the Recollect life.

Attendance in all classes is required and are encouraged to take full advantage of the St. Augustine library. They are to observe all the rules and regulations established, particularly related to the borrowing and returning books. Penalties are applied to them according to the library regulations. OAR theologians are privileged to use the library in the evening during scheduled study periods.

All are to take the comprehensive exam which is prerequisite to achieve both the MAT and SThB degrees.

As evangelization is the role of future religious and priest, theologians are to take personal effort to develop their communication skills and competencies. They must erase, as much as possible, speech deficiencies caused by mother tongue provenance. They are to make as a personal aim to be the best speaker they can become.

Sec 4. On Apostolate

Pastoral activities are integral part of the formation of the religious formands (*PF* 343-5). Aside from their academic demands and responsibility to the community, formands are to perform the apostolate assignments either individually or as a community. Normally, apostolates are within the parish community and every theology student should promptly report to his assignment during apostolate schedules. Aside from developing virtues of generosity, creativity and resourcefulness for a fruitful apostolate, the formands are to observe utmost discipline and punctuality in reporting to the areas of apostolate. They are to avoid special and illicit (business, sexual, intimate and/or fraudulent) relationships with people in their areas of apostolate. These

are grave violations and merit immediate expulsions.

The Recollect habit is to be worn on Sundays in the apostolate areas where Mass are celebrated.

The pastoral activities of the formands may take the following activities: (a) Assistance at Masses in the Church and in the area chapels, (b) Personnel (Catechism, Recollection, etc.), (c) Communion of the Sick every Sunday within the areas and subdivisions, (e) Recollect Augustinian Youth, (f) Spiritual direction for Legion of Mary praesidia, (g) Catechism and Bible Study in Area chapels, (h) In-charge of the Household Help (KAGABAY) organization, (i) Recollections given to students, (j) Choir Direction, (k) Social Services Ministry, (l) Formation for Ministry of Altar Servers, (m) Basic Ecclesial Community (BEC) other formation programs.

Article VI

Promotion, Retention, or Separation

After the implementation of all evaluations, a summary performance is to be deduced to aid the formators determine the theologian's fitness for promotion to the next stage of formation or religious life. This summary performance evaluation does not determine the presence or absence of vocation of the theologians. Rather, it indicates developments in the various aspects of formation as the theology student journeys to the priestly and religious life.

In the end, the members of the chapter of formation, based on the results of the evaluation and their living with the theologians, will discuss and determine the appropriate actions in relation to promotion, retention or even separation of theologians.

Sec 1. Summary Equivalences of Evaluation Results—A Basis for Promotion

The percentage equivalences of the various evaluations are determined and stipulated in the table below. In the hierarchy of equivalences, theological studies takes on a primary role but not to the detriment of the other aspects of formation.

During the exposure program stages, the theological training and the values formation are given importance they take the 60%, but the ministerial aspect is increased to 40 %. This scaling of equivalences demonstrates the various foci of formation of theologians.

The results of the evaluation of theologians in community and diaconal exposures (cf. evaluation instrument) comprise only forty percent (40 %), and the sixty percent (60 %) is to be drawn from his total performance from first year to fourth year or the years in RFC.

For promotion purposes, theologians are to achieve an average rate of not less than 3.41 as a minimum requirement for promotion to new stage. However, this is still subject to the voting of the members of the chapter of formation.

The following is the table of percentage-equivalence of the different formation evaluation instruments.

Formation Evaluation Program	First Year		Second Year		Third Year		Fourth Year		Fifth Year	
	1st sem	2nd sem	1st sem	2nd sem	1st sem	2nd sem	1st sem	2nd sem	1st sem	2nd sem
Theological Studies Program	SE	40%	SE	40%	SE	40%		30%		30%
OAR Values Formation Program	SE	20%	SE	20%	SE	20%	SE	30%	SE	30%
Specific Discipline Formation Program	SE	20%	SE	20%	SE	20%				
RFC-RST: Collaboration Formation Program										
Ministry of Lectorate	SE	20%		NA	NA	NA	NA	NA	NA	

Ministry of Acolytate			SE	20%	SE	20%				
Community Immersion							SE	40%		
Diaconal Exposure									SE	40%
TOTAL	100%	100 %	100 %	100 %	100 %	100 %	100 %	100 %	100 %	100 %

(legend: SE – Self-Evaluation)

Sec 2. Table and Formula for Percentage Equivalent Computation

To derive the thirty percent of the academic or theological studies, there is the need to transmute the annual or general academic average grade of the theologian to the 5-1 scale. The following is the reverse rate equivalence.

Theology Rate	Verbal Interpretation	Reverse Rate
1.00	Excellent	5.00
1.25	Very Good	4.75
1.50	Very Good	4.50
1.75	Good	4.25
2.00	Good	4.00
2.25	Good	3.75
2.50	Fair	3.50
2.75	Fair	3.25
3.00	Pass	3.00
5.00	Failure	1.00

The computation of the thirty percent (40 %) academic equivalent percentage is the following: (Reverse rate/5.00) (.40) = theological studies rate.

The computation of the percentage of the other aspects of formation is the following: (Rating/5.00) (equivalent percentage i.e. .20 or .30 or .40).

Sec 3. Chapter of Formation Voting Equivalences

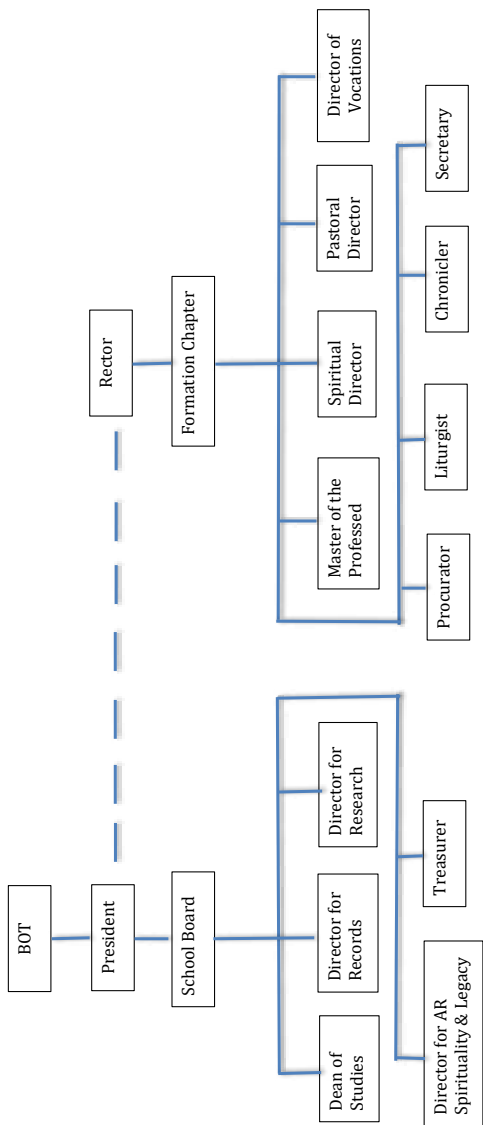
After the presentation of the different evaluations and the general results of the evaluation, it is the task of the Chapter of Formation to discuss and vote on the promotion of the theologian to a new stage of formation, or the retention in the same stage with specific areas needing development and progress.

Those considered to be unfit and recommended for separation will go through the required process according to the Constitutions of the Order and the Directory of the Province. While those recommended for retention in the same level are to be given specific program of intervention based on the result of the evaluations.

The matrix for the interpretation of the votes of the members of the Chapter of Formation is in Appendix 13.

Appendices

RFC-RST Community Structure



Catalogue of the Formative Expected Values Outcomes

The following is the master list of expected values outcomes for the formation. These values are taken from the OAR Constitutions, Forma de Vivir and Vatican Documents related to Formation of Religious and Priest.

Sec 1. Augustinian Recollect Spirituality and Identity

The preparation of the religious formand to become part of the Recollect family, consecrating himself to God in Jesus Christ, has to be according to the charism of the Order. Thus, the primary concern of formation is the inculcation of the traditions, practices and characteristics proper to the Order.

To be an Augustinian Recollect one needs to manifest the following characteristics:

Purpose of the Order (PO)	
Lives in community as a brother to all,	PO-001
Imitates Christ--poor, obedient, and chaste,	PO-002
Searches for truth,	PO-003
Lives for the service of the Church,	PO-004
Endeavors to achieve perfect charity according to the charism of St. Augustine and the spirit of our early legislation, especially the <i>Forma de Vivir</i> , (cf. <i>Const.</i> 6)	PO-005

Loves God without condition,	PO-006
Unites his heart and soul in the common life of brotherhood, and	PO-007
Loves all people (irrespective of color, race and religion) to win them over and unite them in Christ within His Church, (cf. <i>Const.</i> 6)	PO-008

Contemplative Character (ConCha)	
Lives in continuous conversation with Christ,	ContCha-001
Deals with everything that can itself set him aflame in Christ's love [cf. <i>F.V.</i> 1,1.], (<i>Const.</i> 11)	ContCha-002
Regains his identity by entering once again to himself through purification and humility, (cf. <i>Const.</i> 11)	ContCha-003
Searches for eternal values,	ContCha-004
Finds Christ and recognizes his brothers, (cf. <i>Const.</i> 11)	ContCha-005
Prays constantly and continuously, (cf. <i>Const.</i> 11)	ContCha-006
Lives in a spirit of penance and ongoing conversion with God, (cf. <i>Const.</i> 11)	ContCha-007
Lives in purity of heart so as to see God. (cf. <i>Const.</i> 12)	ContCha-008

Communitarian Character (ComCha)	
Is not a recluse, (cf. <i>Const.</i> 14)	ComCha-001
Searches God with everyone in the knowledge and love of Him, (cf. <i>Const.</i> 14)	ComCha-002
Loves Truth, and through a communion of charity, unites hearts and souls in God, (cf. <i>Const.</i> 14)	ComCha-003

Lives peacefully with brothers in one spirit, soul and heart in God and for God, (cf. <i>Const.</i> 15)	ComCha-004
Helps build the community as a family having God as Father, Christ as Brother and Church as Mother, (cf. <i>Const.</i> 15)	ComCha-005
Does not own anything as his personal property, (cf. <i>Const.</i> 15)	ComCha-006
Holds everything in common, (cf. <i>Const.</i> 15)	ComCha-007
Takes God as true wealth, the glory of heaven as heritage, (cf. <i>Const.</i> 15)	ComCha-008
Holds in common his own soul and the souls of all the brothers, (<i>Const.</i> 16)	ComCha-009
Considers the community as the living temple of God, (cf. <i>Const.</i> 16)	ComCha-010
Surrenders himself and all that he has to the service of love, (cf. <i>Const.</i> 16)	ComCha-011
Supports others, (cf. <i>Const.</i> 16)	ComCha-012
Forgives a brother, (cf. <i>Const.</i> 16)	ComCha-013
Practices fraternal correction with sensitivity, (cf. <i>Const.</i> 16)	ComCha-014
Accepts that same correction with humility, (cf. <i>Const.</i> 16)	ComCha-015
Prays for a brother before God, (cf. <i>Const.</i> 17)	ComCha-016
Fosters mutual trust in open dialogue, (cf. <i>Const.</i> 17)	ComCha-017
Brings aid to the sick, (cf. <i>Const.</i> 17)	ComCha-018
Consoles the downhearted, (cf. <i>Const.</i> 17)	ComCha-019
Rejoices sincerely in the talents and successes of others as if they were his own, (cf. <i>Const.</i> 17)	ComCha-020
Unites his energy in the common task, (cf. <i>Const.</i> 17)	ComCha-021

Finds his fulfillment in his submission to others, (cf. <i>Const.</i> 17)	ComCha-022
Shows happiness with their vocation in the company of the brethren, (cf. <i>Const.</i> 18)	ComCha-023
Lives in peace and harmony with the brothers witnessing interdependence for those in the church and presence of God for those who do not know him or deny Him. (cf. <i>Const.</i> 21)	ComCha-24

Apostolic Character (ApCha)	
Harmoniously integrates contemplation (prayer) and action (pastoral concerns) in the service of love,	Apcha-001
Offers help to another dedicated in activity as in contemplation, (cf. <i>Const.</i> 24)	Apcha-002
Makes the community as the primary apostolate,	Apcha-003
Is dedicated to prayer and to the practice of the virtues,	Apcha-004
Is united in the holy purpose of the common life, (<i>Const.</i> 25)	Apcha-005
Serves the weakest members of the church irrespective of the status he is assigned to. (cf. <i>Const.</i> 26)	Apcha-006

Devotion and Dedication to Mother Mary (DevMa)	
Expresses devotion to the Blessed Virgin Mary, Mother of the Order, with the special title of Our Lady of Consolation,	DevMa-001
Has devotion to other Marian titles initiated by and dear to the Recollects [Nuestra Señora de la Salud, Our Lady of Pilar, Virgen del Carmen etc..] (cf. <i>Const.</i> 30)	DevMa-002

Sec 2. Consecration and Spiritual Discernment

Although vocation is truly a grace freely given by

God, a candidate needs to cooperate in total freedom so as to live a life consecrated to the glory of God, dedicated to service, and intimately linked with others responding to God's call (cf. *Const.* 31). An Augustinian Recollect religious formand needs to journey to manifest in his life the following religious values:

Personal Consecration (PersCon)	
Totally surrenders himself to God, (<i>Const.</i> 31)	PersCon-001
Imitates the radical and free following of Christ for God, for the Order, and for the Church; (<i>Const.</i> 31)	PersCon-002
Listens to the voice of the Lord who calls him to be perfect--to sell what one has and give to the poor--thus having treasure in heaven (Mt 19,21), (<i>Const.</i> 31)	PersCon-003
Incorporates himself more fully into the Paschal Mystery of the death and resurrection of Christ, (cf. <i>Const.</i> 32)	PersCon-004
Gives himself to the service of the Mystical Body, (cf. <i>Const.</i> 32)	PersCon-005
Is ready to profess the evangelical counsels, (cf. <i>Const.</i> 32)	PersCon-006
Is ready to sacrifice and perform acts of self-denial for the Kingdom of God. (cf. <i>Const.</i> 34)	PersCon-007

Vocation Maturity (VocMat)	
Gives primary importance to one's personal relationship with God, (cf. <i>Const.</i> 141)	VocMat-001
Lives in a familiar and constant union of intimacy with the Father, through his Son Jesus Christ, and in the Holy Spirit; (cf. <i>Const.</i> 141)	VocMat-002
Participates in the mysteries, feelings, and way of life of Jesus Christ, (cf. <i>Const.</i> 141)	VocMat-003

Joins in Christ's mission and destiny to become a true disciple of the Resurrected Christ, (cf. <i>Const.</i> 141)	VocMat-004
Manifests devotion to the Blessed Virgin Mary, model and protector of the religious life, (cf. <i>Const.</i> 141)	VocMat-005
Is an active and a living member of the Order and displays this reality in the sharing of common life and service in charity, (cf. <i>Const.</i> 141)	VocMat-006
Educates one's own faith, (<i>AC.</i> 142)	VocMat-007
Improves constantly prayer, (<i>AC.</i> 142)	VocMat-008
Participates actively in liturgy, (<i>AC.</i> 142)	VocMat-009
Is maturing in religious life, (<i>AC.</i> 142)	VocMat-010
Lives out the faith and Christian mysteries in the religious life, (cf. <i>AC</i> 143)	VocMat-011
Lives out what is studied in theology with a life nourished by the Word of God, made present in liturgy and proclaimed in the experience of daily life (<i>AC</i> 144)	VocMat-012
Progresses joyfully in achieving the values of Christian and religious life through prayer that is altogether—adoration, presence, dialogue with the Lord (<i>AC</i> 145)	VocMat-013
Has acquired a sufficient knowledge and experience of the nature of prayer, (cf. <i>AC</i> 146)	VocMat-014
Conditioning, natural development, (cf. <i>AC</i> 146)	VocMat-015
Performs various styles and methods of prayer, (cf. <i>AC</i> 146)	VocMat-016
Enjoys the moments of prayer leading to dedication in its practice, (cf. <i>AC</i> 146)	VocMat-017
Overcomes times of trial and of spiritual dryness through prayer, (cf. <i>AC</i> 146)	VocMat-018
Teaches others regarding the beauty of prayer, (cf. <i>AC</i> 146)	VocMat-019

Gives witness to the necessity of prayer making it desirable through one's own example, and teaching its practice in ways suitable for each individual, (cf. <i>AC</i> 146)	VocMat-020
Practices continuous purification, interior and exterior asceticism	VocMat-021
Affords a climate of silence, both personal and in the surroundings, to favor the development of the supernatural life in the individual and community, (cf. <i>AC</i> 147)	VocMat-022
Finds joy in the liturgy as means of sanctification of self and other,	VocMat-023
Discovers through reflection the close theological, pastoral, and ecumenical link that exists between liturgy and life itself, (<i>AC</i> 148)	VocMat-024
Draw from the Eucharist the supernatural strength needed for spiritual development and for apostolic work, (cf. <i>AC</i> 149)	VocMat-025
Exerts every effort to achieve purity of heart by means of virtue and the sacrament of Reconciliation so as to participate fully in the Paschal Mystery, (cf. <i>AC</i> 149)	VocMat-026
Understands, loves, and lives the Liturgy of the Hours, praying with respect and with care,	VocMat-027
Prays with Christ in the Liturgy of the Hours, offering to the Father and interceding together with the Church, for the salvation of the world,	VocMat-028
Loves and acknowledges the Sacred Scriptures in order to understand the salvific meaning of words, signs, and liturgical actions, (cf. <i>AC</i> 150)	VocMat-029
Interiorizes the Word and the mysteries of God, becoming one with them and acting as instruments of their salvific efficacy, (cf. <i>AC</i> 151)	VocMat-030
Draws inspiration from the examples of religious who were distinguished by their holiness, (cf. <i>AC</i> 152)	VocMat-031

Purifies self continually to stimulate supernatural growth and to be led by the Spirit. (cf. <i>AC</i> 153)	VocMat-032
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Consecrated Chastity (ConsCha)	
Offers--his capacity for love, his natural desire to love and to feel loved in marital union--to God showing in his body and soul his radical orientation towards Him who is source and goal of all love, (cf. <i>Const.</i> 39)	ConsCha-001
Dedicates himself freely to God, loves common life and serves others especially the needy in complete freedom and availability (cf. <i>Const.</i> 39)	ConsCha-002
Crucifies his flesh and its earthly desires to the Cross with Christ, (cf. <i>Const.</i> 41)	ConsCha-003
Surrender himself totally with an undivided heart to works of charity and the apostolate for the Kingdom of Heaven, (cf. <i>Const.</i> 41)	ConsCha-004
Tries to live in perfect continence so as to become a “sign and an incentive to charity, and a special source of spiritual fruitfulness in the world,” (<i>Const.</i> 42)	ConsCha-005
Commits to observe perfect continence in celibacy, (cf. <i>Const.</i> 42)	ConsCha-006
Avoids any act opposed to chastity, (cf. <i>Const.</i> 42)	ConsCha-007
Guards purity of the body and of the heart, (<i>Const.</i> 42)	ConsCha-008
Honors God of whom he is the living temple, (<i>Const.</i> 42)	ConsCha-009
Renews each day with maturity and without ceasing the intention of bringing to perfection the gift of himself with full awareness and a holy joy, (<i>Const.</i> 42)	ConsCha-010

Unites his heart with God thus avoiding loneliness of heart, (<i>Const.</i> 42)	ConsCha-011
Lives his consecration with joy through the living of true fraternal charity in the common life, (<i>Const.</i> 42)	ConsCha-012
Safeguards his chastity through acts of charity and humility, (cf. <i>Const.</i> 43)	ConsCha-013
Places his trust in the Word of God to advance in chastity and consecrated love,	ConsCha-014
Is assiduous in prayer, (cf. <i>Const.</i> 44)	ConsCha-015
Frequents the sacraments of the Eucharist and of Reconciliation, (cf. <i>Const.</i> 44)	ConsCha-016
Has devotion to the Immaculate Virgin Mary, (cf. <i>Const.</i> 44)	ConsCha-017
Practices mortification, (cf. <i>Const.</i> 44)	ConsCha-018
Entrusts conscience to spiritual direction, (cf. <i>Const.</i> 44)	ConsCha-019
Exercise the apostolate, (cf. <i>Const.</i> 44)	ConsCha-020
Loves both study and work, (cf. <i>Const.</i> 44)	ConsCha-021
Seeks out a healthy friendship between and among the brothers and sisters, (cf. <i>Const.</i> 44)	ConsCha-022

Consecrated Poverty (ConsPov)	
Commits himself to imitate Christ who emptied himself (cf. Phil. 2,7) made himself poor to enrich others, (cf. <i>Const.</i> 45)	ConsPov-001
Lives consecrated poverty so as to achieve peace, fraternity, and communion, (cf. <i>Const.</i> 46)	ConsPov-002
Rejoices not in what belongs to him alone, but rather in that which is held in common, (cf. <i>Const.</i> 46)	ConsPov-003

Looks out not for his own interests, but rather for those of Jesus Christ, living in solidarity with poor people, (cf. <i>Const.</i> 46)	ConsPov-004
Renounces himself and all his goods, (cf. <i>Const.</i> 47)	ConsPov-005
Directs himself radically towards his Creator through contemplation and possession of God himself, the supreme Good of man and the joy of his heart, (cf. <i>Const.</i> 47)	ConsPov-006
Becomes a humble person not proud and self-centered (cf. <i>Const.</i> 48)	ConsPov-007
Lives in charity not desiring the exclusion of others, division of wills, disharmony and disagreements, (cf. <i>Const.</i> 48)	ConsPov-008
Abhors the desire for personal property, (cf. <i>Const.</i> 49)	ConsPov-009
Tries not to be attracted to and attached to private property, (cf. <i>Const.</i> 49)	ConsPov-010
Lives to witness evangelical poverty before others, (cf. <i>Const.</i> 51)	ConsPov-011
Works not just in virtue of natural law but even more strictly because of their profession of poverty, (cf. <i>Const.</i> 53)	ConsPov-012
Manifests moderation in all things, (cf. <i>Const.</i> 53)	ConsPov-013
Does not look for an easy life spent in idleness, (cf. <i>Const.</i> 53)	ConsPov-014
Through work, perfects himself, (cf. <i>Const.</i> 53)	ConsPov-015
Through work, unites himself with his brothers and serves them, (cf. <i>Const.</i> 53)	ConsPov-016
Through work, practices charity, (cf. <i>Const.</i> 53)	ConsPov-017
Through work, participates in the development of God's creation., (cf. <i>Const.</i> 53)	ConsPov-018

Through work, participates in the very salvific action of Christ who raised work to an eminent dignity, (cf. <i>Const.</i> 53)	ConsPov-019
Observes common life in matters of food, house furnishings, (c.f. <i>Const.</i> 54)	ConsPov-020
Hands over to the prior whatever is acquired as belonging to the Order, (<i>Const.</i> 55)	ConsPov-021
Preaches social justice by means of action than words,	ConsPov-022
Gives to other what is their due. (cf. <i>Const.</i> 57)	ConsPov-023

Consecrated Obedience (ConsOb)	
Renounces own will and offers it to God as a sacrifice, thus conforming to the obedient Christ, (cf. <i>Const.</i> 58)	ConsOb-001
Obeys the superiors out of love thereby helping those in authority to bear responsibility for the community, (<i>Const.</i> 58)	ConsOb-002
Obeys the superior as a father, with an obedience that is conscious, active, and responsible, as befits the freedom of the sons of God, (cf. <i>Const.</i> 59)	ConsOb-003
Becomes mature because of obedience, (cf. <i>Const.</i> 59)	ConsOb-004
Attains freedom, peace and harmony in the community, (cf. <i>Const.</i> 59)	ConsOb-005
Obeys more out of love than out of fear, (cf. <i>Const.</i> 60)	ConsOb-006
Uses all gifts of understanding, will, natural gifts and grace in carrying out responsibilities and tasks, (cf. <i>Const.</i> 60)	ConsOb-007
Builds and upholds the community and brotherhood through obedience, (cf. <i>Const.</i> 60)	ConsOb-008

Commits to the observance of the vows, the Rule, and the Constitutions, (<i>Const.</i> 62)	ConsOb-009
Offers obedience with the love and freedom of sons of God and not as servants under the law, (c.f. <i>Const.</i> 63)	ConsOb-010

Sec 3. Intellectual Development

Spiritual and Moral conversions are founded primarily on the Grace of God but likewise on the intellectual capacity as well as diligence and docility on the part of the formand. Especially on a time “marked by religious indifference, ... a widespread mistrust regarding the real capacity of reason to reach objective and universal truth, and ... fresh problems and questions brought up by scientific and technological discoveries,” (*PDV* 51) candidates both to religious and priestly life are to seek deeper into the religious mysteries with a view to respond generously to the demands of new evangelization. Thus, it becomes imperative to formands to journey from knowledge acquisition to being formed by Wisdom.

Intellectual Development (IntDev)	
Dedicates with determination to his intellectual and cultural formation to achieve a level that is truly and completely human according to the teaching and example of St. Augustine, (cf. <i>AC</i> 136)	IntDev-001
Raises the bar of personal standards in reference to intellectual ecclesiastical studies,	IntDev-002
Engages in humanistic and scientific studies in order to achieve a solid general level of culture, (<i>AC</i> 137)	IntDev-003

Lives a fuller and significant religious life due to studies,	IntDev-004
Loves the truth on account of readings, (cf. <i>AC</i> 137)	IntDev-005
Seeks an ever deeper knowledge of the divine mysteries, (cf. <i>PDV</i> 51)	IntDev-006
Assents to the Word of God, grows in spiritual life and prepares oneself to fulfill his pastoral ministry,	IntDev-007
Integrates theology studies with a spirituality marked by a personal experience of God; thus, overcoming an abstract approach to knowledge in favor of intelligence of the heart, (cf. <i>PDV</i> 53)	IntDev-008
Deepens one's faith as one progresses theological studies, (cf. <i>PDV</i> 53)	IntDev-009
Matures in the thinking of Christ, (cf. <i>PDV</i> 53)	IntDev-010
Reads with devotion,	IntDev-011
Engages in speculation and reflection with spiritual joy and enthusiasm,	IntDev-012
Strives for knowledge coupled with charity and humility,	IntDev-013
Knows oneself through the wisdom of God,	IntDev-014
Discovers the unified vision of the Truth revealed in Christ Jesus and of the Church's experience of faith, (cf. <i>PDV</i> 54)	IntDev-015
Advances in the understanding of fundamental theology, i.e., the fact of Christian revelation and its transmission in the church,	IntDev-016
Dialogues with theology's responses to problems involving social concerns, morals questions, interreligious relations, and other pastoral concerns, (cf. <i>PDV</i> 54)	IntDev-017
Distinguishes the common teachings of the Church from the opinions of theologians and from tendencies which quickly pass, (cf. <i>PDV</i> 55)	IntDev-018

Engages in a respectful study of the genuine scientific quality of the individual disciplines of theology to have a more complete and deeper training to be a teacher of faith and pastor of souls, (cf. <i>PDV</i> 55)	IntDev-019
Involves in evangelization of cultures through the inculturation of the message of faith, (cf. <i>PDV</i> 55)	IntDev-020
Engages in dialogue with the contemporary world and upholds the truth of the faith by the light of reason, thereby upholding its beauty,	IntDev-021
Initiates to develop his gifts, faculties and intellectual dimensions as a person, (<i>RFIS</i> 117)	IntDev-022
Addresses creatively and faithfully the questions and challenges of faith that are encountered in the exercise of the sacred ministry,	IntDev-023
Is faithful to the Word of God and to the Magisterium,	IntDev-024
Is knowledgeable of the Catholic doctrine and adheres to it,	IntDev-025
Shows interest and diligence in seminary studies,	IntDev-026
Initiates writing scholarly resources for personal development inside and outside the classroom,	IntDev-027
Demonstrates familiarity with the Catechism of the Catholic Church, the Magisterium of the Second Vatican Council, and the Magisterium of the Holy Father,	IntDev-028
Cultivates academic skills for the study of theology,	IntDev-029
Updates knowledge of the sign of the times; current events, Church news, familiarity with the Order's and the Pontiff's teachings,	IntDev-030
Completes beyond average the demands of the seminary academic requirements.	IntDev-031

Sec 4. Human Values Formation

“Human formation entails the progressive development of the physical, moral, intellectual, and affective qualities that constitute the personality of the religious, with the purpose of shaping him spiritually and of laying the foundations of his capacity for life in common, ‘which is shown in a particular equilibrium of spirit, in true capacity for taking decisions after due deliberation, and in the proper way of judging people and events.’” (AC 131)

Human Values Formation (HumVaF)	
Takes care of one’s health, through some form of physical exercise, so as to be able to attend to personal responsibilities and perform service for others, (cf. AC 132)	HumVaF-001
Trains one’s will to exercise initiative and responsibility, self-denial, and uses freedom drawn from a right conscience and Christian discernment, (cf. AC 133)	HumVaF-002
Practices asceticism as a sharing in the redemptive sacrifice of Christ and as a preparation for the self-denial demanded by the Gospel	HumVaF-003
Undertakes acts of self- denial so as to live fully common life, become obedient, disposed for self-control and have inner freedom, (cf. AC 134)	HumVaF-004
Manifests psychological maturity by achieving emotional balance and having the capacity for inter-personal relationships, (cf. AC 138),	HumVaF-005
Accepts self with all its limitations, hurts and personal story, (cf. AC 139)	HumVaF-006
Has a healthy relations with the family whatever its circumstances (cf. AC 139)	HumVaF-007

Deals appropriately with sexual tendencies, (cf. <i>AC</i> 139)	HumVaF-008
Lives in friendship with Jesus filling the personal life, (cf. <i>AC</i> 139)	HumVaF-009
Has an open and impartial love for all people, (cf. <i>AC</i> 139)	HumVaF-010
Cares in a special manner those most socially disadvantaged. (cf. <i>AC</i> 139)	HumVaF-011
Accepts personal human limitations, (cf. <i>AC</i> 140)	HumVaF-012
Is joyful and is thankful for the gift of vocation, (cf. <i>AC</i> 139)	HumVaF-013
Knows the depths of human heart, (<i>PDV</i> 43)	HumVaF-014
Perceives difficulties and problems of others, (<i>PDV</i> 43)	HumVaF-015
Capable of meeting and dialoguing with people, (<i>PDV</i> 43)	HumVaF-016
Creates trust and cooperation, (<i>PDV</i> 43)	HumVaF-017
Expresses serene and objective judgment, (<i>PDV</i> 43)	HumVaF-018
Loves the truth, (<i>PDV</i> 43)	HumVaF-019
Is loyal, (<i>PDV</i> 43)	HumVaF-020
Respects every person, (<i>PDV</i> 43)	HumVaF-021
Has a sense of justice, (<i>PDV</i> 43)	HumVaF-022
Is true to his words, (<i>PDV</i> 43)	HumVaF-023
Is genuinely compassionate, (<i>PDV</i> 43)	HumVaF-024
Is a man of integrity, (<i>PDV</i> 43)	HumVaF-025
Is balanced in judgment and behavior (<i>PDV</i> 43)	HumVaF-026
Is not arrogant nor quarrelsome, (<i>PDV</i> 43)	HumVaF-027
Is affable and hospitable, (<i>PDV</i> 43)	HumVaF-028
Is prudent and discreet, (<i>PDV</i> 43)	HumVaF-029
Is generous and ready to serve, (<i>PDV</i> 43)	HumVaF-030

Opens himself to clear and brotherly relationships and of encouraging the same in others, (<i>PDV</i> 43)	HumVaF-031
Is quick to understand, forgives and consoles, (<i>PDV</i> 43)	HumVaF-032
Corrects different forms of selfishness and individualism, (<i>PDV</i> 44)	HumVaF-033
Is generous in dedication and service to one's neighbors, (<i>PDV</i> 44)	HumVaF-034
Is faithful to commitments even in times of difficulties, (<i>PDV</i> 44)	HumVaF-035
Forms his own conscience so as to faithfully meet his obligations to God, the Church, and wisely guides the consciences of others, (<i>PDV</i> 44)	HumVaF-036
Listens to the voice of God in his heart, (<i>PDV</i> 44)	HumVaF-037
Respects, seeks to understand, and resolves emotional issues through processing personally or with help from professionals,	HumVaf-038
Physically fit and has the inner strength to perform and attend to the demands of ministry and community activities,	HumVaf-039
Behaves appropriately and lives for the community,	HumVaf-040
Accepts both good and bad experiences and draws life learnings from both,	HumVaf-041
Handles difficulties in the light of faith in God,	HumVaf-042
Compassionate with people and passionate in his life of service,	HumVaf-043
Is in communion with the Good Shepherd to be a true shepherd of souls,	HumVaf-044
Listens and leans from Christ and his people,	HumVaf-045

Understands the feelings and situations of people to serve effectively,	HumVaf-046
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Sec 5 Mission and Pastoral Involvement

The Augustinian Recollect is missionary “by tradition and birthright” (*Const.* 285). Thus missionary dimension of the formative programs are neither corollaries nor appendices, rather they form part of the core in the formation of the heart of a Recoleta.

Mission and Pastoral Involvement (MisPa)	
Through constant dialogue, extend help to others, (cf. <i>Const.</i> 280)	MisPa-001
Places work, joys and sorrows at the service of all, (cf. <i>Const.</i> 280)	MisPa-002
Seals the work of the apostolate with fraternal unity, openness to the world, and loyalty to the Church; (cf. <i>Const.</i> 280)	MisPa-003
Prepares with regard to knowledge of the place in which they exercise their ministry, (cf. <i>Const.</i> 281)	MisPa-004
Improves methods used in the apostolate by study and by experience, (cf. <i>Const.</i> 281)	MisPa-005
Works with a team, establishes dialogue, and coordinates efforts with other pastoral agents, so as to restore the order of these passing things according to the spirit of the Gospel, (<i>Const.</i> 281)	MisPa-006
Through a shared process of discernment, advocates preferential option for the poor and is a defender of family and life, (<i>Const.</i> 282)	MisPa-007
Is in communion with the very sentiments and behaviors of Christ the good shepherd, (cf. <i>PDV</i> 57)	MisPa-008

Takes responsibilities consciously and maturely, (cf. <i>PDV</i> 57)	MisPa-009
Has the habit of evaluating problems and establishing priorities and looking for solutions on the basis of honest motivations of faith according to the theological demands inherent in pastoral work, (cf. <i>PDV</i> 58)	MisPa-010
Defends the rights of humans but careful not to adopt false ideologies, (cf. <i>PDV</i> 58)	MisPa-011
Is a witness of Christ's charity who "went about doing good," (cf. <i>PDV</i> 58)	MisPa-012
Sets aside attitudes of superiority or of exercising a power if not justified by pastoral charity, (cf. <i>PDV</i> 58)	MisPa-013
Works with people having different gifts and charisms, of diverse vocations and responsibilities, (cf. <i>PDV</i> 57)	MisPa-14
Recognizes one's own identity and accepts the identity and individuality of others, (cf. <i>PDV</i> 59)	MisPa-15
Loves the Church more than the self, or the group one belongs, (cf. <i>PDV</i> 59)	MisPa-016
Listens to people, gives brotherly consideration, recognizes the experiences and competence of others in the different fields of human activity, (cf. <i>PDV</i> 59)	MisPa-017
Supports and teaches laity in their vocation to be present in and transform the world with the light of the Gospel, (cf. <i>PDV</i> 59)	MisPa-018
Is open and available to all the possibilities for the proclamation of the gospel, i.e., media (social or mainstream). (cf. <i>PDV</i> 59)	MisPa-019

First Year Theology Students: Evaluation Instrument

Augustinian Recollect Spirituality and Identity	5	4	3	2	1
Is a brother to all members of the community.					
Lives peacefully with brothers.					
Contributes positively to the progress of the community.					
Tries to imitate the poor, obedient and chaste Christ.					
Cares for the common property.					
Has no desire to own personal property.					
Has devotion to the Blessed Mother.					

Consecrated Vows	5	4	3	2	1
Is disciplined in dealing with female friends.					
Has no tendencies for exclusive friendship with male or female friends.					
Frequents the Sacrament of Confession					
Has personal practices for self-mortification.					
Talks regularly with the spiritual director.					
Does not look for an easy lifestyle.					
Perfects and consecrates himself in the works and obligations entrusted with.					
Hands-over to the Master gifts (monetary or in kind) from friends and others.					

Uses all giftedness and capabilities in the exercise of responsibilities.					
Collaborates with others in the exercise of responsibilities.					
Observant of the rule of life and community life.					

Intellectual Development	5	4	3	2	1
Loves reading in search of truth.					
Is not intellectually selfish or arrogant.					
Initiates to develop critical mindedness.					
Is interested with the theological studies and loves learning.					
Maximises the hour given for studies.					
Surpasses the minimum academic requirement set by RST standards.					
Does not cheat, in any form, in the achievement of academic excellence.					
Has progressed considerably in expressing his thoughts and ideas orally and in writing.					

Spiritual Discernment	5	4	3	2	1
Surrenders oneself to God and His divine plan and mercy.					
Devoted to Mary as mother, model and protector of religious life.					
Participates lively in all common acts of community life.					
Serves the community in the spirit of charity.					
Grows in prayer life.					
Actively participates in liturgy (singing, oral prayers)					
Devotes personal time for prayer and communion with God.					

Meditates on the scriptures.					
Meditates and models one's life with that of Christ.					

Human Maturity	5	4	3	2	1
Engages in physical exercises to maintain good health to be effective servant for others.					
Demonstrates initiative in dispensing responsibility.					
Manifest best intentions in and not self-serving motives in the acts of service.					
Manifest emotional balance in relationships.					
Accepts limitations, hurts and feelings of failures.					
Not prone to blame and self-justification.					
Healthy relation with parents, brothers and sisters.					
Disciplines as to sexual tendencies and orientation.					
Demonstrates special attention to the socially disadvantaged and discriminated.					
Loyal to the Recollect charism.					
Respects every person irrespective of age, sex, provenance, social status.					
Not arrogant.					
Not quarrelsome.					
Hospitable and affable.					
Generous and ready to serve.					
Quick to forgive, understand					
Consoles those in distress.					

Mission and Pastoral Orientation	5	4	3	2	1
Is responsible in the exercise of the apostolate.					
Manifest Christ's charity in the pastoral service.					
Listens to the opinions and sentiments of people working with.					
Gives importance to the personhood of the volunteers.					
Sets goals and objectives and strives to achieve them.					
Corrects and educates people.					
Works for the new evangelization of people.					

Second Year Theology

Students: Evaluation Instrument

Augustinian Recollect Spirituality and Identity	5	4	3	2	1
Has special devotion to Mary in Her title as Mother of Consolation or other Marian titles according to the Recollect Tradition.					
Manifest prayer life in works and in recreation, studies etc.					
Frequents the Sacrament of Penance.					
Is charitable for others and the community in the spirit of our charism.					
Makes himself available in the service of love for the community.					
Loves and respects his brothers in the community.					
Accepts the decisions of the community even if against his personal idea.					
Strives to be humble.					
Performs acts of self-discipline and mortification.					
Sensitive to the sentiments of his brothers.					
Practices properly fraternal correction.					
Accepts correction with humility and honesty.					
Prays for his brothers.					
Is happy with his chosen vocation.					

Grows with <i>Lectio Divina</i>					
Adapts to the community.					

Spiritual Discernment	5	4	3	2	1
Loves the Eucharist because one understands its real importance for religious life.					
Participates actively in the Eucharist.					
Serves with and shares oneself to the community.					
Performs various styles of prayer.					
Maintains interior and exterior acts of asceticism.					
Participates actively in all liturgical activities.					
Grows in faith.					

Consecrated Vows	5	4	3	2	1
Tries to live in perfect continence.					
Guards the purity in body and heart.					
Conscious that the body is the temple of the Spirit.					
Joyful in the practice of the vows (poverty, chastity and obedience)					
Is not living a lonely life.					
Is happy with the community life.					
Perseveres in the vow of chastity.					
Prayer is a way of life.					
Lives a life that is a sign of evangelical poverty.					
Works as an act of charity to the community.					
Manifests a special attention for the poor and the displaced by society.					
Obeys the immediate superior as well as elders among brothers.					
Obeys freely not out of fear.					

Intellectual Development	5	4	3	2	1
Is not contented with mere passing the theological studies.					
Studies help in the development of charity, religiosity and values.					
Faith increases because of theological studies.					
Reads and studies during vacant periods.					
Distinguishes what is the opinion of theologians from the teachings of the church.					
Is familiar with the Catechism of the Catholic Church.					
Develops scholarly writing habit and attitude in the expression of ideas.					

Human maturity	5	4	3	2	1
Performs acts of self-denial so as to live fully common life.					
Lives obedience as a way of life.					
Is free inwardly in the life of consecration.					
Impartial in his respect and love for all.					
Is trusting with brothers and people.					
Cooperates with others in the pursuit of goals and objectives					
Is objective not biased and shows no favouritism.					
Has a sense of justice.					
Prudent and discreet.					
Faithful to commitments even in times of difficulties.					

Mission and Pastoral Orientation	5	4	3	2	1
Is ready to extend help to others.					

Engages in dialogue with leaders, culture and life in the exercise of pastoral works.					
Prepares spiritually and emotionally prior to the exercise of ministry.					
Seeks to improve programs to advance evangelization of peoples.					
Grows in the exercise of pastoral ministry.					
Becomes like the good shepherd in the delivery of pastoral services.					
Becomes more generous in the ministry.					

Competencies and Skills as a Lector	5	4	3	2	1
Mediates on the reading of the day as preparation for the service.					
Mounded by the readings read and meditated.					
Lives the message of the reading of the day.					
Reads clearly and audibly.					
Improves diction and word pronunciation.					
Manifest confidence in the reading of the word in front of people.					
Projects clear voice.					
Practices in order to improve in the ministry of lectorate.					
Accepts corrections constructively.					
Faithful in the exercise of the responsibilities as lector.					

Third Year Theology Students: Evaluation Instrument

Augustinian Recollect Spirituality and Identity	5	4	3	2	1
Has devotion to Mother Mary in any of her titles in the Recollect traditions.					
Prayer is a way of life.					
Searches for eternal values.					
Loves God in everyone.					
Regularly receives the Sacrament of Reconciliation.					
Strives for daily conversion.					
Strives to live a pure heart.					
Practices virtues of honesty, justice and goodness.					
Endeavors to become a model of charity for others.					
Surrenders life to the service of love.					
Is happy as a recollect religious.					
Lives in peace and harmony with brothers.					
Practice proper fraternal correction with sensitivity.					
Is humble to accept corrections from brothers.					
Prays for his brothers.					

Spiritual Discernment	5	4	3	2	1
Is committed to profess the evangelical vows of chastity, poverty and obedience.					
Surrenders oneself totally to God.					
Familiar with the very life and values of Christ.					
Participates in the very life of Christ.					
Has deep devotion to the Eucharist.					
Understands the reality and challenge of the Eucharist.					
Participates actively in all liturgical services.					
Grows in his faith and good works.					

Consecrated Vows	5	4	3	2	1
Has given up the desire for matrimony in view of living a life of consecration.					
Dedicates life freely to the service of God.					
Consecrates the flesh and its desires to the Cross so that one is free to love and serve in purity of heart.					
Committed to the apostolate as work of Charity for God.					
Imitates Christ poor and obedient to God.					
Finds in the vow of poverty peace, fraternity and communion.					
Is happy in taking care of the common property.					
Lives in solidarity with the poor, and not in self-seeking interest.					
Has God as the joy of his heart.					
Abhors the desire for personal property.					
Has no exclusivist tendencies in choice of friends.					

Obedience is active, responsible as though of a loving son to Father.					
Mature in obedience					
Is at peace with community life and in harmony with self.					

Intellectual Development	5	4	3	2	1
Competent in conducting theological inquiry.					
Applies theology in various aspect of life and formation.					
Articulates faith in writing and orally.					
Completes beyond average the theology requirements.					
Is comfortable in engaging in long periods of study and reflection.					
Mature in theological thinking.					
Demonstrates clear understanding of the fundamental theology.					
Reads currents events and uses theological categories in interpreting them.					
Updates in current church news, and recent encyclicals and teachings of the Pontiff.					

Human Maturity	5	4	3	2	1
Practice asceticism and other acts of self-denial as a sharing in the sacrifice of Christ.					
Understands and accepts personal limitations.					
Works hard to improve personal competencies and skills.					
Joyful and thankful for the gift of vocation.					
Sensitive to the problems and difficulties of others.					
Dialogues with people even with those of differing opinion.					

Honors his own words.					
Compassionate for all.					
Is not exclusivist in his relations with brothers.					
Generous and dedicated in the service for others.					
Meets obligations as a matter of conscience.					
Listens to God's voice in his heart.					

Mission and Pastoral Orientation	5	4	3	2	1
Takes responsibilities consciously and maturely.					
Serves without prejudice and favouritism.					
Defends the poor, family values and life.					
Helps faithful to transform the world they are in.					
Open to all possibilities of evangelization (pulpit, media, prints etc)					
Generous in the pastoral service.					

Character, Skill and Competencies as Acolyte	5	4	3	2	1
Ardent faith in the Eucharist.					
Commitment to serve and love the Church.					
Compassionate for the sick and the weak.					
Is joyful and humble in the service as acolyte.					
Encourages other to be serve.					
Helps others to serve better.					
Adopts to different circumstances and is innovative in serving.					
Prepares regularly and thoroughly for special occasions and liturgies.					
Familiar with the acolytes roles in the different liturgies during various liturgical seasons.					
Prays before and after liturgical services.					
Shows reverence during liturgical services.					
Has the best disposition while serving in liturgical services.					

Theologians in Community Exposure Program: Evaluation Instrument

Spiritual Formation	5	4	3	2	1
Displays good attitude towards prayer					
Attends religiously and participates actively in all liturgical activities					
Observes prayer time always					
Disposes himself well during liturgical celebrations					
Is punctual in all liturgical activities of the community					

Intellectual Formation	5	4	3	2	1
Explores and shares his talents and skills in the community					
Is docile to learn new ideas and innovative methods in his studies and apostolate					
Shows good study habit and average intellectual capacity					
Performs with a sense of professionalism in the offices where he is assigned					
Is punctual in all academic/school activities of the community					

Pasoral Formation	5	4	3	2	1
Discharges confidently his pastoral assignments especially in the campus					
Submits himself actively for pastoral work					
Accepts even the most challenging work given to him in the apostolate					
Helps others creatively especially in his assigned office/tasks					
Establishes good rapport with faculty, students, staff and other employees					

Human Formation	5	4	3	2	1
Is a cheerful person					
Demonstrates fair and amicable disposition					
Listens to and is docile to suggestions to develop himself					
Overcome his difficulties with grace and optimism					
Sympathizes well with the needy					
Controls reasonably his emotions and feelings					
Is optimistic on most things					
Makes prudent decisions for himself when called for					
Expresses tact and propriety in his actions or decisions					
Handles decently upsetting situations					

Community Life	5	4	3	2	1
Makes himself available for the community					
Is willing to sacrifice his time for all community activities					
Develops continuously his talents and skills for the benefit of the community					

Disposes himself well towards community acts					
Express positively his suggestions for the betterment of an activity in the community					
Shares with ease his problems with his comrades					
Is ready and willing to assist, advise and listen to the problems of his comrades					
Has a healthy relationship with others members of the community					
Lives harmoniously with his brothers					
Shows respect to other members of the community especially the elderly					

Physical Formation	5	4	3	2	1
Enjoys physical and emotional health					
Succumbs not to petty and psychosomatic sicknesses					
Copes with pressures and stresses in a healthy manner					
Engages into physical exercises to keep his body fit and healthy					
Manages his time and resources well even amidst constraints and tensions					

Chastity	5	4	3	2	1
Shows healthy disposition towards relationship with opposite/same sex					
Maintains the basic decency required of a chaste religious					
Respects his limitations in dealing with other people					
Observes proper decorum and disposition when going out of the convent					

Expresses his affection and affectivity politely					
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Poverty	5	4	3	2	1
Is contented with the little that he has					
Keeps simple and serviceable lifestyle					
Has control over monetary matters					
Surrenders his honoraria, stipends, and gifts to the prior					
Demonstrates care and concern for the common good and community properties					

Obedience	5	4	3	2	1
Maintains the habit of asking for permission from the prior					
Shows willingness to submit himself to the formation program					
Observes the Ordo Domesticus religiously					
Keeps his punctuality in all community activities					
Submits himself even to disciplinary actions/ counsels given to him by the prior					

Diaconal Exposure Program: Evaluation Instrument

Augustinian Recollect Spirituality and Identity	5	4	3	2	1
Is a brother to all in the community.					
Lives the vows of poverty, chastity and obedience.					
Is present with the community in all prayer activities.					
Is happy with the brothers in the community.					
Contributes his talents, abilities, expertise and life in the common tasks.					
Submits to the decisions of the community.					
Serves specially the weakest in the church.					
Continues devotion to Mary, Mother of God.					
Prays regularly the Office of the Hours.					

Spiritual Discernment	5	4	3	2	1
Ready and committed to take the consecrated life.					
Has prayer as a way of life.					
Teaches others the beauty of living a life of prayer.					
Frequents the Sacrament of Penance.					
Grows in the service of the Church.					
Appreciates and loves calling to priesthood.					

Loves God for the blessings.					
Ready to live faithfully the vowed and consecrated life.					
Committed to live the priestly life.					

Consecrated Vows	5	4	3	2	1
Works to practice charity.					
Manifest social justice in actions.					
Is a devotee of prayer.					
Disciplines self and performs acts of mortification to resist sin and live in the grace of God.					
Dedicates oneself to God.					
Serves and is available for the brothers.					
Maintains healthy relationships specially with women.					
Lives a life of consecrated poverty.					
Obedient to the local prior or to the in-charge of formation.					

Intellectual Development	5	4	3	2	1
Loves and continuously reads the Word of God.					
Grows spiritually through the Service of the Word.					
Prepares faithfully when indulging in pastoral ministry.					
Manifests theological perspective in the judgements and decisions.					
Manifests the spirituality of communion and of the charism of the Recollects.					
A teacher of faith and prayer.					
A pastor of souls.					

Involves in the evangelization of the youth and culture.					
Faithful to the word of God and the magisterium of the Church.					
Adheres to Catholic doctrines on preaching.					

Human maturity	5	4	3	2	1
Compassionate with the people served.					
Has Jesus the Good Shepherd as model of service.					
Listens and learns from people served.					
Understand the feelings and situations of people.					
Shows no favouritism.					
Dose not manifest exclusivist tendencies in service and is associations.					
Shows preference to the weak, the poor and the marginalized in the exercise of service					

Mission and Pastoral Orientation	5	4	3	2	1
Handles responsibilities consciously and maturely.					
Shows no favouritism in the exercise of service.					
Is loyal to the Mother Church in the ministry of service.					
Is not self-serving and seeking for affirmation, and praise.					
Is supportive to the progress of spiritual life of the laity.					
Uses all avenues and methods for evangelization.					

Prepares thoroughly in the preaching of the word.					
Passionate in the exercise of preaching focusing on the Word of God.					
Manifest mastery of the art of preaching.					
Active in the ministry of service.					
Manifest the spirit of innovation and creativity.					
Promotes Lectio Divina					
Promotes Vocation to the Recollect way of Life					
Demonstrate competencies in administrative works assigned					

Particular Activities of Diaconal Exposure	5	4	3	2	1
Prepares well for all evangelization activities i.e. retreat giving, catechesis, talks etc.					
Demonstrates obedience to the prior of the house as well as to the parish priest.					
Respects the employees of the parish.					
Shows no partiality (no favouritism) to any person or organization within the parish.					
Administers the sacraments and sacramental (baptism, blessings, etc) with respect and devotion.					
Demonstrates maturity in handling conflicts and factions.					
Does not engage in rumour mongering.					
Works well with other religious members of the community.					
Demonstrates openness and transparency in matters of money and stipends.					
Does not engage in illicit or clandestine relationship with same or opposite sex.					

Evaluation Instrument on Specific Formation Guidelines

On Prayer Life (Bene Orare)

Discipline	5	4	3	2	1
Is prompt and punctual in the attendance of religious activities particularly the common prayers.					
Manifest high respect to the House of God (chapel) by coming in proper attire.					
Loves the Recollect habit through its use ub masses, Holy Hours, Solemn Verspers, Stations of the Cross and in the participation of religious activities in the Parish like Processions, Dawn Mass					
Uses the Recollect Habit with formal pants and black leather shoes.					
Participates actively in the daily Eucharist through proper responses and singing.					
Uses scriptures as the font of meditation in the mornings and evenings.					
Is attentive to and learns from the daily homilies.					
Observes silence as “the jewel of religious life,” (AC. 102) in times of prayer, recollection, study and rest (in the clausura, corridors and shower rooms).					

On Common Life (Bene Vivere)

Common Acts	5	4	3	2	1
Is present in all common acts like prayer time, meals, music practices, manual work, recreation and other activities of the community.					
Does not unnecessarily find excuses in the attendance of common acts.					

Manual Work	5	4	3	2	1
Performs and accomplishes the manual work (Manualia and Laborandum) diligently.					
Reports to the assigned tasks on time.					
Preserves and protects the properties of the community as a “profession of poverty” (Const. 53).					
Cultivates a sense of stewardship and responsibility with regard to all properties of the seminary.					
Takes a personal care and responsibility for all common things such as tools, sports equipment.					
Observes cleanliness and orderliness in the individual rooms.					
Helps in keeping orderly and clear the recreo, drying area, comfort rooms, chapel, gymnasium.					
Returns equipments and facilities for common use to their proper places.					
Does not appropriate for personal use what is intended for the community.					

Performance of Responsibilities	5	4	3	2	1
Accepts readily office one is elected to or assigned in.					
Helps in the planning of activities and programs of the office of responsibility.					
Works to finish tasks and projects and comes out with outputs.					
Devotes extra time and effort to finish assigned tasks.					
Exerts every effort to conserve resources and office supplies.					
Takes care and preserves the equipments and facilities of the office					
Manifests honesty and responsibility in the dispensation of services.					
Works well with others by sharing ideas, time and talent in the exercise of services.					
Cooperates with the immediate head.					
Hands over properly responsibilities to succeeding officers.					

Physical and Recreational	5	4	3	2	1
Performs physical exercises regularly.					
In all sports activities manifest decorum and sportsmanship.					
Always finds formative values in the use of television, radio and similar gadgets of entertainment.					
Finds extra time to hone specific skills and competencies like, musical instrument, singing etc.					

Money, Technology and Gadgets	5	4	3	2	1
Submits all money to the Master of the Professed as expression and exercise of self-discipline and poverty.					
Makes known to the master gifts, food and money received from outside sources.					
Does not own a ATM cards or any credit card.					
Deposits Computers (laptop), digital gadgets (tablets, cell-phones, ipads, ipods) radio receivers to the Master of Professed as part of self-discipline and self-control.					
Asks permission in the use of the landline phone of the house					

Visitors	5	4	3	2	1
Communicates regularly with parents.					
Prioritizes home visitation during the summer time.					
Informs the Master of the Professed whenever parents and others pay him a visit.					

Errands, Paseo and Quasi	5	4	3	2	1
Prioritizes studies and formative activities over going out for personal necessities.					
Asks permission from the Master of the Professed in going out during weekdays.					
Logs in the appropriate book when going out during weekdays.					
Maintains decorum and discipline during Paseo and Quasi.					

Other Disciplinary Concerns and Practices	5	4	3	2	1
Maintains gentlemanliness in the exercise of office and responsibilities.					
Manifests respect to authorities and to personnel of the seminary and the school.					
Is modest in actions and in speech.					
Maintains decency in relationships (female and male).					
Maintains physical and personal hygiene.					
Does not cultivate the habit of smoking and taking of alcoholic drinks.					
Applies discipline of a personal level.					
Maintains haircut decent for the religious and priestly life.					
Opens their door of their rooms during study and vacant periods.					

On Studies

Discipline	5	4	3	2	1
Aspires to achieve both the civil masteral degree (MAT) and the ecclesiastical bachelor degree (SThB) academic offering.					
Is committed to finish both degrees according to the curricular schedule and program.					
Is determined to exceed the minimum requirement of 85 % in all subjects.					
Attends all classes					
Takes full advantage of the St. Augustine library.					
Determined to improve theological research capabilities and competencies.					

Improves in communicating ideas orally.					
Prepares thoroughly for every examinations.					
Takes every effort to develop communication skills and competencies.					
Tries to erase speech deficiencies caused by mother tongue provenance.					
Makes it a personal mission to be the best speaker one can become.					

On Apostolate

Discipline	5	4	3	2	1
Demonstrate maturity in the assigned areas of apostolate.					
Observes utmost discipline and punctuality in reporting to the areas of apostolate.					
Avoids special and illicit (business, sexual, intimate and/or fraudulent) relationships with people in their areas of apostolate.					
Learns from the people of the apostolate areas.					
Manifest leadership in the implementation of pastoral programs and activities.					
Coordinates with other leaders and heads in the planning and implementation of activities.					
Is always a brother to everyone.					

Ministry of Lectorate: Evaluation Instrument

Spirituality of the Lector	5	4	3	2	1
Reads and meditates on sacred scripture.					
Loves and defends the Church.					
Prays before and after the ministry of the Word.					
Commits to live the message of the scriptures proclaimed.					
Volunteers to serve in the ministry.					
Demonstrates a sense of discipleship to the Word					

Ministerial Skills	5	4	3	2	1
Devotes time to practice reading orally the Readings of the day.					
Reads clearly.					
Reads audibly.					
Understands what one is reading.					
Works hard to correct speech deficiency due to mother tongue provenance.					
Stands in front of the people with confidence and in reverence.					
Demonstrate the capacity to instruct or catechize the faithful in reading the Word.					
Shows proper voice modulation.					

Basic Knowledge	5	4	3	2	1
Understands the importance of the duty one is entrusted with.					
Knows the structure of the Lectionary.					
Masters the Liturgical Calendar of the Church.					
Knows the pronunciation of the different names mentioned in the readings.					
Knowledgeable regarding microphone and amplifier set-up.					
Masters the structure and parts of the Eucharistic celebration.					
Knowledgeable about liturgy.					

Other Aspects	5	4	3	2	1
Matures and is committed to be a minister of the Word.					
Manifests a pleasing external appearance.					
Accept mistakes and corrections.					
Reflects the reading and practice it in daily life.					
Willing to help especially on faith-related activities.					
Conveys enthusiasm and understanding of the reading.					
Is faithful in fulfilling the duties and is dependable.					
Dresses up reflecting the dignity of the minister of the Word.					

Ministry of Acolytate: Evaluation Instrument

Spirituality	5	4	3	2	1
Has love for the Eucharist.					
Demonstrates a strong desire to sacrifice for the Lord.					
Commits to serve and love the Church.					
Has a compassionate concern for the sick and the weak.					
Understands the deep spiritual meaning of the duties as an acolyte.					

Ministerial Skills	5	4	3	2	1
Leads and instructs other ministers in the Eucharistic celebration.					
Knows what to do during unforeseen situations during celebrations.					
Anticipates the needs of the celebration.					
Does not call attention to self while serving in the celebrations.					

Basic Knowledge	5	4	3	2	1
Well-informed regarding his proper functions as an acolyte.					

Sufficient knowledge about the structure and parts of the Eucharistic celebration.					
Is knowledgeable about liturgy.					
Is knowledgeable in matters concerning public divine worship.					
Knows and understands the various sacred vessels or objects used in liturgical celebrations.					

Outer appearance	5	4	3	2	1
Strives to pray and shows reverence during the liturgical celebration.					
Wears the acolyte's attire with dignity and reverence.					
Willing to serve.					

Instructions for the Use of the Different Evaluation Instruments

Interpretation

For the sake of consistency and help in the digitalization of the evaluations instruments, the following are the value interpretation of the five-to-one numerical scale of all questionnaires:

- 5 - Very Good
- 4 - Good
- 3 - Satisfactory
- 2 - Needing Much Improvement
- 1 - Problematic

Administration of the Evaluation Instrument and Rating Percentages

The evaluation instruments for every year level (appendices 3-7) are to be administered at the end of the school year. Theologians are to answer truthfully the appropriate-level questionnaire. The same questionnaire will be used by formators and peers to evaluate seminarians. This is intended so that a broader knowledge and perspective about the candidate may be achieved. The equivalent percentage of the different evaluators are the following:

Formator(s)	50 %
Peers	15 %
Self-evaluation	35 %

The evaluation instrument for Specific Formation (Appendix 8) is to be administered at the end of every semester to the theologians. This instrument has a disciplinary dimension since it is about particular observances of the seminary life. This is administered to all levels every after semester. Likewise the Master of the Professed will make his own evaluation of the seminarians. It is advised that every seminarian will be evaluated by three others belonging to other levels. This will allow broader understanding of the development of the theologians in terms of the religious and priestly life.

The following are the evaluators' rating equivalence:

Formator(s)	50 %
Peers	15 %
Self-evaluation	35 %

Interpretation Matrix

The commulative result of the evaluation is interpreted according to the following rating scale:

4.21	-	5.00	Very Good
3.41	-	4.20	Good
2.61	-	3.40	Satisfactory
1.81	-	2.60	Needing Much Improvement
1.00	-	1.80	Problematic

The average rate of 3.41-4.20 (Good) is the minimum required standard. This is to set the passing bar. The rationale is that candidates are to achieve beyond the satisfactory rating.

Feed backing

After every evaluation, its result is to be feed back to the seminarians. Theologians are to take this feed backing mechanism with some sense of sincerity and honesty. This feed backing mechanism is a means for growth both in wisdom and in maturity. The Master of the Professed is primarily tasked in the feed backing of the results of the evaluation.

Color Interpretation Matrix: Chapter of Formation Votes

BLACK	GREEN	WHITE	INTERPRE- TATION
MATRIX FOR EIGHT (8) VOTERS			
8	0	0	OUT
7	1	0	OUT
7	0	1	OUT
6	2	0	OUT
6	1	1	OUT
6	0	2	OUT
5	3	0	OUT
5	2	1	OUT
5	1	2	OUT
5	0	3	VSP
4	4	0	VSP
4	3	1	VSP
4	2	2	VSP
4	1	3	VSP
4	0	4	VSP
3	5	0	VSP
3	4	1	VSP

3	3	2	VSP
3	2	3	STR PROB
3	1	4	STR PROB
3	0	5	STR PROB
2	6	0	STR PROB
2	5	1	STR PROB
2	4	2	STR PROB
2	3	3	STR PROB
2	2	4	STR PROB
2	1	5	STR PROB
2	0	6	PROBATION
1	7	0	PROBATION
1	6	1	PROBATION
1	5	2	PROBATION
1	4	3	PROBATION
1	3	4	PROBATION
1	2	5	PROBATION
1	1	6	PROBATION
1	0	7	PROBATION
0	8	0	PASSED
0	7	1	PASSED
0	6	2	PASSED
0	5	3	PASSED
0	4	4	PASSED
0	3	5	PASSED
0	2	6	PASSED
0	1	7	PASSED
0	0	8	PASSED

MATRIX FOR SEVEN (7) VOTERS

7	0	0	OUT
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6	1	0	OUT
6	0	1	OUT
5	2	0	OUT
5	1	1	OUT
5	0	2	OUT
4	3	0	OUT
4	2	1	OUT
4	1	2	VSP
4	0	3	VSP
3	4	0	VSP
3	3	1	VSP
3	2	2	VSP
3	1	3	VSP
3	0	4	VSP
2	5	0	STR PROB
2	4	1	STR PROB
2	3	2	STR PROB
2	2	3	STR PROB
2	1	4	STR PROB
2	0	5	STR PROB
1	6	0	STR PROB
1	5	1	PROBATION
1	4	2	PROBATION
1	3	3	PROBATION
1	2	4	PROBATION
1	1	5	PROBATION
1	0	6	PROBATION
0	7	0	PROBATION
0	6	1	PASSED
0	5	2	PASSED
0	4	3	PASSED

0	3	4	PASSED
0	2	5	PASSED
0	1	6	PASSED
0	0	7	PASSED
MATRIX FOR SIX (6) VOTERS			
6	0	0	OUT
5	1	0	OUT
5	0	1	OUT
4	2	0	OUT
4	1	1	OUT
4	0	2	OUT
3	3	0	VSP
3	2	1	VSP
3	1	2	VSP
3	0	3	VSP
2	4	0	VSP
2	3	1	VSP
2	2	2	STR PROB
2	1	3	STR PROB
2	0	4	STR PROB
1	5	0	STR PROB
1	4	1	STR PROB
1	3	2	STR PROB
1	2	3	PROBATION
1	1	4	PROBATION
1	0	5	PROBATION
0	6	0	PROBATION
0	5	1	PROBATION
0	4	2	PASSED

0	3	3	PASSED
0	2	4	PASSED
0	1	5	PASSED
0	0	6	PASSED
MATRIX FOR FIVE (5) VOTERS			
5	0	0	OUT
4	1	0	OUT
4	0	1	OUT
3	2	0	OUT
3	1	1	OUT
3	0	2	VSP
2	3	0	VSP
2	2	1	VSP
2	1	2	VSP
2	0	3	STR PROB
1	4	0	STR PROB
1	3	1	STR PROB
1	2	2	STR PROB
1	1	3	PROBATION
1	0	4	PROBATION
0	5	0	PROBATION
0	4	1	PROBATION
0	3	2	PASSED
0	2	3	PASSED
0	1	4	PASSED
0	0	5	PASSED

MATRIX FOR FOUR (4) VOTERS			
4	0	0	OUT
3	1	0	OUT
3	0	1	OUT
2	2	0	VSP
2	1	1	VSP
2	0	2	VSP
1	3	0	STR PROB
1	2	1	STR PROB
1	1	2	STR PROB
1	0	3	PROBATION
0	4	0	PROBATION
0	3	1	PROBATION
0	2	2	PASSED
0	1	3	PASSED
0	0	4	PASSED
MATRIX FOR THREE (3) VOTERS			
3	0	0	OUT
2	1	0	OUT
2	0	1	VSP
1	2	0	VSP
1	1	1	STR PROB
1	0	2	STR PROB
0	3	0	PROBATION
0	2	1	PROBATION
0	1	2	PASSED
0	0	3	PASSED

Theology Course Offering

Code	Dogmatic Theology	Units
Dogma 1	Introduction to Dogmatic Theology	3
Dogma 2	Interfaith Dialogue	2
Dogma 3	Creation and Christian Anthropology	3
Dogma 4	God, One and Triune	3
Dogma 5	Divine Revelation	3
Dogma 6	Ecclesiology	3
Dogma 7	Sacrament of the Holy Eucharist	2
Dogma 8	Sacraments in General w/ Baptism and Confirmation	3
Dogma 9	Christology and Soteriology	3
Dogma 10	Mariology	3
Dogma 11	Sacraments of Reconciliation and Anointing of the Sick	2
Dogma 12	Sacrament of Holy Orders	2
Dogma 13	Eschatology	2

Code	Church History and Patrology	Units
Hist 1	Ancient Church History	3
Hist 2	Medieval Church History	3
Hist 3	Modern Church History	3
Hist 4	Philippine Church History	3
Hist 5	Pre-Nicean Patrology	3
Hist 6	Post-Nicean Patrology	3
Aug 1	Augustinology I	3
Aug 2	Augustinology II	3

Code	Sacred Scriptures and Languages	Units
SS 1	Introduction to Sacred Scriptures	3
SS 2	Biblical Hebrew	2
SS 3	Pentateuch	3
SS 4	New Testament Greek	2
SS 5	Historical Books and Prophets	3
SS 6	Synoptics and Acts	3
SS 7	Sapiential Books	3
SS 8	Latin	2
SS 9	Johannine Literature and Revelation	3
SS 10	Pauline Letters and Catholic Epistles	3

Code	Moral Theology	Units
Morals 1	Fundamental Moral Theology	3
Morals 2	Bioethics	2
Morals 3	Spiritual Theology	3
Morals 4	Grace	2
Morals 5	Moral Virtues	2
Morals 6	Justice and Social Doctrines of the Church	3
Morals 7	Theological Virtues	2
Morals 8	Ad Audiendas Confesiones	3

Code	Canon Law	Units
CL 1	CIC I: History and General Norms	3
CL 2	CIC 2: People of God	3
CL 3	CIC 3: Matrimonial and Procedural Laws	3

Code	Pastoral Theology and Liturgy	Units
PAS 1	Liturgy I: General Introduction	3
PAS 2	Missiology	2
PAS 3	Catechetics	2
PAS 4	Theology of Consecrated Life	3

PAS 5	Homiletics I: Biblico-Theologico	2
PAS 6	Celebration of Sacraments	3
PAS 7	Pastoral Management	3
PAS 8	Homiletics 2: Biblico-Pastoral	2

Code	Research	Units
Research 1	Theories and Methods of Theological Research	2
TPW 1	Terminal Paper Writing I	2
TPW 2	Terminal Paper Writing II	2
TPW 3	Terminal Paper Writing III	2

Code	Supplementary Courses
SEM 111	Research Techniques and Style
SEM 112	Critical Thinking Skills
SEM 121	Augustinian Recollect Spiritual Exercises
SEM 122	Management of Campus Ministry
SEM 211	Pastoral Counseling
SEM 212	Media Evangelization
SEM 221	Preaching and Public Speaking
SEM 222	Pneumatology
SEM 311	Canon Law: Sacraments
SEM 312	Basic Ecclesial Community
SEM 321	Theological Synthesis

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