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SEMINARY
of the
GOOD SHEPHERD

That they may have life...

POSITION DESCRIPTION

Director of Human Formation, Seminary of the Good Shepherd, Homebush

Reporting to Rector, Seminary of the Good Shepherd.

**The Identity
& Mission of
the Seminary**

The Seminary of the Good Shepherd is the Archdiocese of Sydney's inter-diocesan community of vocational discernment and priestly formation, as it also serves the needs of various regional dioceses in Australia for their seminarians. The formation programme is designed to help each seminarian grow in his self-awareness and generosity in response to the love of Christ in accord with the spirituality of a diocesan priest steeped in the ecclesiology of communion. Thus, the Seminary facilitates interior transformation and foundational growth in pastoral identity and cultural sensitivity. These objectives of the Seminary's mission are pursued by inviting each seminarian to: be intrinsically motivated; assimilate the formation programme to his own personal and pastoral experience; and integrate the interdependent dimensions of priestly formation in response to spiritual, ecclesial, and interpersonal experiences of Trinitarian communion.

The Position

The main responsibilities of this position are threefold. Firstly, to direct and oversee the human formation programme of the Seminary to ensure that it provides the foundation for each seminarian's overall priestly formation in accord with the *Ratio Nationalis Institutionis Sacerdotalis*. This formation is provided by being attentive to what emerges spontaneously within the general circles of communal life, and by systematically providing specific material to the seminarians throughout the stages of their formation. Secondly, to develop a Human Formation Team which is comprised of the Seminary Faculty in various capacities by confidentially resourcing the formators with fundamental understandings of human development and psychological insight relevant to each seminarian's need for growth. Thirdly, to provide an appropriate level of counselling to individual seminarians and referring them to clinical psychologists when formal therapy is required.

To achieve these ends in accord with the Seminary's identity and mission, the Director of Human Formation is accountable to the Rector for the following tasks in collaboration with the Seminary Faculty:

**Responsi-
bilities**

1. ensuring that human formation is the foundation upon which all the other dimensions of formation are built.
2. providing oversight of all aspects of the Seminary's programme relating to human formation.
3. contributing observations regarding the progress of each seminarian in his human formation in the weekly discussions of Seminary Faculty meetings.
4. assisting in the general planning of Seminary life.
5. ensuring the requirements of the *Ratio* regarding human formation are met by:

- (a) listing all psychological concepts in the *Ratio* and identifying where and how they are to be addressed in each stage of the programme for human formation;
 - (b) listing those areas not yet adequately addressed, e.g., cultural issues; and
 - (c) speaking with seminarians regarding issues such as fostering intercultural dialogue.
6. assisting foreign-born seminarians to gain confidence and a more differentiated grasp of the English language; and testing their readiness for their psychological assessment in the English language.
7. communicating with vocation directors and assisting them (where possible) in their decisions about a candidate's suitability.
8. attending to human developmental factors which emerge spontaneously both in: the group dynamics of the Seminary community; and individual seminarians within the general circles of communal life (Seminary, parish, diocese, family, friendship, academic, ethnic, and the broader society and culture).
9. meeting with the Rector on a fortnightly basis to listen to any particular concerns that he is encountering in the life of the seminary and to provide good counsel.
10. helping the seminarians to:
 - (a) understand how their human development influences their reactions/responses to all the other dimensions of formation; and
 - (b) grow in interior freedom in order to become more receptive to their growth in their baptismal and pastoral identity.
11. meeting with individual seminarians regarding the goals they have set for themselves in their human formation in response to:
 - (a) their desire to meet according to an open-door policy where approx. 2 to 5 seminarians can be seen per day at approx. 1 hour each;
 - (b) the recommendation of other Seminary formators; and
 - (c) the results and recommendations of psychological assessments.
12. empathetically helping seminarians to encounter their vulnerability in a manner which is not merely accidental and external, but deliberate and internal so that they can unearth unconscious motivations and embrace an ever-deepening self-awareness regarding their emotional needs.
13. assisting each seminarian so that he does not apply himself to the other dimensions of formation as a means of avoiding self-awareness, compensating for his weaknesses or displacing them to the detriment of his overall growth, but as a process by which he can become more receptive to grow in affective and spiritual maturity.
14. engaging informally with seminarians in order to know and support them better, e.g., conversing during lunch.
15. providing individual and group supervision for seminarians in preparation for/in addition to pastoral counselling courses and Clinical Pastoral Education (CPE).
16. researching, developing, organising, and presenting regular educative material to foster human formation as part of the Seminary's formation programme as noted in **Appendix A**.
17. helping seminarians relate well with both men and women of various ages and social backgrounds, including the appropriate use of the digital world and social media without becoming subject to device addiction.
18. facilitating opportunities by which seminarians are interiorly moved by beauty and artistic expression.
19. guiding seminarians to be attentive to experiences of resistance in a manner which helps energies previously bound up in interior conflict to become freely available for more creative, productive, and adaptive use.
20. nurturing a disposition in each seminarian which renders him able to experience less resistance and more receptivity to the spiritual life,

including the call to celibacy and the promise of obedience as also required of Holy Orders.

21. assisting each seminarian develop and revise his Self-Care Plan before he periodically reviews it with his spiritual director in order to grow in interior freedom and accountability, and develop an well-balanced and healthy life.
22. assisting each seminarian to set annual goals appropriate for his human growth which he tailors according to his own developmental needs.
23. providing a list of approved qualified and accredited counsellors, addiction interventionists, psychologists, psychiatrists, insomnia doctors, nutritionists, and personal trainers to whom seminarians can elect to consult to assist them in their human formation.
24. ensuring seminarians are conversant with ecclesial and civil requirements and fulfil them which pertain to: professional standards; code of ethics; and regulatory compliance, especially with regard to the safeguarding of children and vulnerable adults which involves:
 - (a) assisting the Vice Rector ensure that all seminarians receive appropriate child safeguarding training;
 - (b) contacting the Archdiocesan Safeguarding Office to organise the seminarians' training and the reception of their certificates;
 - (c) liaising with the PA/Receptionist in order to manage the process by which the safeguarding training completed by each seminarian is registered; and
 - (d) staying up-to-date with ACSL (previously CPSL) and professional standards requirements.
25. noting the progress of each propaedeutic seminarian regarding the outcome markers in **Appendix B**.
26. supervising the Library Coordinator regarding the contents of the library and its catalogue, and the improvement of the library system.
27. managing financial and material resources within the area of responsibility, including submitting budgets and keeping record of the expenditure of allocated funds.
28. supporting auxiliary staff members (on call).
29. other duties as delegated by the Rector.

Inter-relationships

While the Director of Human Formation is accountable primarily to the Rector, interactions with the following internal and external individuals and groups is invaluable:

- Vocation Directors and other clergy.
- counsellors, addiction interventionists, psychologists, psychiatrists, medical doctors, insomnia doctors, nutritionists, and personal trainers.
- the Safeguarding and Ministerial Integrity Office and victims of childhood sexual abuse.
- astronomers, artists, poets, authors on the topics of culture, history, and inspiring biographies or fictional stories on human feats, and any other individuals and groups which have the potential to support and promote the Seminary's human formation programme.

Qualifications & Experience

The ideal Director of Human Formation will have:

- judgment, understood as the gift of "a listening heart" (Hebrew: *Iebh Shomea*, see 2 Chron. 1:10; Wis. 7:7).
- ability to counsel others with *mansuetudine* (*Rule of St Benedict*, Chapter 68), i.e., eliciting their best to help them move beyond their resistance without breaking their spirit.
- sound knowledge of the teachings of the Catholic Church, the vocation and ministry of priests, discernment, evangelisation, and catechesis,

together with a personal commitment to the ethos and values of the Church.

- qualifications in theology and graduate qualifications in psychology.
- relevant experience encompassing the key areas of competency for this position.
- demonstrated capacity in helping clients grow in affective maturity and intrinsically motivating and coordinating others.
- an understanding of human development and the dynamics of the human person and of groups, with insights into the process of formation for the Priesthood.
- training in depth psychology, with clinical experience that has integrated an understanding of the transcendent dimension of the human person.
- experience in effective communication, collaboration, and building and maintaining networks.
- demonstrated ability to work effectively without close supervision, prioritise, manage deadlines, and be accountable for performance.
- demonstrated ability to work with a diverse group of people.
- demonstrated ability to learn, adapt, and improvise using creative vision.
- excellent organisation skills with a focus on results and attention to detail.

Attributes

The Director of Human Formation will demonstrate the following attributes:

- deep commitment to prayer and a love of one's own vocation with joyful witness.
- pro-active and an ability to build and maintain relationships with the formative community which is comprised of the entire People of God.
- professional manner and presentation.
- excellent people skills, including a confidence and willingness to speak in public.
- excellent communication skills with superior written and verbal skills.
- ability to lead and work harmoniously in a team environment.
- proactive approach and a commitment to do whatever is necessary to ensure deadlines are met.

Performance Management

The performance of the Director of Human Formation will be reviewed having regard to:

- performance on the key responsibilities and attributes for this role.
- general ability to inspire the seminarians to become closer to God as demonstrated by the external evidence of them having grown in love of God and neighbor.
- personally growing closer to God in consequence of fulfilling the duties of this role.
- remaining within the Church's Tradition and Magisterium in the manner depicted by St Augustine: in essentials there is unity; in non-essentials there is liberty; and in all things there is charity.
- service levels and the level of satisfaction expressed by the Seminary Council and key people in the formative community.
- ability to develop and maintain professional relationships with the seminarians.
- ability to develop and maintain relationships with all people who contribute towards the human formation programme.
- initiative in undertaking ongoing formation, both in study (minimum requirement: 30 credits in each 2-year period), regular spiritual direction, and pastoral supervision.

Appendix A: Educative Material

Forming seminarians with educative material involves:

1. presenting course material related to human formation, such as: elements of Catholic anthropology; affective maturity (including emotional, psychological, relational, and sexual maturity); resilience; ongoing formation (including priesthood); common vulnerabilities; cognitive distortions; communication; group dynamics; addictions; suicidality; personal identity; and fraternal correction.
2. developing and nurturing an unfolding understanding and appreciation of the call to celibacy according to the following schedule:
 - (a) Propaedeutic Year – Year III: foundational dimensions of the call to celibacy, including: familial and cultural patterns related to sexuality; psychological issues potentially underlying or influencing sexual problems, such as shame, habitual patterns or sexual addiction; masculinity and fatherhood; a healthy approach to celibate masculine sexuality; developing an understanding of issues related to psychosexual maturation and affective maturity in the context of celibacy and chastity; and the study of the virtues as related to sexuality, chastity, and celibacy.
 - (b) individual meetings with seminarians to assist them in giving a free and faith-filled response to living celibately and chastely.
3. presenting the following topics:
 - i. Propaedeutic Year: What is Psychology and Why is it Important for Us?
 - ii. Year II: Psychosexual Development (1 hour per week, in both semesters, including coordinating with the Neocatechumenal Way and the Augustinians regarding their seminarians who also participate in these presentations).
 - iii. Year III: The Cardinal Virtues and Infused Cardinal Virtues
4. promoting unity in diversity in Seminary life, including inter-seminary initiatives, through fostering tolerance and inclusiveness amongst seminarians.
5. inviting experts with suitable qualifications and professional experience to provide additional input on the topics such as: physical exercise; sleep; health; nutrition; leisure; hobbies; suicide prevention; and any other matters pertaining to self-care.

Appendix B: Outcome Markers for Documentation

Noting the progress of each seminarian also involves taking notice of the issues he needs to address to grow in his affective maturity in relation to his ability to:

1. be the protagonist of his own formation in cooperation with God's grace;
2. be respectful of people in authority and cooperate inclusively in community living;
3. respond well to corrections and integrate feedback with interior freedom;
4. respect and maintain personal and professional boundaries within himself and others without allowing them to become blurred;
5. possess a stable personality characterised by emotional balance, self-control, a well-integrated sexuality, and appropriate intimacy and self-disclosure in friendships;
6. become self-aware of unwanted or disowned emotions or unmet emotional needs (without which they may involuntarily emerge in behaviour) and coping mechanisms, such as ego-defenses, unconscious biases, self-deception, and cognitive distortions; and being open to getting professional help when needed.
7. grow in self-respect;
8. articulate his interior life and self-knowledge with insight;
9. show respect for people's pastoral experiences by differentiating the affective needs of others from his own, doing so with an internal locus of control;
10. maintain a good balance between nutrition, exercise, and rest;
11. exercise good time management and keep to his Self-Care Plan, especially on holidays;
12. to develop a love for the Church and possess an adequate knowledge of the Catholic Faith that is faithful to the Magisterium;
13. demonstrate that he has the aptitude and capacity to engage in tertiary study on the basis of his level of participation in class discussions and engagement in oral and written assessments;

14. grow in insight regarding how he has interpreted his personal story and gain the capacity to view it from the perspective of God's working in his past, present, and future life;
15. develop a mature capacity to relate well with both men and women of various ages and social backgrounds, including the appropriate use of the digital world and social media outside the Seminary's schedule, without becoming subject to device addiction;
16. develop a well-formed conscience;
17. growing in responsibility exhibited in:
 - (a) making decisions in accord with emotional intelligence, right judgment, justice, and charity;
 - (b) awareness of his gifts and learning how to use them to serve the pastoral needs of others;
 - (c) growth in his awareness of his social environment and his capacity for social interaction so that he can contribute to building up the local community;
18. possess an appreciation of beauty and artistic expression;
19. experience peace in moments of silence and solitude; and
20. move beyond his comfort zone in positive ways without which growth in interior freedom would be impeded.