



DIocese OF AUSTIN

VOCATIONS



DIocese OF AUSTIN

Mission Statement

The mission of the Vocation Office is to foster a culture of vocations in the Diocese of Austin.

Goals of our mission include:

- I. Developing and supporting vocation awareness and education programs on diocesan, deanery, and parish levels
- II. Identifying and assessing applicants for the diocesan, priestly ministry
- III. Supporting the formation of seminarians for the Diocese of Austin until ordination
- IV. Encouraging all members of the Church in our shared task of identifying, inviting, and nourishing vocations
- V. Collaborating with vocation promotion groups, diocesan staff, parish vocation committees and contacts, Serra Clubs, Knights of Columbus, and Diocesan Councils of Catholic Women
- VI. Collaborating with other diocesan offices on projects of shared purpose
- VII. Networking with vocation directors of other dioceses and religious communities
- VIII. Pursuing the highest standards in carrying out the mission of the Vocation Office



DIocese OF AUSTIN

Vocation Discernment Events

A variety of programs are offered by the Vocation Office to foster discernment of the priesthood and the religious life. Specific dates and more information on these events may be found on the calendar of the diocesan website at www.austindiocese.org/vocation and www.austin vocations.com

- I. The vocation director is available to visit parishes and schools anywhere in the diocese to speak about vocations.
 - A. He can address parish and diocesan groups on topics related to the priesthood, religious life, discernment, and how to foster a vocation culture.
- II. There is also a Speakers' Bureau of priests, sisters, brothers, deacons, seminarians, and laity, all of whom are willing to address parishes and schools about vocations. The Speakers' Bureau list may be found on the Vocation Office website, at www.austindiocese.org/vocation and www.austin vocations.com
- III. The following descriptions are summaries of regular discernment opportunities sponsored by the Vocation Office:
 - A. Project Andrew

This annual event at St. Mary Cathedral is a program of vocation awareness and discernment for Catholic men (high school juniors to age forty-five (45)). The event focuses specifically on the call to the priesthood. The Bishop, priests, and seminarians typically attend.

 1. The morning is dedicated to prayer and presentations on priesthood and seminary life. It includes Mass with the Bishop and lunch.
 2. Other Project Andrew events are also scheduled regularly at campus ministry locations in the diocese.

B. Discernment Dinners

Any single, Catholic man (age 18 or older) who is interested in discerning his vocation in life is invited to attend informal monthly dinners with others who are also considering the possibility of the seminary and the priesthood.

1. The evening includes dinner, evening prayer, and a discussion of aspects of discernment and priesthood.
2. This gathering is held at the Borromeo House, the diocesan discernment house in Austin.
3. Similar gatherings are held on a regular basis at St. Mary's Catholic Center in College Station.

C. Speakers for Vocations

Priests, deacons, religious brothers and sisters, seminarians, as well as members of the laity, are available, as their schedules allow, to speak in parishes or schools on vocations, priesthood, ordained ministry, consecrated life, or about forming parish vocation committees.

1. For information regarding speakers, contact the Vocation Director

D. Vocation Discernment Retreat for Men and Women (Separately)

1. Annual retreats for single, Catholic adults - women or men (ages 18 to 40) who are open to discern God's call to the priesthood or religious life.
2. The weekend includes liturgies, presentations, listening sessions, prayer, community, and meals.
3. For more information, visit the Vocation Office website at www.austinvocations.com or contact the Vocation Director.
4. Quo Vadis (Latin for "where are you going?") is a two-day retreat designed to help young men in high school grow spiritually and allow them to think and pray about what God might be asking them to become.
 - a. The retreat is for incoming freshmen to incoming seniors throughout the Diocese of Austin.
 - b. Participants will have the opportunity to explore the themes of prayer, virtue, leadership, and discernment.

- c. The retreat includes Mass, adoration, time for fun and recreation, and the opportunity to meet other young men, who are discerning their vocation.
- d. The retreat is staffed by seminarians and is sponsored by the Diocese of Austin Vocation Office.

E. Borromeo House

The Borromeo House is a house of discernment located in central Austin, near the campus of the University of Texas. It is sponsored by the Diocese of Austin for men who are either attending college classes or working and who are discerning the possibility of the priesthood in this diocese.

- 1. Residents of the Borromeo House agree to live a commitment to healthy community, participate in the prayer life of the house, share in house duties, pay a reasonable monthly rent, live a celibate lifestyle, see a spiritual director regularly, volunteer in a local parish, and attend the discernment activities held at the house.
- 2. For information about the program, contact the Vocation Director.



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Seminarians

The *Handbook for Seminarians* of the Diocese of Austin is a comprehensive policy manual regarding seminary formation. It is available from the Vocation Office.

The current list of seminarians and members of the Vocation Team are found in the annual directory of the Diocese of Austin, and on the Vocation Office website, at www.austindiocese.org/vocations and www.austinvocations.com

I. Seminary Application Process

Applicants for the Diocese of Austin can begin the process of seminary application as they approach graduation from high school and up to the age of fifty (50).

A. Step I: Interview with the vocation director

The first step for an individual who desires to apply to become a seminarian of the diocese is to contact the Vocation Director who will meet with him for a series of interviews.

B. Step II: Diocesan application packet

1. After successful completion of the interview process, the prospective candidate will receive the diocesan application packet.
 - a. The packet includes an application, a guide for an autobiography, a list of all required documentation, Report Form for Medical History, Release Form, and Permission for Treatment or Emergency.
 - b. An electronic version of the Preliminary Questionnaire is available from the Vocation Office.
2. It is not necessary that all supporting documentation be submitted at the same time.

C. Step III: Psychological testing, medical testing, and background check

1. Psychological

- a. The diocese and the seminary require a psychological profile for each prospective candidate.
 - i. The applicant is asked to meet with a psychologist for this evaluation. The purpose of the meeting is to obtain a psychological assessment of the applicant's ability to pursue a religious vocation.
- b. Arrangements are made between the Vocation Office and a psychologist for the candidate to schedule an appointment for the required psychological testing.
 - i. The diocese pays for these services.
 - ii. Results from this testing become part of the prospective candidate's application file and are shared with the vocation director, the Bishop, and the seminary rector.
 - iii. The prospective candidate must sign a release in order for the report to be forwarded to the respective parties.
- c. When the results of the testing are available, the psychologist will meet with the applicant to share the conclusions and insights.

2. Medical

The prospective candidate is responsible for making an appointment with his personal physician for a complete medical exam.

- A. The application packet includes the forms that need to be completed by the physician.
- B. This report includes lab work and an HIV test.

3. Background Check

The diocese will run a criminal background check on each candidate.

4. Ethics and Integrity in Ministry

The prospective candidate must attend a Protecting God's Children workshop and complete the on-line eApps application on the diocesan website at www.austindiocese.org.

D. Step IV: Acceptance by the Diocese

1. When all information is received, the vocation director and the Bishop review the application.
 - a. The Bishop makes the final decision regarding the applicant's acceptance as a seminarian for the Diocese of Austin and the decision will be communicated to the applicant as soon as possible.
2. The Bishop, in collaboration with the Vocation Team, assigns the applicant to one of the officially designated seminaries.
 - a. The vocation director provides the seminarian with an Admissions Application for the seminary.
3. The Rector of the seminary decides whether to accept the applicant into his seminary formation program.
4. Seminarians work with the vocation director to make the necessary financial arrangements to attend the seminary.
 - a. They are asked to pursue as much financial aid as possible.
 - b. Lack of money should not keep a man from attending the seminary.

II. Process of Seminary Formation

A. Inquiry Stage

1. When a man is considering the possibility of the priesthood, the first stage of his discernment process should be rooted in prayer, service, and the regular reception of the sacraments.
 - a. It is important that he be actively involved in a parish.
 - b. When he feels some inclination toward the priesthood, he should begin gathering information, spiritual direction, attending vocational discernment events, and spiritual reading.
 - c. It is helpful for him to talk with priests, family members, and friends. He then may contact the vocation director or any member of the Vocation Team of the diocese.

2. The application process for the Diocese of Austin includes interviews with the vocation director, gathering documentation, sacramental records, academic transcripts, letters of recommendation, completing application forms, writing an autobiography, undergoing psychological testing, medical testing, and a criminal background check.
 - a. It may take several months to complete the application process.
3. No one has a right to be accepted into a program of priestly formation.
 - a. It is the responsibility of the diocesan Bishop to decide whether to accept an applicant.
 - b. After the Bishop accepts an applicant, he assigns him to one of the officially designated seminaries.
 - i. It is then the responsibility of the seminary Rector to decide whether to accept the applicant.
4. The Church speaks of four pillars of priestly formation: the human, the spiritual, the intellectual, and the pastoral. It is this focus that sets seminary formation apart from other kinds of education programs.
5. A man does not have to be certain of his vocation before entering the seminary. Actually, the seminary is a place for thorough discernment and clarification of his vocation.
 - a. The careful discernment of his vocation is carried out both by the seminarian himself and by the Church.
6. The following is a brief overview of the seminary formation process used by the Diocese of Austin. A man may enter the program at different levels, depending on his background.
 - a. College
 - i. While in a college seminary, the seminarian usually works on an undergraduate degree in liberal arts with a major or minor in Philosophy (I, II, III, and IV College).
 - ii. He may begin as a freshman in college, or he may transfer into the college program from another college or university.
 - iii. Time: Up to four (4) years at a seminary college.

iv. **Commitment:** The college seminary helps a man to grow as a person with good communication, relationship, and leadership skills. He deepens his life of prayer as a disciple of Jesus Christ, attending daily Mass, morning and evening prayer, and spiritual direction. College seminary focuses on the growth of the total person.

b. Pre-Theology

For a seminary candidate who has already completed his undergraduate degree prior to entering seminary, a Pre-Theology Program is available.

i. **Time:** Two (2) years at a seminary

ii. **Commitment:** The seminarian more deeply continues his discernment and prayer life while completing thirty (30) credit hours of required undergraduate courses in Philosophy, as well as twelve (12) credit hours of undergraduate courses in Theology

c. I and II Theology

A seminarian begins his graduate theological studies, which include the study of Scripture, teachings of the Church, spirituality, pastoral theology, moral theology and Christian ethics, and many other aspects of the Church's traditions.

i. **Time:** Two years at a seminary

ii. **Commitment:** During this time, the seminarian continues to commit himself to a program of human, spiritual, intellectual, and pastoral growth. He is also installed into the Ministries of reader and acolyte in preparation for ministry of the Word and sacrament.

d. Pastoral Year

The pastoral year provides the seminarian an opportunity to understand and experience practical, day-to-day activities of ordained ministers.

i. **Time:** One-year internship in a parish of the Diocese of Austin

- ii. **Commitment:** The pastoral year enhances a seminarian's educational experience and exposes him to the joys and struggles of parish life. He is involved in a variety of experiences including interaction with pastoral staff and the community, leading prayer, and service in various liturgical roles.

e. III Theology

After the pastoral year, the student returns to the seminary to resume full-time academic studies.

- i. **Time:** One (1) year

f. Transitional Diaconate

In the summer after III Theology, if the Bishop calls him to Orders, a seminarian is ordained to the transitional diaconate where he makes promises of celibacy, prayer, and obedience to the Bishop of Austin and his successors.

g. IV Theology

A transitional deacon resumes his full-time graduate theological studies at the seminary.

- i. **Time:** One year
- ii. **Commitment:** He completes the Masters of Divinity degree (M.Div.). During this year, he also serves as a deacon on some weekends in a parish of the Diocese of Austin.

h. Ordination to the Priesthood

In the summer after completing IV Theology, the man is ordained by the Bishop of Austin, and he begins his first assignment as a priest.

i. Ongoing Formation

To enrich the lives and ministries of priests, God invites continual transformation across a lifetime, through continuing education and integration of their priestly identity and ministry.

- i. **Time:** A lifetime

III. Seminarian Parish Visits

- A. Every year, every parish in the diocese is to have a seminarian of the Diocese of Austin speak after Communion at all the Masses on a given weekend.
 - 1. The Vocation Office assigns the seminarians to the parishes on an annual basis.
- B. The purpose of these visits is to help deepen the bond between our seminarians and the people of our diocese, to give our seminarians more opportunities to practice public speaking, to foster more vocations, and to give our people hope in the future of our Church.
- C. Through this program, each seminarian gradually becomes familiar with the various parts of the diocese, with a variety of parishes, and with many different priests.
- D. The date of the visit is to be determined by the pastor in consultation with the assigned seminarian.
 - 1. Visits may take place at any time during the calendar year, depending on the schedule of the parish and the seminary formation programs.
- E. The seminarian speaks after Communion for no more than five (5) minutes at each Sunday Mass and at the Saturday Vigil.
 - 1. Talks may include his vocation story, a description of life in the seminary, a request for prayers, and gratitude for parishioners' support.
- F. As much as possible, these assignments take into account the seminarians' language capability.
 - 1. When scheduling the weekend visit, the pastor should discuss with the seminarian what languages are used in the various Masses and what language the seminarian will use.
- G. Seminarians are asked to wear regular clothes, rather than liturgical garb, and to sit in the congregation during the Mass.
 - 1. It is suggested that they wear their Diocese of Austin shirt to help identify them.
- H. Seminarians who are deacons may be invited to preach the homily and include their vocation reflections.
 - 1. Transitional deacons may wear the Roman collar, and they may be invited to serve as deacon in some or all of the Masses.

- I. It is beneficial on the same weekend of the visit that the seminarian also be invited to visit other parish events, such as youth gatherings, religious education classes, or adult formation programs.
- J. Each parish should provide food and lodging for the seminarian during his visit, preferably at the rectory, if possible.
 - 1. Transportation costs are covered by the Vocation Office.

IV. Seminarian Summer Ministry

The summer ministry of seminarians for the Diocese of Austin is designed to be a learning experience for the seminarian, the pastor, and the parish.

- A. It is hoped that the pastor would take on the additional role of being a mentor for the seminarian, sharing with the young man his own pastoral experiences and reflections.
- B. Goals
 - 1. To provide practical experience in the formation of seminarians

Summer ministry provides an opportunity for seminarians to understand and experience practical day-to-day activities of ordained priests.

- a. Each seminarian is expected to be involved in a variety of experiences during his summer within the parish.
- b. It is suggested that he meet with the pastor and together set a list of goals to be achieved during the summer.
- c. It is hoped that regular discussion between the seminarian and the pastor will aid in the growth of the seminarian's pastoral skills.

- 2. To develop an identification with the diocese

Since there is not a seminary within the diocese, special effort must be made to know the diocese and the priests who serve here.

- a. Summer ministry enables the seminarians to learn diocesan procedures, experience parish life, and get to know priests with whom they may be working.
- b. At the same time, the priests of the diocese can offer to the seminarians true witness of the priestly ministry, sound relationships, and lasting friendships, which are important for vocational perseverance.

- c. This is also the opportunity for the seminarians to be part of a parish team and, thus, grow through professional relationships and concrete experience.

3. To provide lay people with motivation to promote vocations to the priesthood

By getting to know a seminarian personally, many in the parish family will be encouraged to assume more responsibility in promoting priestly vocations.

4. To provide an opportunity for young men in the parishes to meet and talk with a seminarian

This will enable our young people to realize what seminarians are like and how they prepare for priestly ministry. This contact can be an inspiration for some young men to consider the priestly vocation for themselves.

5. To provide an atmosphere for the evaluation of a seminarian's pastoral skills

In each parish where a seminarian is placed for the summer, the pastor will be the direct supervisor of the seminarian.

C. Expectations

1. Financial Support

- a. The seminarian is giving his full-time commitment to the parish in lieu of other gainful employment.
- b. Each parish is expected to provide room, board, mileage, and to pay the seminarian according to the current scale provided by the Vocation Office.

2. Mentoring

- a. The seminarian's pastor should provide the seminarian with some orientation about the parish and how it functions.
- b. Likewise, he should provide ongoing reflection and mentoring.

3. Spiritual Life

The process of a seminarian's spiritual formation and growth does not cease during his time away from the seminary. *The Decree on Priestly Formation* notes that "the entire training of students should be oriented to the formation of true shepherds of souls after the model of Our Lord Jesus Christ, teacher, priest and shepherd."

- a. Therefore, during the summer months the seminarian is expected to continue the spiritual life begun under the seminary's spiritual formation program and to live up to the expectations of that spiritual formation.
- b. The seminarian should regularly seek the advice and counsel of a priest-adviser during the summer months, attend Mass, receive the sacraments on a regular basis, and live an honorable, celibate lifestyle appropriate to one preparing for the priesthood.

4. Vacation

- a. It is essential that each seminarian have two (2) weeks of vacation at some point in the summer.
- b. Also, each seminarian will be expected to be present at the annual summer Seminarian Convocation in August.

5. Evaluation

At the end of the summer, a brief written evaluation is to be completed by the seminarian's pastor and submitted to the Vocation Office.



DIocese OF AUSTIN

Parish Vocation Committees

- I. The Purpose of a Parish Vocation Committee¹
- A. The purpose of the Parish Vocation Committee is to inspire and assist the parish community in fulfilling its mission of fostering vocations, especially to ordained ministry and religious life.
 - B. The committee educates parishioners in ways of fostering vocations, provides them with resources and opportunities, and coordinates the parish prayer and programs for vocation awareness and discernment.
 - C. The committee identifies, invites, and supports individual candidates for ordained ministry and religious life.
 - D. Committee members strive to be vocation ministers themselves, making themselves available to young people, in order to promote vocation awareness within potential candidates and to support their vocational discernment.
 - E. The Parish Vocation Committee is responsible to, and reports regularly to, the pastor.
 - 1. It collaborates with the youth minister and other leaders of youth programs (e.g. coordinator of altar servers, director of religious education, etc.).
 - 2. It communicates with and works with the vocation directors of local religious communities and the Vocation Office.
 - F. The Parish Vocation Committee develops short-term and long-term objectives and strategies for a growing vocation ministry in the parish.
 - G. The Parish Vocation Committee works within the parish policies and procedures.

¹ Adapted from the *Parish Vocation Committee Manual*, Diocese of Harrisburg (Pennsylvania)

- H. The Parish Vocation Committee respects the nature of vocational discernment.
 - 1. The goal is always to enable each person to follow the call of the Spirit in his/her own life.
 - 2. The important work of encouraging young people to consider the vocations of ordained ministry or religious life is an effort to help them in this process of discernment.
- I. The wishes of candidates for privacy and confidentiality are to be respected in all cases.
- J. The committee is to educate itself about vocation ministry.
- K. The committee will review existing lists of vocation activities available from the Vocation Office and the vocation offices of religious communities of men and women who serve in the diocese.
 - 1. They will develop a cohesive and realistic plan for promoting, encouraging, and calling forth vocations to the priesthood and religious life.

II. How to Form a Parish Vocation Committee

I wish to draw the attention of the People of God especially to the specific role of the parishes, together with the contribution of the family, towards the promotion of vocations. The fostering of vocations cannot be considered a marginal activity, but must be incorporated fully into the life and activity of the community.

Pope John Paul II
1986 World Day of Prayer for Vocations

- A. The parish is the heart of Catholic community life today. Vocations to priesthood and religious life will emerge from vibrant parishes if parishioners are kept aware of vocations. An effective way for parishes to foster vocations is through a Parish Vocation Committee.
- B. Starting
 - 1. First, make an appointment to meet with the pastor to discuss formation of a Parish Vocation Committee.
 - a. It is important that in your meeting with him you come to a shared vision of the committee's role in the parish and the type of programs the committee should develop.

2. Compile a list of parishioners the two of you believe would be interested and would work well on the committee.
 - a. A suggested number of members is eight (8) to twelve (12), depending on the size of the parish.
 - b. It is valuable to have a wide variety of parishioners (e.g., priests, lay and religious, married couples, senior citizens, and youth) to ensure that the plan touches all members of the parish family.
 - c. Parents are important partners in any parish.
3. Do not forget teachers in the parish school, the youth minister, seminarians or novices, or anyone who may have a special interest in vocations.
4. Personally invite these “prospects” to attend an organizational meeting.
 - a. At the first meeting, set goals and a definite calendar of activities.
 - b. Keep in mind that besides sponsoring activities on vocations, the committee members also should keep abreast of developments in the theology of call and vocation ministries.

C. Role of Individual Committee Members

Once the committee is formed, the role of each member may evolve. These guidelines are suggestions to help the committee get formed.

1. Chair

- a. An initial chair may be selected who will help define the mission and goals of the committee.
- b. Once a chair is selected, he/she assumes leadership of the committee, calls the meetings, assigns various responsibilities, reports to the pastor and/or Pastoral Council, and serves as a liaison with the diocesan Vocation Office.

2. Priest/Deacon/Religious

Act as resource persons for committee members, provide support for committee members, and be present for some events.

3. Vocation Committee Member

Volunteers for various activities sponsored by the vocation committee, provides feedback regarding activities, and prays for vocations from the parish community.

4. Meetings

It is suggested that at least four (4) meetings be held each year, depending on the activity of the Parish Vocation Committee.

- a. An agenda and meeting format may be helpful.
- b. Since prayer is an integral part of the vocation committee's work, the meetings may include a brief prayer service or these can be held apart from the regular planning meetings.

D. Planning Activities

Through prayer, reflection, and discussion, the committee can best determine how to promote vocations in their parish. The type of activities that the committee plans depends on the number of members and the character of the parish. The following are some suggestions:

1. See that literature on vocations is available in the church vestibule and parish library.
2. Encourage parishioners to pray for vocations.
 - a. Sponsor a 31 Club (information available from Serra International).
 - b. Ask to have a prayer for vocations prayed during the General Intercessions in Mass.
 - c. Provide vocation prayer cards in the church.
 - d. Ask the priests to devote one Mass a month to vocations (some parishes do this during months with five Sundays.)

3. Develop a system for parishioners to show support for any seminarians or novices in the parish.
 - a. Some parishes send “care packages,” birthday or greeting cards to seminarians around holidays or exam times, etc.
 - b. Besides being a nice boost for the seminarians, this type of project develops a unique sense of community support for vocations in the parish.
4. Sponsor a parish poster or essay contest on vocations.
5. Work with the parish school or religious education program to organize activities for young people during National Vocation Awareness Week, World Day of Prayer for Vocations, and any career days.
6. Appoint a committee member to be a liaison with each parish committee, to keep vocation concerns on the mind of every committee.
 - a. This is especially important for committees on liturgy, religious education, altar servers, and youth ministry.
7. Submit to the parish bulletin editor brief narratives of upcoming vocation events sponsored by the committee, religious communities, or the diocesan Vocation Office.
8. Host a visit by the diocesan vocation director to the parish vocation committee.

E. Helpful Resources

2. The parish vocation committee’s best resource is the diocesan Vocation Office.
3. Whether your parish has a Vocation Committee or a vocation liaison, you should submit a current contact form to the Vocation Office.
 - a. Those forms are included in this Pastoral Manual.

“We are living in the period of the sowing, the Word of God seems but a word, almost nothing, but take heart, this Word carries life within it! And it bears fruit!”

Pope Benedict XVI

III. What They Can Do In the Parish

A. Vocation Prayer

1. Family prayer for vocations
2. The vocation cross
3. The vocation chalice
4. Parish “31” club
5. Prayer cards
6. Diocesan Mass for vocations
7. Parish vocation celebrations
8. Prayers of the faithful

B. Vocation Awareness

1. Vocation posters
2. Vocation brochures
3. Vocation pamphlets
4. Vocation inserts in parish bulletin
5. Vocation homilies
6. World day of prayer for vocations

C. Vocation Education

1. Classroom vocation presentations
2. Vocation articles in parish bulletin
3. Adult education on vocation topics
4. Question box on priesthood, diaconate, and religious life
5. Vocation presentations to parents and single adults
6. Altar server programs

7. Scout programs

D. Vocation Invitation

1. Parish-wide “Called by Name” project
2. Invitational process in classrooms, in small groups, or individually

E. Vocation Support

1. Support vocation promotion events of the diocese
2. Birthday and anniversary remembrances for priests, deacons, brothers, and sisters
3. Sponsorship of jubilee celebrations for those in priesthood and religious life
4. Appreciation programs for priests, deacons, brothers, and sisters
5. “Support your seminarian” programs

IV. Qualities and Characteristics of Prospective Priesthood Candidates²

- A. Has an awareness of God’s presence
- B. Has a personal relationship with God
- C. Prayer as an important and vital part of his life
- D. Is involved in his local parish or faith community
- E. Has a desire to serve others and make a difference in people’s lives
- F. Is motivated by the mission of Jesus Christ and has the ability to articulate it
- G. Is willing to sacrifice personally for the service of the Gospel and the Church
- H. Is approachable

² Adapted from the Appendix to the program materials for the *Priestly Life and Vocation Summit: Fishers of Men*, USCCB Committee on Vocations and Committee on Priestly Life and Ministry, October 2005.

- I. Is psychologically and socially mature
- J. Has shown the capacity and evidence of living a chaste celibate life
- K. Has the ability to collaborate with women and men
- L. Takes initiative and assumes responsibility for his actions
- M. Recognizes the importance of the Church and the role of the Church as teacher
- N. Possesses the skills of self-mastery and discipline
- O. Has healthy relationships with men, women, and children
- P. Has common sense, good physical and emotional health
- Q. Is capable of undertaking studies in philosophy and theology
- R. Recognizes the need both to give and accept support from others
- S. Possesses a keen sense of empathy
- T. Has leadership skills
- U. Receives regularly the Catholic sacraments
- V. Has the ability to nurture another person's growth
- W. Is open to and respectful of all people, including those different from himself
- X. Is a person of integrity

Diocese of Austin

Vocations Referral Form

Please return this form to the Vocation Office, Diocese of Austin,
6225 Highway 290 East, Austin, TX 78723, (512) 949-2400 or fax (512) 949-2520.

These are names suggested by our parish to be informed of upcoming events that relate to vocational discernment. After prayerful consideration, we believe that they have qualities that are suitable for priesthood or religious life.

Name _____

Address _____

City _____ ZIP _____

Phone (_____) _____ Cell (_____) _____

E-mail address _____

Age _____ Male _____ Female _____ English _____ Spanish _____

In our letter to this person, what person or group may we mention as having recommended him/her?

Name _____

Address _____

City _____ ZIP _____

Phone (_____) _____ Cell (_____) _____

E-mail address _____

Age _____ Male _____ Female _____ English _____ Spanish _____

In our letter to this person, what person or group may we mention as having recommended him/her?

Name _____

Address _____

City _____ ZIP _____

Phone (_____) _____ Cell (_____) _____

E-mail address _____

Age _____ Male _____ Female _____ English _____ Spanish _____

In our letter to this person, what person or group may we mention as having recommended him/her?

Diocese of Austin

Parish Vocation Committee Contact Form

Date _____

Parish _____

Address _____

City _____ ZIP _____

Phone Numbers (_____) _____ (_____) _____

Pastor _____

Parish Vocation Committee Chairperson/Contact _____

Mailing Address _____

City _____ ZIP _____

Phone Numbers - Day (_____) _____ Evening (_____) _____

E-mail Address _____

May the Vocation Office contact you by e-mail? Yes or No

Committee Member Names

E-mail Addresses

_____	_____
_____	_____
_____	_____
_____	_____
_____	_____
_____	_____

Please return this form to: Vocation Office, Diocese of Austin,
6225 Highway 290 East, Austin, TX 78723, (512) 949-2400 or fax (512) 949-2520.
Thank you for your time and effort in vocation ministry.