



THEOLOGICAL SEMINARY
SEMINARIAN
HANDBOOK
2020 – 2021

Saint Charles Borromeo Seminary, Overbrook
Wynnewood, Pennsylvania

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STATEMENT OF PURPOSE

The purpose of this Seminarian Handbook is to assist the seminarian enrolled in the Theological Seminary of Saint Charles Borromeo Seminary to understand the basic components of the *Program of Priestly Formation* as well as the specific distillations of that program within the daily *Horarium*. Each section of this handbook provides the seminarian with a brief description of the goals of the various elements of the program as well as noting specific expectations for the seminarian. The handbook forms the basis of the annual evaluation of the seminarian (*Program of Priestly Formation, Fifth Edition, 265*). As such, it provides the seminarian with an understanding of the means by which his time in formation is assessed by the Formation Committee. Finally, the handbook lists a number of practical items integral to the good order of the seminary community.

MISSION STATEMENT OF SAINT CHARLES BORROMEO SEMINARY

The fundamental mission of Saint Charles Borromeo Seminary is the formation of Catholic men of the Archdiocese of Philadelphia and of other dioceses and religious communities for pastoral service in the Priesthood of Jesus Christ. The Seminary is committed to providing a unified college and theology program of formation in priestly spirituality, pastoral ministry, celibate witness, emotional maturity, intellectual integrity, and physical wellness.

Formation towards the ministerial Priesthood centers on the Word of God and the Sacraments of the Church; most especially Eucharist and Reconciliation. This is complemented by personal and community prayer, a comprehensive academic program of liberal arts and theological studies, and a program of pastoral preparation designed primarily for parochial ministry. The Seminary recognizes the diverse challenges of our time and promotes in the seminarian a commitment to work in unity with others in the Church with a pastoral sensitivity that is exercised in fidelity to the Magisterium of the Church.

Offering its resources to the larger Church community, through its School of Theological Studies and in cooperation with other institutes, provides a variety of academic and pastoral programs to serve the needs and interests of priests and deacons in parochial and other ministries, other parish workers, teachers of religion, and interested lay persons. The Seminary is committed to serve the need for on-going formation and pastoral education, as this need continues to be discerned in collaboration with the leadership of the local Church and neighboring dioceses.

FORMATION OF CANDIDATES FOR THE PRIESTHOOD

Human Formation

The purpose of Human Formation is to assist the seminarian in his task of becoming a man of integrity with the personality necessary for priestly ministry in the Church. It “seeks to prepare men to be bridges for, not obstacles to, the spread of the Gospel.” (PPF, 83) The community life of the seminarians and the various services and co-curricular programs of the Human Formation Program are ordered in such a way that the seminarian learns to be well-oriented to the truth, respectful of every person, compassionate, just, and balanced in judgment and behavior. Programs seek to address issues surrounding the seminarian’s physical well-being; habits of good nutrition and exercise, freedom from addictive behaviors; as well as addressing the essential issues in the development of a healthy emotional life; the establishment of mature friendships, maturity in dealing with authority, the formation of a settled disposition for celibacy and the qualities necessary for leadership and positive social interaction within a community. The Dean of Men assists the Rector in fostering the development of these program goals with the aid of the Theology Formation Committee and the Human Formation Committee.

To this end, the seminary’s expectations (based on PPF5, 280) for each seminarian are for him:

- 1) To grow in the human qualities of truthfulness, respect for others, justice, humility, integrity, affability, generosity, kindness, courtesy, integrity, and prudence.
- 2) To relate to others in a positive manner and to demonstrate the ability to get along with others and work with them in the community.
- 3) To evidence good self-knowledge, self-discipline, and self-mastery, including emotional self-control, good physical and mental health.
- 4) To embrace a balanced lifestyle and to demonstrate balance in making judgments.
- 5) To exhibit the ability to establish and maintain wholesome friendships as well as the capacity to maintain appropriate boundaries in relationships.
- 6) To evidence a commitment to chaste celibacy and the capacity to articulate this commitment.
- 7) To exhibit authentic masculine qualities consistent with those of a Spiritual Father.
- 8) To develop the skills necessary for leadership and collaboration with women and men.
- 9) To have the capacity to receive and integrate constructive criticism.

- 10) To evidence a simplicity of life, good stewardship of resources, and responsibility for financial obligations.
- 11) To demonstrate mature respect for and cooperation with Church authority.
- 12) To engage in the communal life of the seminary.
- 13) To meet with his Formation Advisor monthly during the academic year.
- 14) To abide by the Code of Conduct stipulated in this handbook.

The Use of Psychology in Seminary Formation: Policies and Procedures

In light of the document, *Guidelines For The Use Of Psychology In The Admission And Formation Of Candidates For The Priesthood*, promulgated by the Vatican Congregation for Catholic Education on June 29, 2008, the following guidelines for the use of psychology are to be observed in St. Charles Borromeo Seminary, Wynnewood, Pa.

The guiding principle of formation in the seminary is the appropriate *disclosure* and *revelation* of the seminarian, both to himself and to internal and external formators (PPF #93). This must be done thoroughly respecting the distinction between these two forums (Guidelines #17). “The vocation to the priesthood and its discernment lie outside the strict competence of psychology. Nevertheless, in some cases recourse to experts in the psychological sciences can be useful. It can allow a more sure evaluation of the candidate’s psychic state; it can help evaluate his human dispositions for responding to the divine call; and it can provide some extra assistance for the candidate’s human growth.” (Guidelines #5)

Psychological Assessment

1. “It belongs to the church to choose persons whom she believes suitable for the pastoral ministry, and it is her right and duty to verify the presence of the qualities required in those whom she admits to the sacred ministry. Canon 1052.1 of the Code of Canon Law foresees that for the scrutiny of the qualities required in view of ordination one should provide *inter al.*, for an evaluation of the state of the candidate’s physical and psychic health.” (Guidelines #11)
2. St. Charles Borromeo Seminary employs a Resident Counselor as a member of the staff. He does not participate in the external forum evaluation of candidates/seminarians, though he does lend expertise to the formation committee and admissions board of the seminary.
3. All seminarian candidates are asked to present themselves for psychological testing prior to entry into the seminary. “These tests are designed to reveal the candidate’s psychological health (“personality; potentialities; dispositions; and the types of any psychological wounds, evaluating their nature and intensity”) (Guidelines #8). These tests should be administered by an outside professional psychologist. St. Charles Borromeo Seminary “has the right and the duty to acquire the knowledge necessary for prudentially certain judgment regarding the candidate’s suitability. But this must not harm the candidate’s right to a good reputation, which any person enjoys, nor the right to defend his own privacy as prescribed in Canon 220 of the Code of Canon Law. This means that the candidate’s psychological consultation can only proceed with this previous, explicit, informed and free consent” (Guidelines #12).

Availability of Individual Counseling (Growth) for Seminarians

4. To arrive at a correct evaluation of the seminarian’s personality, the resident counselor can have recourse to the psychological reports of outside assessors. These evaluations must always be carried out with the previous, explicit, informed and free consent of the seminarian. All new seminarians are asked to have a meeting with the resident counselor within the first semester of the school year. Based upon the psychological evaluation received from his diocese during the admissions procedure and the initial meeting, the resident counselor can make verbal and written recommendations to the seminarian in order to guide him “to develop markers (goals) of human formation” (PPF #81). These recommendations are meant to help the seminarian grow in self-knowledge in order to ensure that he continues to develop “those human traits and qualities that are consonant with the authentic vocation to the priesthood ...” (PPF #51). These recommendations are shared with no one else without written permission of the seminarian.
5. “In consideration of their particularly sensitive nature, the use of specialist psychological or psychotherapeutic techniques must be avoided by the seminary formators” (Guidelines #5). Thus, it belongs solely to the competency of the resident counselor or other outside psychotherapist to assist the seminarian with these psychological issues. During their formation in the seminary, all seminarians will have access to the resident counselor, which “can be a useful instrument of human formation” (PPF #80). The seminarian can receive this type of “growth counseling” as his schedule permits, and he will enjoy complete privacy in doing so. Therefore, the external formation staff need not know about the *fact* that the seminarian is receiving help from the resident counselor, nor will they have access to the *content* of the counseling that is taking place without written permission of the seminarian.

6. Following the initial meeting or at any time during the course of seminary formation, if the seminarian desires additional growth counseling with the resident counselor or the resident counselor determines that the seminarian would benefit from additional counseling sessions, these sessions shall be scheduled. The primary purpose of these sessions are to assist the seminarian who realizes that he needs assistance with some area of his psychological growth that will help him to mature and become more fully human. He is thus motivated by some aspect of his formation – human, spiritual, pastoral, intellectual – and is moved to talk to the resident counselor who is qualified to *hear* and *help* the seminarian in developing strategies/skills to remove blocks to priestly formation.

Relationships among the Formation Advisors/Spiritual Directors and Resident Counselor

7. The formation advisors and spiritual directors are primarily present to hear and help the seminarian, but may find that while they can *hear* the seminarian, they do not possess the specialized skills to *help* the seminarian with his psychological growth. The seminarian may recognize the need to seek the help of the resident counselor on his own; however, it may also be that the spiritual director and/or formation advisor recommend that the seminarian approach the resident counselor.

8. “If the seminarian, faced with a motivated request by the seminary formators, should refuse to undergo a psychological consultation, the formators will not force his will in any way. Instead, they will prudently proceed in the work of discernment with the knowledge they already have, bearing in mind the aforementioned Canon 1052. 1” (Guidelines #12).

9. When appropriate as part of the counseling, the resident counselor may encourage the seminarian to discuss the counseling related issues with his spiritual director. In addition, when possible, it is important for the spiritual director and resident counselor to collaborate. Thus, the seminarian may need to grant permission and to sign a written release of information so that the counselor can discuss the issues directly with the seminarian’s spiritual director, thus fostering a more united effort in helping the seminarians with his struggles.

Transition and Psychological Consultation

10. If the resident counselor determines that significant disruptions in emotional, behavioral, or thought processes that lead to personal distress or block one’s ability to achieve important formation goals are present (including the contraindications listed in the United States Conference of Catholic Bishop’s April 2015 document, *Guidelines for the Use of Psychology in Seminary Admissions*, pp. 3-4) the following actions ought to be implemented:

- A. The counselor informs the seminarian of his professional opinion, and may require further evaluation by an outside psychotherapist.
- B. The counselor encourages the seminarian to address this matter with his Formation Advisor as soon as appropriately possible.
- C. If the matter is brought into the external forum by the seminarian and the seminarian allows the resident counselor to communicate with the members of the external formation team by written consent, then the team will determine the appropriate course of action. The counselor may recommend the possibility of psychotherapy conducted by a professional other than himself. The counselor may be of assistance to the external formation team through consultation in helping the seminarian select a professional psychotherapist outside of the seminary.
- D. If the seminarian refuses to share the opinion of the resident counselor with the external formators, the counselor, based on the previous written consent of the seminarian, can raise the issues of significant disruptions in emotional, behavioral, or thought processes that could become an impediment to priestly ordination with the external formators. The counselor should, therefore, make it clear when he begins counseling with seminarians, through the signed Informed Consent, that the counselor – and not the seminarian – may need to share his opinion with the external formation staff.

11. When a seminarian is recommended for psychotherapy by the seminary formation committee (through the external forum), a Referral Contract with stated goals for improvement will be drawn up and signed by both the formation advisor and the seminarian. This contract will be presented by the seminarian to the resident counselor and/or a selected psychotherapist outside of the seminary. The resident counselor and/or psychotherapist can then develop a treatment plan in consultation with the seminarian which is in line with the stated goals of the Referral Contract. This will enable the resident counselor or other

psychotherapist to report back to the Rector on a predetermined basis (every six sessions) the seminarian's progress in regards to the stated goals. This report will be made with written consent of the seminarian.

Psychotherapy Services Outside of the Seminary

12. The seminarian will be able to freely approach an expert (referred to as psychotherapist) who is either chosen from among those indicated by the resident counselor or chosen by the seminarian himself and accepted by the resident counselor/formators (Guidelines #12).

13. The resident counselor of St. Charles Borromeo Seminary is able to provide referrals for psychotherapy services outside the seminary. He ought to be consulted by the seminarian when choosing a psychotherapist outside the seminary. However, if a seminarian seeks psychotherapy from someone other than the resident counselor, he needs to obtain approval from his formation advisor and/or his diocesan vocation director, and payment must be made accordingly.

Spiritual Formation

The spiritual formation of seminarians at Saint Charles Borromeo Seminary is closely associated with their academic and pastoral development and is conducted in such a way that each seminarian may learn to live in intimate and unceasing union with God, the Father, through His Son Jesus Christ, in the Holy Spirit.

The seminary community's praise of God reaches its climax in the Eucharist, but is extended through the Liturgy of the Hours so as to give all times of the day, the week, and the year the same character of a sacrifice of praise. In particular, the public recitation of Morning Prayer and Evening Prayer will enhance the seminarian's personal faith and nourish his sense of community.

Devotion to the Blessed Sacrament enables a seminarian to grow spiritually and to understand not only that the Eucharist is the central act of divine worship for the Church, but that participation in the Eucharist is the most vital source of nourishment and enrichment in a seminarian's life. Mass is celebrated daily and exposition of the Blessed Sacrament is regularly scheduled in the chapel.

To become shepherds of souls, seminarians must be thoroughly involved in their own need for initial and continued conversion. The great means of conversion established by the Lord in His Sacrament of Reconciliation should be revered and used regularly to help in the process of transformation.

Prayer, reflection and silence, both external and internal, are necessary in order to achieve a personal dialogue in faith with the three Persons of the Trinity. Public recitation of the Rosary is scheduled regularly and is held in the chapel.

To foster growth in spiritual formation, the seminary requires each seminarian:

- 1) To attend the daily celebration of the Eucharistic Liturgy and the Liturgy of the Hours, and to report any absences to the Dean of Men;
- 2) To attend all other liturgical, and devotional celebrations and/or exercises which are part of the seminary's required spiritual program, including the annual pilgrimages,
- 3) To participate in the Sacred Liturgy (e.g. schola, server, music) as directed by the Director of Liturgy;
- 4) To participate in regularly scheduled music practices.

Repeated unexcused absences from the required spiritual exercises mentioned in items 1 and 2 above make a seminarian liable to dismissal.

Repeated lateness as well as frequent unexcused absences due to sickness are a serious formational concern and will be reviewed by the Formation Committee.

In addition to the above, the seminary strongly encourages each seminarian:

- 1) To receive the Eucharist on a regular basis and to make frequent use of the Sacrament of Penance.
- 2) To willingly accept the penitential discipline of the Church and to give expression to the need for continual conversion.
- 3) To choose a personal spiritual director from those deputed by the Archbishop of Philadelphia and to see his spiritual director at least every three weeks.

- 4) To nurture and support his spiritual life through the devotions recommended by the Church.
- 5) To give Mary, the Mother of God, an honored place in his personal devotional life, especially by the daily recitation of the Rosary.

The Virtue of Charity

Our Lord and Savior calls each Christian to love God with his whole heart, soul, mind and strength, and to love his neighbor as Christ loves him. (Mt. 22:37-39)

In a word, all are called to holiness of life, to be perfect even as the Father is perfect. (Mt. 5:48) The Father and the Son have sent the Spirit, Who enables us from within to live a life of Christian charity.

Lumen Gentium reminds us that “in the Church everyone, belonging to the hierarchy or being cared for by it, is called to holiness, according to the saying of the Apostle: ‘For this is the will of God, your sanctification.’ (1Th 4:3; Eph 1:4) This holiness of the Church is unceasingly manifested...through those fruits of grace that the Spirit produces in the faithful. It is expressed in a multitude of ways by those persons who, in their walk of life, strive for the perfection of charity, and thereby, help others to grow. In a particularly appropriate way this holiness shines out in the practice of the counsels customarily called ‘evangelical.’” (*Lumen Gentium*, § 39)

The seminary seeks to assist each seminarian:

- 1) To seek perfection in charity by living each day in holiness, with diligence, humility, and courage in imitation of Christ.
- 2) To do everything to preserve the bond of charity that unites everyone in Christ.
- 3) To give evidence of charity in all he says and does in all aspects of community life, especially in the residence halls, in the dining room, in the classroom, in the common rooms, in the gymnasium, and on the sports fields.
- 4) To respect others with differing opinions,
- 5) To be understanding and compassionate in dealing with the shortcomings of others in the seminary.
- 6) To avoid gossip and malicious talk about others.
- 7) To manifest sportsmanship in recreation.
- 8) To be a gracious host to all visitors.
- 9) after prayerful discernment to assist his brothers in their formation toward the Priesthood by offering support, encouragement, and when necessary, honest correction in a charitable manner.
- 10) To participate in peer evaluations in Pre-Theology Two, Second Theology and Third Theology in the spirit of charity commanded by our Lord.

The Evangelical Counsels

The Gospel counsels of poverty, chastity, and obedience should find an important place in the spiritual formation of future priests.

Poverty

In imitation of Jesus Christ, the future priest should never be attached to or attracted by riches. He is encouraged to embrace voluntary poverty so as to become more devoted to his future sacred ministry. As Paul reminds us: “For you know the gracious act of our Lord Jesus Christ, that for your sake he became poor although he was rich, so that by his poverty you might become rich.” (2 Cor. 8:9)

The seminary seeks to assist each seminarian:

- 1) To spurn any type of vanity; behavior intended to bring excessive attention to oneself.
- 2) To live a life of deep detachment from material goods and to avoid every appearance of luxury, of excessive wealth, and accumulation of possessions.
- 3) To ensure that his room and surroundings reflect a sense of Gospel poverty.
- 4) To remain close to the poor and serve the needs of all, including those who are not materially poor.
- 5) To share his resources with those who suffer need, and to avoid any waste of resources (e.g. food, electricity, etc.)
- 6) To accept appointments to house jobs and work details that could involve the cleaning of residence halls, classrooms, and areas of student use.
- 7) To volunteer for other work projects determined by the seminary administration with a view to contributing to the maintenance of the physical plant.

Chastity

The virtue of chastity provides the context in which the charism of celibacy is best understood. Indeed chastity defines all human relations. A future priest's love for others must always be chaste and selfless after the example of Christ.

Chaste celibacy is a way of loving in imitation of Christ. It is a joyous disposition of heart for pastoral service. Grounded in the priest's conformity with Christ, chaste celibacy is a witness to the newness of God's Kingdom. It is a prophetic sign of the priest's undivided, self-forgetful love for Christ and the Church.

The seminary seeks to assist each seminarian:

- 1) To perfect his imitation of Christ by appreciating the absolute necessity of sustained prayer as well as the value of interior silence.
- 2) To discuss honestly with his personal Spiritual Director and Formation Advisor his own interiorization of the celibate life.
- 3) To manifest toward one and all a love which is chaste, sincere, fraternal, personal, and committed to sacrifice after the example of Christ.
- 4) To live a chaste personal life, avoiding all forms of sexual immorality in the knowledge that his body is a temple of the Holy Spirit Who lives in him and was given to him by God.
- 5) To be modest in dress, manners, speech, and modes of entertainment.
- 6) To observe the seminary rule which forbids dating.

Obedience

Future priests are to be formed in an obedience that has no parallel in the socio-political world; they are obedient to Christ. Priests must proclaim a truth that demands from others the obedience of faith. They cannot remove the "scandal of obedience" by diluting its demands, but only by manifesting it for what it is, as the test of the sincerity of love.

Christ claims the surrender of absolute obedience. Obedience is the test of sincerity and offers no violence to freedom because it is the demand of a truly personal love. The future priest must learn in the seminary to be able to make Christ tangibly present to his people through the obedience that guides his own heart.

Each seminarian is expected:

- 1) To accept and carry out in a spirit of faith whatever is required or recommended by the Holy Father, and the Bishops in communion with him. This entails obedience to his proper Ordinary and to his superiors in the seminary.
- 2) To develop and internalize a spirit of joyful obedience to the rules of the seminary and its formation program and of generosity and self-sacrifice toward all who are part of the seminary community.
- 3) To attend weekly formation sessions which are given by members of the Formation Faculty.
- 4) To meet monthly during the academic year with his formation advisor. (It is the student's responsibility to arrange these meetings with his advisor. Each student is expected to inform his advisor of any significant issues or developments that affect his formation in the seminary.)

Intellectual Formation

Theology has been described as *fides quaerens intellectum* - faith seeking understanding. A deeper appreciation of the meaning and importance of faith and its content is necessary for both Christian living and theological understanding.

The study of theology should contribute to the seminarians' personal development and growth in the spiritual life.

In preparation for their ministry of service to the Word of God, seminarians should understand and appreciate God's message as it is proclaimed in Sacred Scripture and reflected in the living tradition of the Church. They should appreciate the role of theology in advancing theological research and, with wholehearted fidelity, should accept the college of bishops in union with the Roman Pontiff as the authentic magisterium in witnessing to the faith and giving pastoral guidance. (*Lumen Gentium*, §25)

The seminarian's ability to discover and articulate the meaning of the Word of God is of paramount importance for his future ministry. The study of the Word of God is one of the principal duties of the state in life of each seminarian.

Consequently each seminarian is:

- 1) To discuss with his formation advisor how to view study within the context of vocation and how to integrate academic challenges with all other areas of seminary formation.
- 2) To meet with the Academic Dean to review his academic status and progress whenever necessary.

- 3) To seek remedial assistance from the professors as soon as an academic difficulty arises in a subject area.
- 4) To meet with individual professors to discuss academic difficulties as soon as they arise. All questions pertaining to class requirements, course examinations, etc., are to be addressed first to the individual professor through the academic representative. Only then can the matter be taken to the Academic Dean by the academic representative.
- 5) To resolve all failures in course work by the end of the first month of the succeeding semester. Incomplete work must be made up within two weeks after the end of the semester. Any exception must be approved by the Academic Dean after consultation with the course professor and the seminarian's formation advisor. Incomplete grades not removed will become an "F". A student may withdraw from a class only with the permission of the Academic Dean.
- 6) To observe total honesty in the pursuit of his studies. Plagiarism, cheating, or falsification of research work, examinations, or academic records makes the seminarian liable to dismissal.
- 7) To maintain an overall academic average of 2.0. Failure to meet this requirement can result in a seminarian being placed on academic probation.
- 8) To fulfill all the academic requirements prescribed by professors. For every class credit hour, a two-hour period of preparation is expected.
- 9) To be on time for all classes. Should the professor not arrive within fifteen minutes of the scheduled beginning of a class, that class may be presumed cancelled.
- 10) To attend all required classes. The seminary does not have a "cut" system. Only the Dean of Men can excuse from class due to illness. All other permissions to miss class must be obtained from the Academic Dean. Unexcused, repeated absences from class as well as repeated absences due to sickness will be considered a serious formational issue and will be reviewed by the Formation Committee.

A more specific treatment of the components involved in Intellectual Formation may be found in the *Academic Handbook* of Saint Charles Borromeo Seminary.

Pastoral Formation

The seminary believes that the experience of pastoral service, combined with responsible supervision and theological reflection will be an important stimulus for the spiritual, personal, and intellectual development of seminarians as well as an integrating force in their lives. Challenged by the pastoral demands of their work and by the needs of the people they serve, seminarians will be led to theological reflection, to personal profession of faith, and to deeper intellectual development (PPF, 248).

The seminary views its Pastoral Formation Program as an integral part of the total formation of the future priest who is expected to possess a well-rounded pastoral outlook. The individual student's integration of an expanding intellect, a growing faith-rooted spirit, and developing priestly skills is the major goal and purpose of this program.

To this end each seminarian is required:

- 1) To attend faithfully his respective pastoral assignment. An excused absence is granted by the Director of Pastoral Formation and requires that the seminarian notify his supervisor by phone, and the Dean of Men. Unexcused absences are a matter of serious formational concern subject to the review of the Formation Committee.
- 2) To embrace his assignment with a spirit of generosity and pastoral charity. A student's activity at his assignment usually entails two sections of the day (morning and afternoon, afternoon and evening). Any extension of pastoral activity beyond the designated two sections on a Thursday is an option to the seminarian. However, any extension must be sought in conjunction with his supervisor and in consultation with the Director of Pastoral Formation.
- 3) To have regular supervisory sessions with the Pastoral Supervisor as prescribed by the Agreement for Learning.
- 4) To fulfill all reading and written assignments requested by the Pastoral Supervisor and the Director of Pastoral Formation during the year, e.g. the Agreement for Learning, Theological Reflection papers (one each semester), the evaluations at the end of each semester.
- 5) To participate actively in the Theological Reflection session scheduled for each semester.
- 6) To discuss the Pastoral Formation experience with his Formation Advisor as an integral part of the overall formation process at the seminary.
- 7) To seek to understand the guidelines and follow the directives which the Director of Pastoral Formation mandates for Acolyte and Diaconate internship programs. Students from a religious community or from another diocese must also understand and follow the directives appropriate to their own situation.

CODE OF CONDUCT

The norms for behavior described below presume a mature obedience on the part of the seminarian. These norms are offered with the expectation that such discipline, embraced willingly, leads to a deeper freedom that is found in a man faithful to the demands of his priestly vocation.

Dress Code

During the course of the seminary day, clerical attire is frequently required. It is presumed when a seminarian is dressed in clerical attire that his clothes are clean, that they are ironed, that his shoes are shined and that his clerical collar is buttoned. The seminarian is to leave his residence hall room for his given destination already appropriately attired and not in varying stages of dress. If a seminarian is going to the chapel and there donning a cassock he is still to arrive in the sacristy or vesting room in clerical attire.

- 1) Seminarians who have been admitted to Candidacy wear clerical attire. Those not admitted to Candidacy wear “the black suit or “sem-casual”. “Sem-Casual dress is defined as black shoes, black pants and a collared shirt. When wearing clerical attire, the seminarian is to wear a black clerical shirt or black cassock, black pants, black belt, black socks and black shoes. A sweater of any color may be worn when needed with the clerical shirt. Sweatshirts, hooded or unhooded, are not to be worn with the clerical shirt.
- 2) A cassock, without sash, and a square-yoked, unadorned house surplice are required for all seminarians for the celebration of Mass, for Solemn Evening Prayer, and for Solemn Benediction on campus. Cassocks may be worn for a liturgical celebration when Mass will immediately follow. The cassock is not casual attire and thus, should be worn only at appropriate times. (New seminarians not previously in formation do not wear the Cassock until Cassock day in the fall, the black suit, white shirt, and black tie are worn to Mass before Cassock Day)
- 3) The clerical shirt (unless otherwise stipulated by the Dean of Men) is to be worn to all other liturgies as well as in the classroom and at all meals in the Refectory (except Saturday) for all Theology Seminarians admitted to candidacy. Cassocks may be worn in the refectory for meals that immediately follow a liturgical celebration at which a cassock is required. Pre-Theology I and II and College seminarians living in the Theological seminary will wear the “sem-casual” dress code to classes, other liturgies, in the refectory and at other activities.
- 4) All liturgical vesture (i.e. albs and surplices) are to be regularly laundered and ironed.
- 5) When attending Night Prayer, dress is casual, however shorts are not permitted.
- 6) All seminarians who have been admitted to candidacy will wear the Roman collar and black suit coat outside the seminary campus on official seminary business and when attending functions of the Archdiocese of Philadelphia. All other seminarians are to wear black suit, white shirt, and black tie when off campus on official seminary business and when attending functions of the Archdiocese of Philadelphia. Those serving at liturgical functions outside the seminary are to wear cassock and surplice. During vacation periods and when returning to their home dioceses, seminarians are to follow the dress code established by their dioceses or religious communities. It is understood that seminarians from religious orders are expected to follow the dress code required by their respective religious order.
- 7) Jewelry is not permitted. This includes earrings, bracelets, rings (whether secular or religious), etc. Medals or lapel pins, which in a simple manner witness to Christian faith, are permitted to be worn on one’s suit jacket. The judgment of the Dean of Men is decisive in questions regarding this matter. [cf. Canon 282.1 and 285.2].
- 8) Sandals and open toe or open heel shoes are not to be worn with clerical attire.
- 9) On Saturdays, casual dress, within the norms of good taste, is permitted in the dining room for lunch and dinner.
- 10) When a seminarian is not required to be in clerical attire, he may dress casually. Casual dress is permitted anywhere on the seminary campus, however the seminarian must use proper judgment with regard to his attire, especially in the public areas of the seminary (i.e. the chapels, the Center of the House of both the College and Theology Seminaries, all first floor hallways, and the library). An undershirt is not appropriate attire to be worn in the public areas of the seminary.
- 11) The following norms for dress should be followed when off campus:
 - a. Formal functions and Sunday Mass – see #6 above.
 - b. Daily Mass and public occasions - black pants, black socks, black shoes and a collared shirt.

Personal Appearance

A seminarian’s appearance reflects his inward attitude and demonstrates his respect for self and others. The final arbiter on these matters is the Dean of Men. Each seminarian is expected:

- 1) To bathe regularly.
- 2) To keep his hair neatly trimmed and managed.
- 3) To keep beards, mustaches and sideburns appropriately well kept (a seminarian is not permitted to grow a beard or mustache during the academic year). Facial hair may not be “faddish” in style or attract attention.

- 4) To be aware of the need for good oral hygiene.
- 5) To keep his clothes cleaned and pressed and his shoes shined.
- 6) To arrive at any scheduled event (especially Morning Prayer and Mass) bathed and shaved, with his hair combed, teeth brushed, and dressed appropriately.

Manners

Throughout much of recorded history, theologians and philosophers have extolled propriety and correct social behavior as virtuous. Manners are mores that are other-centered. The seminarian should be cultivating impeccable behavior. He easily is comfortable within any social context. Etiquette is a means to being a gentleman.

- 1) Punctuality testifies to the existence of a well-disciplined life and is also a sign of respect given to others. This characteristic is essential for future priests.
- 2) Hospitality has always been one of the hallmarks of Saint Charles Borromeo Seminary. Every visitor should be greeted with a welcome that would exemplify the charity of Christ. Members of the seminary community as well as guests should be greeted in passing and treated with the utmost respect.
- 3) The table is a place of opportunity to show gracious behavior. It is unseemly to rush through a meal in order to depart in haste. Good table conversation is an art. All men at table should participate in table discussion. One should seek opportunities to sit with a variety of seminarians to grow in fraternity beyond one's own circle. Proper use of utensils, the passing of items requested and helping to create a relaxed, dining atmosphere would be expected of a future priest. Selfishness, antagonistic discussion or negativity should be foreign to the Refectory or at any table where a seminarian dines.
- 4) Invitations and other correspondence are an important part of priestly life. Timely response to invitations is only Christian; to do otherwise is to inconvenience others. A seminarian is a man of his word and should one respond affirmatively to an invitation he must follow through without fail. Should a most legitimate reason arise to prevent one's attendance at an engagement, then one should immediately contact their host.
- 5) One can never be too gracious. Thank you notes should be handwritten as should notes of condolence. These expressions reflect a sincere spirituality. The faithful are so very kind and generous to their priests and seminarians. To take another's goodness to us for granted is rude and displays self-centeredness.

Christ is the summation of all manners and hospitality; the gentleman is striving to imitate his Lord not only in the chapel, but in the residence hall, classroom, Refectory, athletic fields, his home and in reality, wherever he finds himself.

Speech

In keeping with our Christian vocation, all speech should manifest the truth in love and be used to build up the Body of Christ. Seminarians should engage in conversations with one another that encourage and support one another in the call to the Priesthood and growth in manly virtue and qualities. Seminarians should witness by their words their Christian vocation and call to holiness of life. Seminarians in their speech and manner are to respect others of different races and cultural sensitivities.

The spoken word is the most common form of expression in the seminary community. Words can build up or tear down a community.

- 1) Vulgar language, obscene speech and profanity have no place in the life of the seminarian.
- 2) Gossip, whether true or false, is unfitting behavior. It is to be avoided.
- 3) Loyalty to the Church, one's diocese and the seminary itself is expected of one aspiring to the Priesthood.
- 4) A man of integrity is a man of his word. Lying does not reflect this virtue.
- 5) Attempts at humor, either at one's own expense or at the expense of another, are inappropriate.
- 6) Ethnic/Racial slurs or remarks insulting others have no place in the life of a seminarian.
- 7) Comments that seek to bully or intimidate others are inappropriate.
- 8) Seminarians should take care not to speak in a manner or engage in any conversations that might be construed as effeminate.
- 9) Negative speech is harmful to communal life. Insults, complaining, disrespect or mocking authority or any person is not befitting of the future priest.

Time Management

It is essential during his time in the seminary that a seminarian develops personal time management skills that will assist him greatly in his life as a priest. While the seminary schedule offers a certain structure to the day, the seminarian is responsible for organizing and putting to good use the unscheduled parts of his day. Time should be allotted for personal prayer and meditation, study, exercise, and healthy group recreation.

While all seminarians in the Pre-Theology or Theology Program will have had some experience in a Seminary College, College or work experience, the goals and expectations of the Theological Seminary are related but different. It is assumed in the Theological Seminary, that certain life lessons and personal disciplines (punctuality, personal responsibility, accountability to others, defined study habits etc.) have already been appropriated and internalized. In contrast to the strict rules experienced in a College Seminary, which serve not to simply limit the freedoms of the men engaged in the program but seek to introduce a seminarian to a structured life as well as foster an appreciation for a disciplined life, the rule of life in the Theological Seminary relaxes some of the exterior structures and rules so that a seminarian may freely give evidence to an interiorization of a well-disciplined life (*Ratio fundamentalis institutionis sacerdotalis*, §26). Thus, previous life lessons (whether acquired in a College Seminary, College or work experience) are not to be forgotten, but are rather to be built upon in the Theologate.

To this end, some clarifications of the vocabulary used in the Theological Seminary's Horarium are necessary:

"Dedicated Time" is a designated period in the daily schedule during which seminarians are expected to be on the campus for the purpose of working on essential components of their priestly formation (Sunday through Friday). Dedicated time is used for the prayer crucial to proper discernment or for the study needed for the successful completion of the academic program. It may also be properly directed to exercise, rest, leisure or time spent with one's spiritual director or formation advisor. This discipline is embraced for the purpose of enabling a deeper freedom. It is a structure to be embraced as an exercise of authentic free choice, personally motivated and prompted from within. It is an expression of the principle known in the spiritual tradition as "stability", that is, a tranquility of soul and an ability to be "in place", reflective of a sincere commitment to God's purpose for the believer.

A seminarian in the Theological Seminary who desires to exempt himself from this expectation should do so only for serious reason after thoughtful deliberation. He must indicate his intention to the Dean of Men by signing the designated register book. The seminarian is to "sign out" upon his departure and "sign in" upon his return.

"Discretionary Time" is time not otherwise scheduled (Saturday). Like Dedicated Time, it too, is time available for the effective engagement of the essential components of the seminary program, such as prayer, study, exercise and leisure. However, its use may involve leisure away from campus and there is no need for the seminarian to sign out.

Saturday is a seminarian's "Day Off." The "Day Off" begins Saturday Morning (attending the seminary scheduled Mass at 8:00 AM is optional, however, it is expected that each seminarian attend Mass) and ends at 12:00 AM. Over the course of the day, seminarians may freely leave campus and return to it. Saturday is the day best suited to running errands, visiting friends and family, small day trips with brother seminarians, visits to museums, and many other healthy forms of recreation. In the ideal, seminarians should strive to use this time to be off campus and limit their time away from the seminary during the week.

As a general rule, a seminarian enrolled in the Theological Seminary is to be on the seminary grounds during "dedicated time". There are at times, however, good reasons for a seminarian to "sign out" or seek permission to leave campus. Some of those reasons would be:

- 1) to participate in a home parish or apostolate event
- 2) a doctor's appointment
- 3) seeing one's Spiritual Director
- 4) an occasional dinner with classmates or friends
- 5) a sporting event, concert or other cultural event
- 6) to exercise (running, cycling, etc.)

These reasons would be good examples of periodic exceptions to the general rule.

Entertainment- On and Off Campus

Legitimate entertainments can be a source of true recreation and relaxation for a seminarian and assist him in forming meaningful and fraternal relationships with his brother seminarians. There are times scheduled within the seminary Horarium that allow for recreation. Seminarians are to exercise prudence in their use of dedicated time and discretionary time, as well as their choice of entertainment. Some forms of recreation help to foster one's sense of vocation. Others place a priestly vocation in jeopardy. There are some forms of entertainment in our society that are diametrically opposed to living out the Christian life faithfully. There are others that can detract from the goals of priestly formation.

- 1) Movies, sporting events, shows or concerts that exemplify anything that offends the Faith or the dignity of the human person are to be avoided.

- 2) Bars, dance clubs and restaurants of dubious repute, which would lead a seminarian to hide his identity, should be strictly avoided. As a rule, in reputable establishments, seminarians do not sit at the bar.
- 3) Parties, pastimes and social events that encourage inappropriate behaviors, such as excessive drinking, vulgar activity, or anything offensive to Christian values, are to be avoided.
- 4) Gambling by clergy and seminarians can, in some instances, be a dangerous pastime as well as a source of scandal to the faithful. Seminarians should use great prudence in frequenting casinos, racetracks, and places for off-track betting. In light of the amount of financial support that seminarians receive from their dioceses and benefactors, perhaps prudence dictates their avoidance of these places all together.
- 5) Seminarians are to avoid any place or social event that would support a “gay culture” or homosexual lifestyle. (c.f. Instruction Concerning the Criteria for the Discernment of Vocations with regard to Persons with Homosexual Tendencies in view of their Admission to the Seminary and to Holy Orders, § 2)
- 6) Seminarians are to avoid any place or social event dedicated to pornography and/or the debasement of women.
- 7) All seminarians are to observe the civil law, which forbids any use, possession or distribution of illegal drugs or controlled substances.
 - a. Violations of local ordinances or of state or federal laws regarding controlled dangerous substances by members of the seminary community may entail seminary disciplinary actions, regardless of where such violations occur, if they are of a serious nature (c.f. Annual Security Report, 2009).
 - b. The manufacture, sale or distribution of illegal drugs, any involvement in illegal drug use or traffic with minors and possession or use of the more dangerous or highly addictive drugs are all considered serious offenses and will be handled accordingly (c.f. Annual Security Report, 2009).
 - c. Any seminarian who fails to abide by the seminary rules on illegal drugs is liable to dismissal.
 - d. A concern for the good of the Church and fraternal charity call for a seminarian to bring any serious infractions against these rules to the attention of the Dean of Men.
- 8) Seminarians are to observe the virtue of temperance as it relates to the consumption of alcohol.
 - a. The legal drinking age in the state of Pennsylvania is 21 years old.
 - b. It is recommended that seminarians of a legal drinking should not imbibe more than two alcoholic beverages within a 24-hour period.
 - c. Seminarians are forbidden to have alcoholic beverages in their possession (e.g., in one’s room, in one’s car, etc.) on the seminary campus.
 - d. Any incidents involving the abuse of alcohol whether on campus or off campus, such as driving under the influence of alcohol or any public behavior that would be unbecoming of a seminarian in which the use of alcohol is a precipitating factor, are serious infractions of this rule.
 - e. Seminarians of a legal drinking age are absolutely forbidden to buy or provide alcohol to anyone who is not of the legal drinking age.
 - f. Any seminarian who fails to abide by the seminary rules on alcohol and its consumption, while on or off campus, is liable to dismissal.
 - g. On certain special occasions, the seminary may permit alcoholic beverages to be served. It is presumed that no underage seminarian would attempt to be served alcohol and that those of age would indulge responsibly.
 - h. In the Theological Seminary, on certain occasions (a house party, class dinner/barbeque, diocesan night etc.), with the expressed permission of the Dean of Men, alcoholic beverages (wine and beer) may be purchased by seminarians and consumed on the campus. These beverages are restricted to the common areas of the basement level of Vianney Hall. At no time are alcoholic beverages permitted in seminarian rooms in the residence halls. At the conclusion of each event, any remaining beverages are to be stored in the closet of the Student Common Room in Vianney Hall.

A concern for the good of the Church and fraternal charity call for a seminarian to bring any serious infractions against temperance or the possession of alcohol on campus to the attention of the Dean of Men.

Equivocation or rationalization in these matters will not help a seminarian to make a prudent judgment. Should there be any doubt as to the appropriateness of one’s presence or behaviors at a place or an event; prudence would dictate avoidance of the given situation.

Peer Relationships

“The seminary is a school of human virtue, of growth in honesty, integrity, intellectual work, and tolerance, where the common good is built with solidarity and discipline—all leavened by humor and healthy enjoyment.” (PPF, 260). A well-adjusted individual is comfortable in seeking friendships among his peers.

Saint Charles Borromeo Seminary is comprised of two separate seminaries of priestly formation: College and Theology. While there are legitimate opportunities for College and Theology seminarians to interact on an appropriate level, there must remain a distinction between the two seminaries because of the unique formational emphases in the two programs. Therefore:

- 1) A seminarian from the College is not permitted in the dormitories or common rooms of a Theologian and vice versa.
- 2) The rules of each Seminary are to be strictly respected by the entire seminary community both on and off campus.
- 3) Seminarians should seek guidance from their Formation Advisor, Spiritual Director and those responsible for their formation. Peers do not play this role. Any type of parallel formation is to be avoided.
- 4) Seminarians should heed direction given by formation advisors regarding the type and nature of peer relationships.

Chaste Living

A man's human sexuality is a gift from God Who is the author of all life. As in all of God's gifts, our sexuality must be used to give Him honor and glory. Human formation for celibacy should aim toward an affective maturity, which is the ability to live a true and responsible love. (PPF, 92).

There are challenges to living a chaste life in a world that all too often fails to embrace the moral teachings of Christ and His Bride the Church. The seminary is to be a place that models purity and allows for a man to be formed as a vessel of chaste love. A seminarian is expected to grow in respect for women and their important role in the life of the Church. Exclusive relationships both in and outside the seminary are avoided in order to freely serve and to embrace a celibate calling. This does not mean that a seminarian is to be isolated or distant. He is to freely love all people in a pure way. Purity would include the rejection of the worldly lifestyle that encourages people to deceive and manipulate.

The main forum for a seminarian to discuss his life of purity is within spiritual direction and confession. However, the discussion of one's sexuality does not lie in the internal forum alone. In the area of human formation, there are actions in the external forum that would indicate a man's ability to embrace the marvelous gift of celibacy. The following points should be considered most seriously:

- 1) A seminarian is expected to possess the psychosexual maturity that allows him to interiorize the Gospel teaching on chastity and to freely avoid any activity that compromises a possible calling to the celibate life.
- 2) A seminarian is a public person even before he is ordained a priest and thus the seminarian is a representative for Christ and His Church. A seminarian is a representative of the Church at every moment in his life. Any activity that would cause or suggest scandal is to be avoided. There should be no question of a man's integrity in discerning his vocation.
- 3) It is unacceptable for a seminarian to use vulgar language or to make remarks with sexual overtones. Reducing anyone to a sexual object is against the Church's teaching on the dignity of the human person.
- 4) Dating, which has been described as "the kind of one-on-one companionship that prepares a couple for the special intimacy of marriage", is inappropriate for a seminarian. The seminarian must avoid situations that might even resemble dating. A seminarian entering into a dating relationship is liable for dismissal.
- 5) The use of pornography is unacceptable. The viewing of pornography on the internet, television, in magazines or in any other format is a serious matter and could lead to questions of suitability for one aspiring to the Priesthood.
- 6) Genital activity with a woman or a man is grounds for dismissal.
- 7) Any inappropriate behavior with a minor is grounds for immediate dismissal.
- 8) Behavior, language, and attire of a seminarian, both within the community and in public, must always reflect that of a mature man preparing for Priesthood.

Out of concern for the good of the Church and fraternal charity, a seminarian should bring any grave infractions against this way of life to the attention of the Dean of Men.

Physical Wellness

A seminarian is responsible for attending to his physical well-being. There must be expectations, requirements, and systems of accountability even in this area of formation. The future priest's physical health is important and he should come to realize that paying attention to his body is an integral element in his spiritual life. The seminary department of Resident Student Health Services assists all resident students in the maintenance of their physical health and wellness.

Each seminarian is expected:

- 1) To develop his own personal program of regular physical exercise (utilizing the seminary's exercise and athletic facilities).
- 2) To consider participating in the various sporting opportunities offered throughout the academic year.
- 3) To give proper attention to matters of hygiene and general good health.

- 4) To see his personal physician at least once a year for a check-up/physical.
- 5) To develop balanced nutritional habits that allow a seminarian to maintain an appropriate weight leading to overall good health.
- 6) To understand the harmful effects of smoking and other tobacco products both to himself and to others. The seminary program of priestly formation strongly discourages smoking and the use of all tobacco products.

Community Life

The seminary community is comprised of individuals of varied temperaments, talents, backgrounds and responsibilities. Mutual respect, responsible communication, and purposeful collaboration will help all to grow in wisdom and maturity.

A seminary community finds its source and sign of unity in the Mass. For both the individual and the community, communion with the Lord will call for self-sacrifice and charity all throughout the daily schedule.

To help foster a healthy sense of community, the seminary expects each seminarian:

- 1) To contribute his time and talents for the building up of community life.
- 2) To be aware of the need for times and places of undisturbed silence, especially during retreats, days of recollection, and daily meditation; in the chapel, and in the residence halls.
- 3) To be respectful of the right of every seminarian to privacy and freedom from unnecessary interruption. Visits to seminarians by outsiders, including priests and religious, are to take place in common areas outside of the residence halls.
- 4) To refrain from loud playing of radios, stereos, or musical instruments in a residence hall.
- 5) Not to have a refrigerator, television, microwave, or any cooking device in his room.
- 6) To observe the rule that forbids food or beverages without a sealed (including coffee) in the classrooms, corridors or formation rooms.
- 7) To attend community meals on a regular basis. No one is excused from the Rector's Dinner without the permission of the Dean of Men.
- 8) To request off-campus permissions judiciously, aware that requirements of chapel and class attendance as well as fraternity are matters of priority within the seminary community.

Guests

Hospitality to priests and seminarians is offered at the seminary. Any seminarian who would like to invite another seminarian or priest to stay at the seminary must see the Dean of Men to fill out a Guest Room Request Form. The request will be granted based on the availability of rooms.

- 1) The seminarian is responsible for the comfort and well-being of his guest.
- 2) Visitors are not permitted in the student residence halls or common rooms without the permission of the Dean of Men. Meetings should take place in the parlors in the Center of the House.
- 3) A list of accommodations for parents and others not staying at the seminary can be obtained in the Office of Development.
- 4) The norm is to provide at least a week notice in order for a request to be processed.
- 5) Any Priests, Deacons or Seminarian visitors must obtain a letter of good standing from their diocese or religious order in order to be an overnight guest at St. Charles Seminary.

Electronic Devices

Seminarians must develop proper habits with regard to the use of electronic means of communication, such as cellular telephones, computers, or any other handheld electronic devices.

- 1) Seminarians are permitted to have cellular telephones.
 - a. A seminarian should use his cellular telephone in such a way as to avoid disturbing others living in the residence halls.
 - b. Seminarians should not make or receive telephone calls after the curfew hour.
 - c. Cellular telephones, smart phones etc. are not to be used in the classroom.
- 2) Seminarians are expected to be responsible for the proper use of both his personal computer and computers in public spaces.
 - a. A seminarian should monitor the amount of time spent using computers. Too much time spent on the computer risks becoming isolated from the community.
 - b. A seminarian is not permitted to plug his personal computer for internet usage into a public internet or telephone jack.
 - c. The use of the internet should be very carefully controlled. Its use should be only for moral purposes.
 - d. All computer usage must be consistent with the policies of the Archdiocese of Philadelphia.

Stewardship

A man of virtue fulfills his obligations based on justice, honesty and responsibility. The seminary expects all seminarians:

- 1) To be prompt in paying room, board, and tuition and to meet with the Coordinator of Financial Aid Services to discuss any and all financial needs or difficulties.
- 2) To refrain from soliciting or accepting funds or gifts in the name of Saint Charles Borromeo Seminary for personal use.
- 3) To take good care of all furnishings provided by the seminary. All personal furnishings are to be in good taste, befitting the life-style of a seminarian. Seminary issued furniture is not to be removed from the assigned room. No tape or adhesives are to be used on walls or doors. In addition, no pins or nails may be used on the doors.
- 4) To share in the responsibility of maintaining the physical condition of the seminary campus. Littering, careless placement of personal belongings and wasteful consumption of energy reflects a selfish nature.
- 5) To accept and responsibly carry out a “house job”, which benefits and contributes to the larger seminary community.

HOUSE ORDER

The seminary makes every effort to create that atmosphere of charity, patience, understanding, and fraternity which is so necessary for every seminarian’s formation. Personal responsibility and a spirit of obedience are important means toward the achievement of that goal.

Regulations are necessary for day-to-day living. They contribute to the atmosphere in which the seminary objectives can be realized. Each seminarian should grow in the realization of the value that discipline has in strengthening him to perform difficult tasks necessary for personal growth and for service to the community.

Public Areas

Seminarians are expected:

- 1) To report all maintenance difficulties to the Dean of Men.
- 2) To observe the rules of the seminary regarding use of the following areas:
 - a. Fitness Center - the use of this facility is restricted to priest alumni, seminary faculty and seminarians.
 - b. Gymnasium - the gymnasium is reserved normally for use by seminary faculty and students, as well as priest alumni. No outside group is permitted to use the gymnasium without the permission of the Vice-Rector.
 - c. Student Lounges and Common Rooms - these facilities are reserved to resident seminarians only.
 - d. Eakins Room and Rector’s Reception Room - any person or group wishing to visit or use these rooms must have the Rector’s permission. Such permission is sought through the Coordinator of Facilities.
 - e. Unused or “moth-balled” sections of the seminary buildings (i.e. closed residence halls, basements, and the pool area) – these areas are restricted. No one is permitted at any time or for any reason to be in these areas of the seminary campus.
- 3) By law, smoking is not permitted indoors on campus. Smoking is only permitted in designated areas. It is expressly forbidden for any seminarian to smoke or use e-cigarettes in his room or in any building.

Chapels

There are three chapels on campus for the use of seminarians. The Chapel of Saint Martin of Tours and Sacred Heart Chapel are located in the College Seminary. The primary chapel for the seminarians of the Theological Seminary is the Chapel of the Immaculate Conception. It is within these sacred places that the direction and the rhythm of a seminarian’s daily life are set. Generally, all liturgies (Morning Prayer, The Holy Mass, Evening Prayer, Night Prayer and Benediction with the Most Blessed Sacrament) and devotions (the Rosary, the Stations of the Cross, and other devotions) for the Theological Seminary take place in Immaculate Conception Chapel. Seminarians are also strongly encouraged to make a daily holy hour as well as other frequent visits to the chapel during the course of the day for moments of private prayer. During the celebration of the Sacred Liturgies, a reverent, attentive and active participation, as befits these celebrations, is presumed. An atmosphere of Sacred Silence is to pervade the chapel and its surroundings when the liturgy is not being celebrated.

Seminarians are expected:

- 1) To arrive in a timely fashion for all liturgies.
- 2) To sit in their assigned seat in chapel during mandatory liturgies.
- 3) To maintain a spirit of quiet recollection and silence by the confessional, and in the sacristy, vestry, and narthex of the chapel.
- 4) To use the vestry closets only to hang their cassocks and surplices or their jackets during the winter months.
- 5) To maintain a cleanliness and orderliness in their assigned seating area.

- 6) To never add or remove anything from the sacristy or chapel without the permission of the Director of Liturgy.

Residence Halls

The residence halls are the private area of resident seminarians. Quiet respect should be the norm in corridors as seminarians may be praying, resting or studying.

Each seminarian is required:

- 1) To keep his personal living quarters clean and orderly. The Dean of Men may inspect a seminarian's room at any time. Bathrooms in Vianney Hall are to be cleaned weekly. Each seminarian's bed linens should be changed on a weekly basis.
- 2) To restrict the use of any food or beverage to the Refectory, and to the common rooms. Snacks are permitted in one's personal living quarters.
- 3) To observe fire and security measures adopted by the seminary. For example, each seminarian is to maintain in his living quarters, a functioning flashlight for use in exiting the building in an emergency. Any seminarian interfering with fire safety or security measures adopted by the seminary will be subject to immediate dismissal. Examples of such conduct include but are not limited to, propping open exterior doors or hallway doors, interfering with any smoke detectors, heat detectors or fire suppression devices, or interfering with any security alarm, or fire alarm equipment. No candles, incense, oil lamps, or other types of open flames are allowed in the residence halls.
- 4) To take good care of all furnishings provided by the seminary. All personal furnishings are to be in good taste and befitting the lifestyle of a seminarian. Seminary issued furniture is not to be removed from the assigned room. No tape or adhesives are to be used on walls or doors. In addition, no pins or nails may be used on the doors.

Automobiles/ Parking

Upon entrance into the seminary, it is expected that a seminarian would possess a valid driver's license. If not, a license should be obtained before his return the following semester. A seminarian must register his automobile with the Office of Security and Safety Services during the first week of the fall semester. To keep a car on campus, a seminarian must provide proof of driver's license, registration, and insurance. A seminarian is to have his seminary photo identification card on his person at all times and upon request of a seminary security officer, is to produce it for verification.

All seminarians are to park their automobiles only in the designated areas.

Permissions

Seminarians have permission to be off campus during unscheduled periods of time simply by "signing out" in the designated register books. If a seminarian wishes to be excused from a scheduled seminary obligation, he must receive permission from the Dean of Men. If a seminarian needs special overnight permission, he must request this through the Dean of Men but it must be approved by the Rector. Any seminarian who is off campus overnight without the explicit permission of the Rector or who repeatedly fails to observe stated curfews is liable to dismissal. The curfew in the Theological Seminary is 11:00 PM, except on Saturdays when it is 12:00 AM.

Vacation Periods

All seminarians are expected to observe the seminary rule regarding vacation periods:

- 1) The dining room is closed to seminarians during Christmas and Easter breaks and during the summer vacation, and beginning the day after *Concursus* until the first day of the Fall Semester. The Dean of Men may make exceptions to this norm upon request.
- 2) No seminarian is permitted to live at the seminary during Christmas, Easter and summer vacation. The Dean of Men may make exceptions to this norm upon special request.
- 3) The first day of the Fall Semester is the first day seminarians can take up residence in their rooms after summer vacation. They are free to bring their baggage and arrange their rooms beginning the Saturday before the first day of the Fall Semester. Anyone wishing to reside in his room the Saturday or Sunday before the first day of the Fall Semester must have the permission of the Dean of Men.
- 4) Seminarians are to report to their home pastors during Christmas and Easter breaks as well as during summer vacation. Such visits will help the pastor complete the Pastor's Evaluation Form, which is returned to the Dean of Men and becomes a part of the seminarian's formation record.
- 5) Any student who plans to travel outside of the United States during a vacation period is required to inform the Rector in writing. If the seminarian desires to maintain a residence in a rectory of the Archdiocese of Philadelphia, he must obtain the permission of the Rector by a request made through the Dean of Men.

- 6) During Christmas and Easter breaks and during summer vacation, seminarians are to be faithful to their spiritual exercises, especially daily Mass, the reception of the Sacrament of Penance, prayer, spiritual reading, Rosary, and if possible, meetings with their Spiritual Director.

Behaviors Rendering a Seminarian Liable for Dismissal

- genital activity involving another person
- inappropriate behavior involving a minor
- bringing, possessing, or accessing pornography on campus in any form
- repeated unexcused absences from the required exercises of the seminary spiritual program, e.g., daily Mass and Liturgy of the Hours, annual pilgrimages, penance services, devotional celebrations, etc.
- violations of seminary rules regarding curfew and presence on campus
- interfering with fire safety or security measures adopted by the seminary
- failing to abide by the seminary rules with regard to alcohol and illegal substances
- entering into a dating relationship
- plagiarism, cheating or falsification of research work, examinations, or academic records
- theft
- acts of aggression or violence

N.B. This list of behaviors rendering a seminarian liable for dismissal is NOT exhaustive. The Seminary Administration will make judgments regarding the dismissal of a seminarian as it deems necessary.

Resignation from the Program of Priestly Formation

A seminarian who has chosen to withdraw from the seminary program is expected:

- 1) To have discussed the matter thoroughly with his spiritual director.
- 2) To meet about his decision with his formation advisor.
- 3) To inform the Dean of Men, in person, about his decision to resign from the program.
- 4) To arrange a meeting with the Rector and to submit a formal letter of resignation to him.

EVALUATION PROCESS

Formation Committee Meetings

The Theology Formation Committee is comprised of the Rector, the Vice-Rector, the Dean of Men, the Director of Spiritual Formation, the Academic Dean, the Director of Apostolic and Pastoral Formation and the individual formation advisors of seminarians. The Formation Committee is chaired by the Rector (or Vice-Rector when delegated by the Rector), with the Dean of Men serving as Vice Chairman. Full-time priest faculty members serve as formation advisors (*Human Formation Manual*, §2).

The Theology Formation Committee meets weekly and regularly evaluates a seminarian's progress in the areas of human, spiritual, intellectual and pastoral development. The formation advisor, serves as liaison between the seminarian and the Formation Committee. He presents to the committee a summary of the seminarian's performance in all areas of seminary formation and communicates to each of his advisees the consensus view of the Formation Committee on the positive characteristics for priestly service that of which the seminarian gives evidence and the areas of his development that are in need of further growth. At the end of the academic year, the Formation Committee's assessment is part of the comprehensive written report prepared by the formation advisor for the seminarian's diocese (*Human Formation Manual*, §2).

The formation advisor is selected from the priests assigned full-time to the faculty of Saint Charles Borromeo Seminary. In this role, he meets individually, in the external forum, with the seminarians assigned to him, to assist the discernment of God's call and to bring to the attention of the seminarian the assessment being made by the seminary regarding his suitability for Sacred Orders. He seeks to assist the seminarian in the personal appropriation and integration of the information imparted to the seminarian by his participation in the human, spiritual, intellectual and pastoral components of the formation program. It is the advisor's responsibility to meet monthly during the semester to review the seminarian's formation status, to know each advisee as well as possible by establishing a relationship of mutual trust and acceptance, to comment on the seminarian's progress toward the Priesthood at the meetings of the formation committee of the seminarian's respective Seminary and to prepare a comprehensive Annual Formation Report at the conclusion of the academic year. This report reflects the substance of

conversations held with the seminarian by the formation advisor and the discussion of the formation committee. It is the advisor's responsibility to provide the seminarian comprehensive feedback on the formation report so that it may assist him in his growth. The formation advisor does not function in the internal forum with any seminarian (*Human Formation Manual*, §3-4).

When applicable, the Theology Formation Committee recommends to the Rector those seminarians it finds suitable and prepared for the reception of candidacy, ministries or Sacred Orders (*Human Formation Manual*, §3).

Information Considered in Evaluation

The following means are used to evaluate a seminarian's progress in the Program of Priestly Formation:

- 1) Formation Advisor's Reports – these reports consist in oral updates presented at weekly formation meetings on a regular basis (at least bi-annually). It is the advisor's responsibility to draw upon regular meetings with his advisees and from the other evaluative instruments of the seminary program in order to provide the members of the Formation Committee with a portrait of his advisee following the structure of the four pillars in the *Program of Priestly Formation, Fifth Edition*. This process culminates in the creation of the Annual Formation Report, ultimately submitted to a seminarian's diocesan bishop, which "provides a clear estimation of the seminarian's progress in the areas of human, spiritual, intellectual, and pastoral formation" (*PPF*, 279).
- 2) Observations of the Theology Formation Committee – these interventions are made at weekly Theology Formation Committee Meetings only by members of the Theology Formation Committee who work in the external forum and are opportunities for the committee members to add to the observations of the Formation Advisor.
- 3) Faculty Consultation Forms - these observations are solicited from the faculty by the Dean of Men of the Theological Seminary prior to each of the votes for ministries and Sacred Orders.
- 4) Annual Seminarian Self-Evaluation – this evaluation is submitted by the seminarian concurrent with the completion of the Annual Formation Report. It is the seminarian's own evaluation of his progress in the areas of human, spiritual, intellectual, and pastoral formation. The goal of this evaluation is to provide an opportunity for introspection on the part of the seminarian and for him to relate to the Theology Formation Committee his progress with integrating the four pillars of formation as well as outlining his goals for the coming year.
- 5) Peer Evaluations – this process takes place in the Fall Semester of Pre-Theology Two and the Second and Third Year of Theological Studies. The primary purpose of the peer evaluation is to offer each seminarian reflective insight from his fellow seminarians regarding:
 - a. his Christian witness (how does the individual exemplify and daily live out the Christian life?), and
 - b. his ability to minister to other believers within the Christian community (can he lead others to Christ?).

The peer evaluation, when coupled with other evaluation processes conducted by the seminary faculty and field education supervisors, serves both to assist the individual seminarian in coming to a keener awareness of his strengths and weaknesses for priestly ministry and to ensure that the Church community is entrusted into the hands of well-prepared, committed and pastorally sensitive ministers. The seminarian should also understand that the peer evaluation process brings to light the values and concerns of the evaluator as well as of those being evaluated. It is helpful to keep in mind that the peer evaluation finds its proper place within the larger formation process, which is primarily designed to guide the seminarian and the seminary faculty in the discernment of God's will for each individual who presents himself for Sacred Orders. A summary of the Peer Evaluation of each seminarian is prepared by the individual's formation advisor and is shared by the formation advisor with his advisee. Each seminarian, if he chooses, may write a formal reply to observations made on the peer evaluation forms as communicated to him by his formation advisor; any such reply should be included with the advisor's summary when the signed document is presented to the Dean of Men.

- 6) Academic Progress Reports – these optional reports are solicited from faculty members by the Academic Dean of the Theological Seminary. These reports provide an update on seminarian's intellectual growth, provide encouragement and sometimes recommendations for further improvement,
- 7) Field Education Reports – these reports offer insight into a seminarian's growth in the area of pastoral formation. The Director of Pastoral Formation solicits these reports from both the seminarian supervisor and the seminarian himself. These reports seek to assist the seminarian and the Theology Formation Committee in evaluating, through appropriate supervision, the seminarian's strengths and limitations in ministry assignments, so as to promote his growth in pastoral and administrative skills for ministerial competency.
- 8) Summer Evaluations – these reports are solicited by the Dean of Men at the conclusion of the summer vacation. This form allows the seminarian's home pastor to offer his observations and insight into his seminarian's growth in priestly formation.

Process of Review

At the weekly Theology Formation Committee meeting, the following is the process by which a seminarian is reviewed:

- 1) Formation Advisor's presentation;
- 2) Comments from the Dean of Men, Academic Dean and Director of Apostolic and Pastoral Formation;
- 3) Comments from the Theology Formation Committee Members;
- 4) Observations of the Rector;
- 5) Discussion;
- 6) Vote on formation progress.

Advancement to Candidacy, Ministries and Sacred Orders

Petitioning for Candidacy, Lector, Acolyte and Sacred Orders

At the beginning of the first semester of the academic year, the Dean of Men will facilitate First Theology seminarians' petitioning for Candidacy. No vote by the Formation Committee is taken at this time because the vote for advancement from the Saint Charles Borromeo's College or Pre-Theology Programs or the Admissions process into the Theologate serves as this vote. At the beginning of the second semester of the academic year, the Dean of Men will coordinate the process for petitioning one's Ordinary for the Ministries of Lector and Acolyte and Sacred Orders. The Dean of Men distributes to the respective candidates for ministries or Sacred Orders forms with the essential elements to be contained in one's written petition, along with seminary stationery. After prayerful reflection and thoughtful writing, a handwritten letter is presented to the Dean of Men by the set date to be forwarded to the Rector and subsequently presented to one's Ordinary.

Vote by the Formation Committee

Following the reception of the petitions for ministries or Sacred Orders by the Rector, the Theology Formation Committee reviews each candidate and furnishes the Rector with a vote regarding the candidate's fitness for reception of a ministry or Sacred Orders.

Vote, Formation Report and Recommendation of the Rector sent to the Ordinary

This vote by the Theology Formation Committee along with the candidates Annual Formation Report and the Rector's recommendation is then forwarded to one's Ordinary.

Notification of the Call

A seminarian is notified of his calling to a particular ministry or Sacred Order by the Rector after the reception of a letter from that seminarian's Ordinary.

Oath of Fidelity and Profession of Faith (Diaconate and Priesthood)

In preparation for ordination to the Diaconate or Priesthood, all candidates must make a public Profession of Faith and an Oath of Fidelity. This will occur in the midst of the seminary community and be facilitated by the Dean of Men. Following this Oath and Profession, a signed document is forwarded to one's Ordinary and another copy is maintained at the seminary.

Guidelines for Self-Evaluation

Seminarian Self-Evaluation Forms will be distributed by the Office of the Dean of Men to all seminarians in the month of January. These forms are to be completed and returned by the seminarian to the Office of the Dean of Men by the end of February. These evaluations will be reviewed by the Dean of Men and forwarded to the Rector so that they may accompany the Final Formation Report submitted to each seminarian's bishop. Subsequent copies will be provided to a seminarian's formation advisor.

The Self-Evaluation Form is a series of statements drawn from the Fifth Edition of the *Program of Priestly Formation*, which highlights certain characteristics and virtues that are essential for effective priestly ministry. The seminarian is asked to comment on how adequately each statement describes him. The seminarian may respond by indicating that a particular attribute is always, mostly, occasionally, rarely or never true of himself. The final question is a brief essay. In a one-page essay, the seminarian is to demonstrate how he has integrated the four areas of formation in his daily life during the past academic year. He is asked to identify particular gifts and weaknesses, and articulate how he has grown. The essay is to conclude by stating two goals that he would like to achieve during the next academic year.

POLICIES AND PROCEDURES

Criteria for Admission to the Seminary

Applicants for the Archdiocese of Philadelphia

Catholic men who are seriously considering preparation for the Roman Catholic Priesthood and priestly service within a particular diocese or religious community are eligible to seek admission to Saint Charles Borromeo Seminary. Saint Charles Seminary does not discriminate based on race, color, or national origin, and complies with all applicable non-discrimination laws.

Any man who discerns that he is called to priestly service for the Archdiocese of Philadelphia should contact or be referred to:

Vocation Office for Diocesan Priesthood
100 East Wynnewood Road
Wynnewood, PA 19096-3001
Telephone: (610) 667-5778
Fax: (610) 667-5936
Email: fr.sdelacy@archphila.org
Webpage: www.HeedTheCall.org

The Director of the Vocation Office for Diocesan Priesthood will provide the applicant with an application packet to start the admissions process. All applications and required documents must be in the Vocation Office for Diocesan Priesthood by July 15 for admission to Saint Charles Borromeo Seminary for the following fall semester.

When the Archbishop of Philadelphia accepts a man as suitable for study for priestly ministry in the Archdiocese of Philadelphia, and appoints him to study at Saint Charles Borromeo Seminary, the Director of the Vocation Office for Diocesan Priesthood delivers all pertinent admissions materials to the Saint Charles Borromeo Seminary Admissions Office.

Applicants from Archdioceses/Dioceses other than the Archdiocese of Philadelphia:

Any man who wishes to study at Saint Charles Borromeo Seminary for service in another archdiocese, diocese or religious community must contact the proper Vocation Director for the sponsorship that is necessary for admission.

With the approval of the Archbishop of Philadelphia, applicants for other dioceses and religious communities are welcome to make application to the seminary by writing to the Saint Charles Borromeo Seminary Admissions Office for information and application forms. All applications and required documents must be in the Admissions Office by July 15 for admission to the Seminary for the following fall semester.

Applicants for the College Seminary

All applicants, whether for the Archdiocese of Philadelphia, another diocese or religious community, must be at least high school graduates and must give clear evidence that they have the ability to meet scholastic requirements. Applicants are required to have taken the Scholastic Aptitude Test of the College Entrance Examination Board or an equivalent. Applicants who use English as a second language will need to take the TOEFL examination.

College courses already successfully completed are evaluated by the Academic Dean of the College Seminary in the light of the curriculum of Saint Charles Borromeo Seminary and, wherever possible, credits already earned are transferred into either general education or elective requirements of the seminary college program.

Through its admissions process, Saint Charles Borromeo Seminary is interested in determining that an applicant is of high moral character and imbued with the right intention of studying for the Priesthood. The Saint Charles Borromeo Seminary Admissions Office relies heavily on the judgment of the respective vocation director and bishop or religious superior concerning the suitability of applicants. Serious attention is given to recommendations attesting to the exemplary standing of each applicant within his parish community.

Applicants for the Theological Seminary

Admission to the Theological Seminary is open to applicants who have completed a recognized four-year program or its equivalent in a college seminary or in another college or university, who have attained an undergraduate Baccalaureate Degree from an accredited institution (or who can demonstrate such equivalency) and who give “evidence of the commitment and qualities desired for pastoral leadership and the academic ability to engage in graduate education.” Applicants who have not attended a college seminary are ordinarily expected to have completed a two-year pre-theology program as mandated in the Fourth Edition of The Program of Priestly Formation (1992). Specifically,

1. Admission to the Theological Seminary also requires:
 - a) the successful completion of a minimum of 24 semester credit hours in philosophy courses whose content includes metaphysics, anthropology, natural theology, epistemology, ethics, logic and the history of ancient, medieval, modern and contemporary philosophy; this course work must be substantiated by appropriate academic transcripts;
 - b) the successful completion of a minimum of 12 semester credit hours in undergraduate theology, substantiated by appropriate academic transcripts (cf., The Program of Priestly Formation, 1992, §214; Code of Canon Law, cc. 235.1, 250).
2. Applicants to the Theological Seminary who have not already fulfilled the Saint Charles Borromeo Seminary minimum undergraduate prerequisites of 4 semester credit hours in Latin and 4 semester credit hours in Biblical Greek may be admitted provisionally to the Theological Seminary, provided that such matriculants are able to successfully complete language prerequisites concurrently and in addition to the normal course of studies in the Theological Seminary, or provided that such matriculants will have successfully completed language prerequisites during the summer prior to their admission.
3. The two-year Pre-Theology Program is the norm for all applicants to Saint Charles Borromeo Seminary who have no previous seminary or religious formation experience. Within the two-year Pre-Theology Program, candidates earn 24 semester credit hours in philosophy and 12 semester credit hours in undergraduate theology.
4. Adjustments to the two-year norm for the duration of the Pre-Theology Program may be granted by Saint Charles Borromeo Seminary when an assessment of the applicant’s background demonstrates complete or partial fulfillment of the above requirements, thus enabling the applicant to complete the above minimum prerequisites for admission to the Theological Seminary in less than two years. This adjustment may be granted after a review of the applicant’s background and transcripts by the Academic Dean and with the approval of the Rector.

THEOLOGICAL SEMINARY DAILY HORARIUM

Time	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
5:55-6:55 am		Eucharistic Adoration	Eucharistic Adoration		Eucharistic Adoration	Eucharistic Adoration	
6:30 am		Meditation/ Confessions	Meditation/ Confessions	Meditation	Meditation/ Confessions	Meditation/ Confessions	
7:00 am		Morning Prayer	Morning Prayer	Morning Prayer Private	Morning Prayer	Morning Prayer	
7:25 am		Mass	Mass		Mass	Mass	
7:30 am	Breakfast						
8:00 am		Breakfast	Breakfast	Breakfast	Breakfast & Field Education Assignments	Breakfast	Mass-SHC (*optional) MP Private
8:30 am							Breakfast
9:00 am	Morning Prayer						Mass – ICC (*optional)
8:50 am-10:05 am		First Period	First Period	First Period		First Period	
10:15 am-11:30 pm		Second Period	Second Period	Second Period		Second Period	
11:40 am-12:55 pm		Third Period	Third Period	Third Period		Third Period	

10:00 am	Mass						
11:00 am-5:00 pm	Exposition						
11:30 am-1:30 pm	Brunch	Lunch	Lunch	Lunch	Lunch	Lunch	Lunch
1:30 pm-5:00 pm		Afternoon Classes/ Discretionary Time	Afternoon Classes/ Discretionary Time	Afternoon Classes/ Discretionary Time (Until 4:00pm)		Afternoon Classes/ Discretionary Time	
3:45 pm – 4:15 pm				Confessors available			
4:30 pm		Choir Practice (4:30-6pm)		Mass (ICC) [Evening Prayer Private]		Rosary (optional)	
5:00 pm	Evening Prayer Solemn Benediction	Evening Prayer	Evening Prayer			Evening Prayer	
5:30 pm	Dinner	Dinner	Dinner	Rector's Dinner	Dinner	Dinner	Dinner
7:00 pm		Evening class begins (if scheduled)	Evening class begins (if scheduled)	Evening class begins (if scheduled)			
7:00 pm-8:30 pm	Study Period	Study Period	Study Period	Study Period	Study Period	Study Period	
8:30 pm-11:00 pm	Dedicated Time	Dedicated Time	Dedicated Time	Dedicated Time	Dedicated Time	Dedicated Time	
11:00 pm	Curfew and Silence	Curfew and Silence	Curfew and Silence	Curfew and Silence	Curfew and Silence	Curfew and Silence	
11:30 pm – 7:00 am	Grand Silence	Grand Silence	Grand Silence	Grand Silence	Grand Silence	Grand Silence	
12:00 am							Curfew/ Grand Silence

**Although the Seminary Community Mass on Saturday morning is optional, all Pre-Theologians and Theologians are still required to attend Mass on Saturday by attending one of the Seminary Community Masses or Mass at a local parish. Check parish listings for times.*

FACULTY ROLES

Rector

The Rector serves as the pastor of the seminary community. He sets the direction and tone of the seminary program. He strives to foster a climate of mutual confidence and trust; he elicits the full cooperation and involvement of faculty and students (*PPF*⁵, §318). The Rector serves as Chief Administrative Officer and principal agent responsible for the implementation of the seminary program (*PPF*, § 320). He also maintains close contact with the bishops and religious ordinaries of the dioceses and religious institutes or societies that the seminary serves. The spiritual and personal welfare of faculty and students is a central responsibility of the Rector. Regularly, the Rector gives conferences to the seminary community. He also frequently presides at prayer and at the Eucharist (*PPF*⁵, §321).

Vice Rector

The Vice Rector assists the Rector in areas determined by the Rector and each seminary's administrative structure. Tasks vary according to the needs of the particular seminary (*PPF*, 324).

Dean of Men

The Dean of Men is a priest who coordinates the human formation program of the seminary (see *Pastores dabo vobis*, §43-44) in collaboration with the Rector, other formation advisors, and seminary faculty and staff. The Dean of Men and the formation faculty work in the external forum as agents of the Rector. The Dean of Men also oversees the discipline of the seminary and the implementation of the Rule of Life (*PPF*, §325). The Dean of Men oversees the annual evaluation process in collaboration with the Rector, other formation mentors/advisors, and the seminary faculty and staff (*PPF*, 326). The Dean of Men makes provision for psychological and counseling services in areas distinct from spiritual direction (*PPF*, 327).

Director of Spiritual Formation

This priest is appointed by the diocesan bishop or religious ordinary and assists the Rector by coordinating the entire spiritual formation program, giving it unity and direction (*PPF*, 329). The Director of Spiritual Formation makes provision for the individual spiritual direction of all seminarians. He meets regularly with the spiritual directors, providing supervision and assistance for their work (*PPF*, 330). The Director of Spiritual Formation makes provision for opportunities within the seminary community for celebration of the Sacrament of Penance. He is also responsible for retreats and days of recollection, making sure they are well planned and carefully executed (*PPF*, 331).

Spiritual Director

Spiritual Directors are responsible for the individual spiritual direction of seminarians (*PPF*, 332). Since spiritual direction takes place in the internal forum, the relationship of seminarians to their Spiritual Director is a privileged and confidential one. Spiritual Directors may not participate in the evaluation of those they currently direct or whom they directed in the past (*PPF*, 333).

Academic Dean

The Academic Dean assists the Rector in intellectual formation, including faculty hiring and development. The Academic Dean administers the intellectual formation program of the seminary in all its aspects: curriculum, courses, methods of instruction, and the academic quality and performance of faculty and students (*PPF*, 334).

Director of Apostolic and Pastoral Formation

The Director of Pastoral Formation assists the Rector in the pastoral formation of seminarians. The director coordinates the pastoral activities of students, so that they engage effectively in pastoral programs, reflect on their work, and gain deeper insight into the mission of the Church (*PPF*, 337). The director provides an evaluation of the seminarians' work, calling attention to their strengths and their potential for general and specialized ministries (*PPF*, 338).

Formation Advisor

The Formation Advisor is selected from the priests assigned full-time to the faculty of Saint Charles Borromeo Seminary. In this role, he meets individually, in the external forum, with the seminarians assigned to him to assist the discernment of God's call and to bring to the attention of the seminarian the assessment being made by the seminary regarding his suitability for Sacred Orders. The Formation Advisor seeks to assist the seminarian in the personal appropriation and integration of the information imparted to the seminarian by his participation in the human, spiritual, intellectual and pastoral components of the formation program. It is the advisor's responsibility to meet monthly during the semester to review the seminarian's formation status, to know each advisee as well as possible by establishing a relationship of mutual trust and acceptance, to comment on the seminarian's progress toward the Priesthood at the meetings of the Formation Committee of the seminarian's respective Seminary and to prepare a comprehensive Annual Formation Report at the conclusion of the academic year. This report reflects the substance of conversations held with the seminarian by the Formation Advisor and the discussion of the Formation Committee. It is the advisor's responsibility to provide the seminarian comprehensive feedback on the formation report so that it may assist him in his growth. The Formation Advisor does not function in the internal forum with any seminarian (*Human Formation Policies and Procedures*, vol. 1, 6.1).

HOUSE JOBS

House jobs are an important way in which seminarians exhibit stewardship of the seminary and contribute to a quality environment in which the community lives. It is important that each seminarian diligently carries out their assigned house job(s) and assists others when needed with or without being asked.

St. Charles Borromeo Seminary Theology Seminary House Job Descriptions 2018-2019

Acolyte Scheduler

- Make schedule for acolytes at Sunday Mass (especially in regards to absence of deacons & necessity for choir loft acolyte & low gluten acolyte)
- Make applicable contact with Saunders House in regards to listing of residents to receive Holy Communion (listing is normally available at front counter at time of arrival – ask nurse on duty for applicable number of copies).
- Make schedule for acolytes taking Holy Communion to residents of Saunders House
- Oversee the above, to ensure proper amounts of acolytes @ liturgical functions & properly aware of duties/responsibilities

When applicable, if you are the job director/leader, be sure to keep your team members aware of pertinent matters & involved with the task. If you are NOT the director/leader, be proactive and in communication with your director/leader in regards to questions, comments, ideas, suggestions, etc.

Altar Linens

Launder and iron all purificators, corporals and finger towels for use in Immaculate Conception Chapel. Keep an inventory of altar linens.

Bell Ringers

Make schedule for daily bell ringers at community liturgical functions in ICC

Oversee the above, to ensure proper person present to ring bell at all ICC functions & those assigned are properly aware of duties/responsibilities

When applicable, if you are the job director/leader, be sure to keep your fellow task team members aware of pertinent matters & involved with the task. If you are NOT the director/leader, be proactive and in communication with your director/leader in regards to questions, comments, ideas, suggestions, etc.

Breakfast Facilitators

Organize breakfast supplies

Daily preparation of morning coffee for the early-morning brewed by 5:45 am (so that seminarians can get to chapel for 6 am Holy Hour)

Make an applicable schedule (e.g., by week or by day) for others assigned to this house job

Monitor coffee/common room supplies for coffee, filters, creamers, sugar, stir-sticks, et al. & communicate with kitchen staff for resupply.

Communicate with kitchen staff, in regards to necessary supplies for breakfast (milk, bagels, bread, cereal, fruit, cream, butter, jellies, sugar, silverware, plates, napkins, coffee, etc.)

Catholic Relief Services Liaison

Coordinate all Seminary participation in partnership with Catholic Relief Services. Organize and solicit volunteers for membership in CRS committee. Promote CRS partnership in community in coordination with Dean of Men's office, and faculty CRS representatives. Organize CRS events in the house including Christmas Concert booth and Lent CRS Rice Bowl collection. Promote works of charity by seminarians in the local community and overseas. Seek to keep the Seminary community informed on the various crises and difficulties going on throughout the world.

Chapel Decorating/Cleaning

Schedule the **cleaning** of the chapel – this is to be done by the members of the chapel cleaning team, with the possibility to schedule “deep cleaning” sessions involving other seminarians, supervised by the chapel decorating/cleaning team

Ensure that all hangings and linens are the correct liturgical color, are clean, and are ironed. Dust and straighten the sacristy weekly.

Set up for any special liturgical seasons or events, as directed by the Dean of Men, work in conjunction with the MC's and sacristans for events like Immaculate Conception and Forty Hours

When needed coordinate with lower side chapel coordinator

Choir Assistant

Assist the seminary Director of Music in organizing music libraries, obtaining needed music and other duties associated with the seminary choir.

Choir Loft Deacon and Deacon Scheduler

Distribute Holy Communion in the Choir Loft for events when the choir sings and when organist is not able to join normal Holy Communion reception

Coordinate with the Music Scheduler to know of special events when the choir loft will be used.

Oversee the above to ensure deacons are properly aware of duties/responsibilities

Schedule Deacons for all liturgical functions in the Theology and College Seminaries in consultation with the seminary

Director of Liturgy. Schedule dates Deacons preach, ensuring even distribution of preaching in the College and Theologate. Submit a copy of the schedule to the Music Scheduler each week.

Christmas Concert Committee

Work in conjunction with the Open House Committee, Theology Dean of Men, Director of Liturgy and Director of Music to plan and run the Annual Christmas Concert.

Classroom Maintenance

Ensure the classroom(s) you are assigned to are free of all trash and other litter on the floor, on tables and desks each day

Ensure white board is clean and ready for use and sufficient dry erase markers and erasers are available

Empty classroom trash can when full or at a minimum weekly.

Report any maintenance, AV or technology issues to appropriate office

Encourage good stewardship of classroom by encouraging classmates to care for the room by cleaning up any spills and picking up trash.

Common Room Daily Cleaning

Keep common room a clean and welcoming room for all seminarians to use

Keep the common room and TV Room clean & organized (vacuum, wipe tables, take out trash, etc.) this includes cleaning out the refrigerators and freezers on a bi-weekly basis.

Create a schedule to assign team members to specifically monitor the room on a daily basis for cleanliness and maintenance issues (including TVs, refrigerators, etc.).

Report any maintenance issues to Dean of Men's office

Fitness Center Maintenance/Cleaning

Monitor the fitness center for applicable necessity for vacuuming, trash removal, weight redistribution/clean-up, delivery of bottled water – this should be done *at least weekly*.

Report broken equipment to Dean of Men's office

Wipe down all machines, oil weights, vacuum floors, to ensure cleanliness – when applicable make sure there is adequate cleaner available for users to utilize after their usage of the equipment. This should be done weekly.

Post a list of rules for safety and cleanliness in each of the exercise rooms, under the direction of Dean of Men.

Ensure all Theology seminarians (especially new men) are aware of the door key codes to get into the fitness rooms

Work/coordinate as necessary with the pertinent lower side men in charge of same house job

Grill / Patio Maintenance

Monitor & replenish propane tank supply, as needed.

Keep a schedule of groups who have reserved time with the grill

Check *at least weekly* to ensure that the grill, fire pit, bocce ball, horseshoes, and the patio has been cleaned by the last group to use it – the grill is covered and all implements are put away, trash picked up, furniture returned to the slate part of the patio, and area looks presentable. Monitor & replenish tiki torch fuel, as needed. Clean the grill monthly. Empty the ash bin from the fire pit on a regular basis and make sure it has been covered while not in use.

At the end of grilling season consult with Dean of Men regarding storing grill and other patio equipment for the winter – most especially over Christmas break. Return grilling equipment in the spring. Coordinate the above, in regards to house parties and other events with House social events coordinator.

Guest Master

Coordinate all guests in the Theology seminary with the Dean of Men's office, Housekeeping and External Affairs.

Use a House Meeting announcement to explain the guest room request process and advance notice needed to prepare for guests.

Ensure name tags are placed on doors for visitors. Ensure rooms are in proper order, with applicable bedding & shower supplies prior to the visitors arrival. Applicable keys should be obtained & returned to Campus Information Office (center of house, College Seminary) Ensure all property is removed from the rooms after the visitors have vacated the premises.

Coordinate with maintenance for the cleaning of bedding and shower supplies, as applicable

House Bank/Treasurer

Obtain applicable documentation for transfer of house banker access from predecessor (signature cards at bank, etc)

Obtain initial supply of cash (bills, change & rolls of quarters) for transactional purposes
Communicate to student body all services offered & when available (post a sign with schedule)
Work with applicable student organizations treasurers (Student Council, Legion of Mary, Pro-Life, AOH, etc.) for applicable deposits, reimbursements, balance/statement tracking within house bank assets
Work with Dean of Men's office to collect annual student activity fees
Provide statements of activity to the applicable organizations at least monthly
Make applicable deposits/withdrawals at bank to maintain min & max amounts of cash on hand
Ensure adequate safekeeping of bank assets

House Evangelization Representative

Coordinate evangelization outreach in the house including weekly Wednesday Rector's dinner speakers and other evangelization efforts. Work with Dean of Men to create and implement yearly evangelization plan for the Theology house.

House Job Coordinator

Continuously monitor/oversee all other house jobs & assist when necessary to ensure all are being completed
Inform pertinent individuals ASAP for jobs that need immediate attention (e.g., mail, coffee, ministry schedules) – rely on seminarians who held the positions in previous years if there are questions regarding procedures, supplies, etc...
Update this job description listing as necessary, with applicable approval/input from the Dean of Men
Distribute job description to applicable individual(s) & post job listing with descriptions in common room for student reference.
Require assigned seminarians to sign and return descriptions (with any updates).
Coordinate distribution of this listing with Student Council Treasurer, in order to provide applicable coordinators their approved budget amount
Monitor the Theology Seminary bulletin board for pertinent notices & remove outdated notices on the bulletin board as deemed necessary, especially in regards to house jobs.
Communicate with Dean of Men, etc. as necessary as to progress, issues, etc.
Consider sharing this information with Lower Side student council/Dean of Men, for their decision to distribute to applicable common Lower Side job coordinators, for overall efficiency between the two houses of men
Obtain ministry schedules from applicable directors, so as to ensure the applicable scheduling is being completed
At the beginning of the second term of the year, distribute job descriptions again and ask for evaluations and additions.

House Photographer

Takes pictures of seminary events including: Bishop Visits, Forty Hours, Open House Sporting Events (such as Vianney Cup Tournament and Upper Side/Lower Side Games), House Parties (including Immaculate Conception Party, Beginning of the year registration, Super Bowl Party etc.).
Camera is provided by the Development Office, however a personal camera is helpful for some smaller events.
Coordinate with Dean of Men's office, Development Office, and Seminarian Blog for distribution of photos

Infirmarians

Do a head count of classmates each morning – check on any who are absent from Morning Prayer and Mass (one way to do this is to get cell phone numbers for all your classmates and communicate via text message)
Inform Dean of Men if any seminarians are sick
Bring food to any sick classmates who request it, at breakfast, lunch, and dinner
Help the sick get to the nurse in the College Seminary, if necessary
Inform the Class Prefect if anyone will be absent from classes.
Work with campus nursing staff, to ensure each floor's first aid kit is *adequately* stocked
Make sure members of your class/floor are aware of location of first aid kit
Monitor the first aid kit for applicable replenishment

Kitchen Prefect

Maintain communication with kitchen staff, in regards to pertinent matters from student body
Timely prepare and post a servers list for each Rector's dinner, as coordinated with lower side kitchen prefect for proper rotation
Supervise the servers at Rector's dinner, to ensure everything is running smoothly, etc.

Communicate with the kitchen to prepare special breakfasts for the mornings of Institution to Lector and Acolyte, and for Ordination to Deacons (Coordinate with Dean of Men's office)
Work with Social Event coordinator (and perhaps applicable diocesan representatives), to give the Refectory staff advanced notice when significant number of Theology seminarians will NOT be present at a meal for accurate meal head count
On weekends and free days (e.g., Rector's Weekend, Labor Day, Immaculate Conception, etc.) when limited number of seminarians are staying at the seminary, post a sheet in the Theology Seminary to see how many are going to attend each meal on that day. Report head count to the Kitchen staff

Lighthouse Media Materials

Work with Lighthouse representative to keep display filled, organized and up to date.

Liturgical Programs

Work with Dean of Men, MCs, Music Directors, etc. as applicable for necessary liturgical programs, including weekly Spanish Mass sheets.

The Director should ensure all programs are proofread by another member of the team to ensure accuracy before submitting to the Dean of Men for final approval.

Mail

Create a schedule for the retrieval of the mail each day. Ensure that the mail is being retrieved from Campus Information office and delivered to Theology seminarians in a timely fashion each day using the "Mail is in" or "Mail is not in" sign

Take outgoing mail from the mail box areas (sacristy and by theology mailbox) to Campus Information office on a daily basis. Make sure that the empty mail cartons are returned to Campus Information office each day

Monitor the packages brought up by maintenance for safety, organization, and delivery to recipients, if packages seem forgotten.

Masters of Ceremonies

Work with the Director of Liturgy to plan and coordinate all house liturgies as well as other off-campus liturgies as assigned.

Music Scheduler

Work with Dean of Men, Liturgist, MCs, Liturgical Program team, etc. as applicable for music at liturgical functions

Post a weekly & Sunday schedule of seminarians' liturgical responsibilities & ensure proper notice to those individuals

Work/coordinate as necessary with lower side music seminarian

Music / Organists

Cantor or play designated musical instrument at daily seminary liturgies as scheduled

Open House Team

Work with Office of External Affairs and the Dean of Men to coordinate all Open House jobs and schedules.

Orientation Team Coordinators

Coordinate with Dean of Men to prepare and coordinate the orientation at the start of the year. Form orientation committee to assist with all needed duties.

Residence Floor Coordinators & Trash Removal

Empty the small trash can in the middle of the hall and the large trash can at the end of the hall each day. Place trash bag in large receptacle on ground floor of Vianney Hall.

Monitor the hall where you live to ensure good order and cleanliness.

Be cognizant of campus matters that need communication to guys on your floor via the bulletin board
Report maintenance issues to Dean of Men's office as needed – especially leaks, lights out, overflowing trash cans, and the stock of toilet paper.
Work with class/floor Infirmarians to make them aware if you notice the first aid kit missing or depleted in stock

Residence Floor Vacuuming

Vacuum the dormitory floor each week.

Do a weekly check of the hall and see if there are cleaning or maintenance issues including monitoring if it neat and clean, all personal belongings are in seminarian rooms, vacuum cleaner is in working order.

Sacristans

Work with the Director of Liturgy to coordinate all sacristy needs for house liturgies and off-campus liturgies as assigned. Maintain both sacristies and liturgical vessels and vestments in coordination with the College sacristans.
Order necessary sacristy supplies.

St. Edmunds Laundry Room

Do a weekly check of the laundry room

- Bag abandoned laundry – send to St. Vincent DePaul if left for more than a month (post a sign on the bulletin board -before doing this, to give seminarians advance warning).
- pick up any dryer sheets or trash on the floor
- ensure that shelves remain organized
- remove trash, if necessary.
- Dust off dryers & clean out lint traps

Sweep floors every two weeks

Notify Maintenance office when there is a one-week supply of any of the seminary-supplied detergent in order to replenish supplies before they are gone

Send repair orders Dean of Men's office for any washers or dryers out of order, lights burned out, or other maintenance issues.

Seminarian Blog

Work in conjunction with the Seminary blog faculty liaison to effectively use the seminary blog to share updates from the seminary community.

Snow Removal

Work with Dean of Men's office to coordinate snow and ice removal from all main entrances in the Theology Seminary

Monitor entrances and apply salt/sand where needed for safety throughout the day during inclement weather

Notify Dean of Men's office in the case of unsafe conditions needing additional maintenance resources

Social Events

Coordinate with committee members, Dean of Men, and Student Council for applicable house parties, movie nights, etc.

Attend the Student Council meetings to determine house-wide social events, as necessary

Coordinate with: soda machine director for beverages for parties; grill master; AV director for electronic needs; committee members and other volunteers for proper clean-up after parties

Assist 1st theology, as necessary, in planning of annual Immaculate Conception party

When applicable, coordinate supplies and planning with lower side activities coordinator

Work with Kitchen Prefect to give the kitchen staff advanced notice when significant number of Upper Side students will NOT be present at a meal for an accurate head count

Submit expense reimbursement to the Student Council treasurer

Amount in **excess of** the current year budget amount **must be approved prior to** their purchase and expected reimbursement. Basically, the Student Council has set your budget and expects you to adhere to it.

Social Media Team

Work in conjunction with Dean of Men's office and Development office to effectively use social media to share updates from the seminary community.

Spanish Tutoring

Work with the Dean of Men to coordinate tutoring opportunities for seminarians who desire to improve their knowledge of the Spanish language.

Special Projects Coordinator

Work with Dean of Men's office to identify various house improvement projects that are not otherwise accounted for by maintenance or house jobs. Determine efforts and needs to accomplish.
Involve additional seminarian volunteers as needed for specific jobs

Sports & Activities Coordinator & Vianney Cup

Work with College Seminary sports director for formation of teams, scheduling, etc. of intramural sports
Post applicable signup sheets for intramural sports (basketball, volleyball, etc.) – *this could also include "fun" events, such as horseshoe tournaments, bocce games, whiffle ball, chip-n-putt tournaments, etc...*
Work with College seminary sports director for referees, equipment, etc. for Upper side-Lower side championship games
Work with Vianney Cup team for applicable equipment et al. for team
Work with OBA team captains, et al., in regards to the purchasing of team t-shirts, as applicable

Stairwell and Main Floor Maintenance

On a weekly basis clean all stairwells and main halls in Vianney hall (coordinate with Dean of Men for cleaning supplies and any needed coordination with Sodexo employees)

Theology Taberna

Organize and administer the Theology clothing and book exchange working with the Dean of Men.

Technology Team

Coordinate technology in Vianney Hall Auditorium, Common Room and Christmas Concert. Coordinate, as applicable with lower side AV seminarian. Provide limited computer/technology repair and consulting to seminarians.

Elected House Council Job Descriptions:

CLASS POSITIONS:

Class Prefect: Represent his class to the Seminarian Council and represent the Seminarian Council to his class; obtain any suggested Council meeting agenda items from his class and submit these to the President; regularly communicate with the Dean of Men on class matters; be responsible for the coordination of class functions and activities; either by his own initiative, or at the request of the Dean of Men, or at the request of the Seminarian Council, or any class member, call a class meeting which all class members are expected to attend; and moderate all activities of the class in order to promote class efficiency in a spirit of cooperation with the various class representatives. Takes attendance at all classes and submits daily to the Dean of Men's office.

Class Representative (2): Assist the Class Prefect in the fulfillment of any class responsibilities; represent his class to the Seminarian Council; and obtain any suggested Council meeting agenda items from his class and submit these to the President.

Spiritual Life Special Representatives: These members sit on the Theological Seminary's Spiritual Life Committee and are responsible for the planning of liturgies and communication with the Chairman of the Committee regarding liturgical matters and spiritual concerns within the Theological Seminary.

Academic Special Representatives: These members are to be responsible for communication between the Academic Dean and the class and to facilitate the timely and thorough dissemination of communications between the faculty and the class.

HOUSE COUNCIL POSITIONS:

President: Be the executive officer of the Seminarian Council; preside at all Seminarian Council meetings; as necessary, call for a meeting of the Seminarian Council, with proper notification of the Council members and the Dean of Men; after receiving suggestions from all Council members, set the agenda for the meetings; act as official spokesman for the Seminarian Body; handle all official correspondence of the Seminarian Council and the Seminarian Body; conduct and monitor all elections in accord with the norms of the constitution; as needed, address the Seminarian Body at house meetings; and be able to delegate any of his responsibilities.

Vice-President: Assume the duties and responsibilities of the President in his absence; succeed the President and complete his term of office, if, for whatever reasons, the President cannot finish his term of office; and serve as liaison for all Ad-hoc Committees.

Secretary: Be responsible for all non- financial records of the Seminarian Council and the Seminarian Body; and record and post, in summary form, the minutes of official meetings of the Seminarian Council.

Treasurer: Be responsible for all financial affairs of the Seminarian Council; and render an account and report to the Seminarian Council in October and February.

NOTE: APPENDIX I IS UNDER REVISION BY THE HOUSE COUNCIL:

APPENDIX I: CONSTITUTION OF THE SEMINARIANS OF THE THEOLOGICAL SEMINARY OF ST. CHARLES BORROMEO SEMINARY AND THE BY-LAWS OF THEIR SEMINARIAN COUNCIL

PREAMBLE

We, the seminarians of the Theological Seminary of Saint Charles Borromeo Seminary, called by God the Father through his Son, Jesus Christ, to prepare ourselves to serve the Church in holiness and love in the Sacred Order of the Priesthood, seeking to conform ourselves more faithfully to the person of Christ while strengthening the bonds of fraternal charity among ourselves, and invoking the patronage of the Blessed Virgin Mary, our Mother, hereby adopt, in accordance with the Program of Priestly Formation, this constitution of the Theological Seminary of Saint Charles Borromeo Seminary.

ARTICLE I

NATURE AND PURPOSE

The purpose of this Constitution is to establish the means by which the seminarians may be directly involved and participate in the policy-making of Saint Charles Borromeo Seminary in a climate of mutual respect, responsible communication, and purposeful collaboration (Program of Priestly Formation, 4th edition 1992, #454, hereafter know as P.P.F.).

ARTICLE II

REPRESENTATIONAL STRUCTURE OF THE SEMINARIAN BODY

Section 1

All seminarians of the Theological Seminary of Saint Charles Borromeo Seminary shall constitute the Seminarian Body of said Seminary.

Section 2

The Seminarian Body shall be represented by the following organs:

- a. Seminarian Council: The official, ordinary representative of the Seminarian Body is the Seminarian Council, which shall be competent in all areas outlined within this constitution.
- b. Representatives from the Seminarian Body to committees of Seminary Administration:
Under the jurisdiction of the administration, the Seminarian Body shall be represented on designated committees of the seminary administration which address the various dimensions of

the seminary's formation program. These committees and any other committee deemed necessary by the Rector and/or the Seminarian Council are for the Human, the Spiritual, the Academic and the Pastoral Formation of the seminarians.

Section 3

In order to encourage such values as personal freedom and initiative, teamwork and appreciation for democratic and consultative processes, every member of the Seminarian Body enjoys the right, privilege and responsibility to communicate individually with a member of the Seminary Administration.

Section 4

In carrying out their duties, all are to obey the Rector who has the responsibility to see to the daily administration of the seminary in accord with the norms of the program of priestly formation and the rule of the seminary. (Codex Iuris Canonici, #260). The Dean of Men acts on behalf of the Rector as faculty moderator of Council.

ARTICLE III

BY-LAWS OF THE SEMINARIAN COUNCIL

Section 1

Function

The Seminarian Council, as representative of the Seminarian Body, has a two-fold function, namely to:

- a. Serve the Seminarian Body in all areas outlined within this Constitution
- b. Serve the Administration and Faculty in an advisory capacity in observance of the Program of Priestly Formation, which states: "while adhering to the goals of priestly formation, administrators, faculty and staff should respond appropriately to the needs and suggestions of seminarians". (P.P.F., 4th Ed., 1992, #443)

With due regard for applicable seminary policy, the Seminarian Council shall:

- a. Conduct all meetings in accordance with Roberts Rules of Order.
- b. Make every effort to discern a consensus of the Seminarian Body regarding specified issues.
- c. Conduct business meetings, a quorum being present, at least once each month during the academic year, or as deemed necessary by the President (cf. Art. III, Sec. 3, a, 3). (A quorum shall consist of two-thirds of the council, comprised of at least one member from each class.)
- d. Regulate, for the Seminarian Body, those matters solely in the seminarian domain.
- e. Direct its own activities and determine its own procedural norms.
- f. Maintain a treasury.
- g. Assess and collect from each member of the Seminarian Body a just and fair activity fee on the day of registration for the Fall semester, determined in consultation with the Dean of Men.
- h. Initiate, plan, finance and execute activities and social events for the Seminarian Body.
- i. Establish Ad-hoc Committees consisting of any member of the Seminarian Body to deal with Seminarian concerns and activities, especially when designated seminarian donations or designated seminary fees could be involved.
- j. Maintain communication, as necessary, with the College Seminarian Council.
- k. Invite or receive any administration member to a Seminarian Council meeting, or any part thereof, so that the Seminarian Council may present and/or be advised of issues for consideration that affect the Seminarian Body or the Seminarian Council.
- l. Consult with the Dean of Men as Council Moderator through the good offices of the Council President regarding the conduct of business.

Section 2

Membership

- a. The Seminarian Council shall consist of twelve representatives who are elected. They shall consist of three seminarians from each class of the Theological Seminary. These three seminarians are the one elected Class Prefect, and two elected Class Representatives.
- b. In addition to these twelve elected representatives, there shall also be three representatives who shall serve the council ex officio.
 - 1) Office of House Coordinator (and/or his assistant, if applicable)
 - 2) Office of House Party Coordinator (and/or his assistant, if applicable)
 - 3) Office of House Banker (and/or his assistant, if applicable)
- c. These three offices shall be filled by appointment by the Dean of Men, Theological Seminary with the aid of recommendations from the Student Council.

- d. These three offices are advisory by nature - though one man may hold both an Elected Representative position and an appointed office in the same term.
- e. All Elected Representatives of the Student Council shall have one vote in the Council.
- f. The term of service for an Elected Representative of the Council and an appointed office position shall be from the completion of final exams of the spring semester through the completion of final exams the spring semester of the following year.
- g. From among the members of the Elected Representatives of the Seminarian Council, and therefore not including the appointed positions of office, the Seminarian Body shall elect a President, a Vice President, a Secretary, and a Treasurer, who shall be the Officers of the Seminarian Council.

Section 3

Duties of Members

Seminarian Council members shall be responsible for the work of the council.

- a. The President shall:
 - 1. be the executive officer of the Seminarian Council
 - 2. preside at all Seminarian Council meetings
 - 3. as necessary, call for a meeting of the Seminarian Council, with proper notification of the Council members and the Dean of Men
 - 4. after receiving suggestions from all Council members, set and post the agenda for the meetings
 - 5. consult with the Dean of Men regarding the conduct of Council business
 - 6. act as official spokesman for the Seminarian Body
 - 7. handle all official correspondence of the Seminarian Council and the Seminarian Body
 - 8. as needed, address the Seminarian Body at house meetings
 - 9. be able to delegate any of his responsibilities.
- b. The Vice-President shall:
 - 1. assume the duties and responsibilities of the President in his absence
 - 2. succeed the President and complete his term of office, if, for whatever reasons, the President cannot finish his term of office serves as liaison for all Ad-hoc Committees.
- c. The Secretary shall:
 - 1. be responsible for all non-financial records of the Seminarian Council and the Seminarian Body
 - 2. record and post, in summary form, the minutes of official meetings of the Seminarian Council.
- d. The Treasurer shall:
 - 1. be responsible for all financial affairs of the Seminarian Council
 - 2. render an account and report to the Seminarian Council in October and February.
- e. The Class Prefect shall:
 - 1. represent his class to the Seminarian Council and represent the Seminarian Council to his class
 - 2. obtain any suggested Council meeting agenda items from his class and submit these to the President
 - 3. regularly communicate with the Dean of Men on class matters
 - 4. be responsible for the coordination of class functions and activities
 - 5. either by his own initiative, or at the request of the Dean of Men, or at the request of the Seminarian Council, or any class member, call class meetings which all class members are expected to attend
 - 6. moderate all activities of the class in order to promote class efficiency in a spirit of cooperation with the various class representatives.
- f. Each Class Representative shall:
 - 1. assist the Class Prefect in the fulfillment of any class responsibilities
 - 2. represent his class to the Seminarian Council
 - 3. obtain any suggested Council meeting agenda items from his class and submit these to the President.
- g. The Office of House Coordinator (and/or his assistant, if applicable) shall:
 - 1. schedule and oversee all house jobs
 - 2. ensure all jobs are completed to standard and on time
 - 3. appoint seminarians to be in charge of each job area.
- h. The Office of House Party Coordinator (and/or his assistant, if applicable) shall:
 - 1. plan house parties to be conducted throughout the year given the budget designated by the student council
 - 2. submit party plan and budget at the beginning of each semester as required by the student council
 - 3. coordinate classes to assist in setting up and taking down house parties.
- i. The Office of House Banker (and/or his assistant, if applicable) shall:

1. maintain the house bank checking account, provide house bank services to members of the Theological Seminary (check cashing, holding money deposits, sell quarters, etc.)
2. hold student council funds and disperse as directed by the council treasurer
3. coordinate with the soda machine coordinator to ensure timely remittance of payment for the purchase of soda and proper deposit of money from soda machine sales
4. calculate and inform student council treasurer on the amount of annual income from the soda machine operations.

Section 4

Elections

- a. Every member of the Seminarian Body, with the exception of those ineligible for office due to particular circumstances, shall be eligible for election to only one of the following class offices: Class Prefect, Class Representative, or Special Representative.
- b. Each Class Representative must first be nominated by his classmates; each Council Officer must first be nominated by any member of the Seminarian Body. All nominated Class Representatives or Officers, through a secret ballot, shall be elected by a simple majority. In the case of an election without opposition, a simple majority must still be obtained through secret ballot, otherwise the office remains open. In failing to obtain a simple majority in a contested election, there shall be a run-off election between the two nominees who received the greatest number of votes.
- c. Elections for the office of Class Prefect and the Class Representatives shall be held in May for First, Second and Third Theology for the Council convening in the fall semester, and in September for the officers of newly established class of First Theology. The duties of the office shall be assumed upon election. No formal votes of Council can be taken until the fall election of officers for First Theology is completed.
- d. From those elected to the Seminarian Council, officers shall be elected. Each member of the Seminarian Council can accept nomination for one office. Elections for Special Representatives shall be held within the first full week of classes in the fall Semester.
- e. With written notification to the Dean of Men and the Council President, any elected representative may resign his office.
- f. If, for any reason, a vacancy of office occurs (except the office of Council President (cf. Art. III, sec. 3, a, 2), a new election is to be held promptly to fill the vacancy and complete the term of office.

Article IV

REPRESENTATIVE FROM THE SEMINARIAN BODY TO COMMITTEES OF SEMINARY ADMINISTRATION

Section 1

- a. Following the norms below in Article V, Section 1, each class shall elect Special Representatives, responsible to the Class Prefect, for the following areas:
 1. Spiritual/Liturgical Formation Representative
 2. Academic Formation Representative
 3. Pastoral Formation Representative
 4. Human Formation Representative
 5. Sport and Recreation Representative

Section 2

- a. The Class Prefects are to be responsible for communication between the Dean of Men and the Class and to facilitate the timely and thorough dissemination of communications between the Dean of Men and the Class.
- b. Spiritual Life Special Representatives are to sit on the Seminary Spiritual Life Committee and be responsible for the planning of liturgies and communication with the Chairman of the Committee regarding liturgical matters and spiritual concerns within the Theological Seminary.
- c. The Academic Special Representatives are to be responsible for communication between the Academic Dean and the class and to facilitate the timely and thorough dissemination of communications between the faculty and the class.
- d. Pastoral Formation Special Representatives are to aid communication between the Director of Pastoral Formation and the class, to assist with the collection and distribution of materials pertaining to Pastoral Formation, and to communicate class concerns to the Director of Pastoral Formation.

- e. The Human Formation Representatives are to work directly with the Dean of Men on the Human Formation Committee. His work may include the contribution of ideas, thoughts, and opinions on human formation workshops and human formation conferences.
- f. The sports and Recreation Representatives are to assist in scheduling intramural sports, and procure all necessary equipment.

Section 3

- a. Special Representatives are not members of the Student Council but will be welcome at all Council meetings to report on their Committee's actions. Representatives may be called to attend Council meetings or may approach the Seminarian Council regarding matters to be discussed by the Seminarian Council or Administration-Seminarian Forum.

ARTICLE V

Section 1

- a. The Vice President is responsible for overseeing class elections in each class.
- b. The Vice President may appoint an administrator for each class election, though the administrator may not be a member of the voting class.
- c. Every member of the Seminarian Body, with the exception of those ineligible for office due to particular circumstances, shall be eligible for election to only one of the following class offices within his own class: Class Prefect, Class Representatives, or Special Representative.
- d. All of the class offices must be filled through the following election process.
- e. The Election Process will occur in three phases:
 - 1. Phase I - Election of Class Prefect
 - 2. Phase II - Election of Two Class Representatives
 - 3. Phase II - Election of Five Special Representatives
- f. Within each phase, the following process shall be followed:
 - 1. The Administrator posts pertinent information regarding the nomination process and the date and location of the election.
 - 2. The Administrator accepts nominations for each vacant office.
 - 3. All members of the class vote once by secret ballot for each vacant office.
 - 4. The Administrator collects and counts the ballots and publishes the election results based on simple majority.
 - 5. In the case of an election without opposition, a simple majority must still be obtained through secret ballot, otherwise the office remains open and the process is repeated.
 - 6. In failing to obtain a simple majority in a contested election, there shall be a run-off election between the two nominees who received the greatest number of votes.
- g. Elections for the office of Class Prefect, Class Representatives, and Special Representatives shall be held between ten (10) and five (5) class days prior to final exams of the Spring Semester for the current First, Second and Third Theology for the Council convening in the Fall semester.
- h. The duties of the office shall be assumed upon the completion of the final exams of the Spring semester.
- i. Elections for the new class of First Theology shall take place by the end of the first full week of class in the Fall semester.

Section 2

Elections for Student Council Officers

- a. From those elected to the Seminarian Council, officers shall be elected.
- b. Elections for the Student Council Officers shall be held between five (5) class days prior to final exams of the Spring semester and the beginning of final exams for the Spring semester.
- c. A committee consisting of one student per class and one student appointed by the President will oversee the elections.
- d. The committee will report to the Council President.
- e. The committee will be established one month prior to the date of elections.
- f. The responsibility of the committee will include the posting of the nomination process, dates of class, and student body elections.
- g. The committee will also accept the names of all nominees and will be responsible for the operation of the polling location, casting of votes and counting.
- h. No member of the committee can seek a post on the Student Council as an officer.
- i. The committee will print ballots and be the body to address any election concerns.

- j. The committee will bring any issues to the Dean of Mean and the Council President.
- k. No formal votes of Council can be taken until the Fall election of officers for First Theology is completed.

ARTICLE VI

ADMINISTRATION-SEMINARIAN FORUM

The Administration-Seminarian Forum shall be governed by the By-Laws proper to that Forum.

ARTICLE VII

Ratification and Amendment of the Constitution

Section 1

- a. This Constitution, after the Rector's approval, shall be ratified and take effect upon approval of a two-thirds(2/3) majority of the members of the Seminarian Body voting.
- b. Upon its ratification, all present Representatives or Officers shall retain their office until the next date of elections.
- c. Ratification of this Constitution will render all previous Constitutions null and void.

Section 2

- a. Amendments to this Constitution must be presented to the Seminarian Council and, by a two-thirds (2/3) majority vote, be recommended to the Rector for approval and then be ratified by a two-thirds (2/3) majority vote of the members of the Seminarian Body.
- b. Upon the Administration's addition or deletion of any Standing Committees, this Constitution is automatically to be amended accordingly, with the wording of the amendment to be established by vote of the Seminarian Council and approval of the Rector.
- c. In accordance with Article II, Section 4, the Rector shall be recognized as having the power to amend any part of this Constitution after consultation and notification to the Seminarian Council.

APPENDIX II: PARTIAL LIST OF REFERRALS

In all matters related to community life, the House rules, special permissions and for all other matters not specific herein, the seminarian should consult the Dean of Men, Theological Seminary. In the absence of the Dean of Men, the seminarian should consult the Dean of Men, College Seminary.

1. Issues related to:

Intellectual Formation	see Academic Dean
Spiritual Formation	see the Director of Spiritual Formation
Apostolic Formation	see the Director of Apostolic Formation
Human Formation	see the Dean of Men
2. For information regarding academic transcripts contact the Registrar's Office.
3. When in need of an "Authorization to Release" form, contact the Vice Rector.
4. For "Letters of Recommendation", contact the Vice Rector.*
5. To travel outside the United States, notification in writing should be given to the Rector.
6. The processing of applications for all forms of Financial Aid, Financial Assistance, Charitable Grants, Scholarships, etc. is to be done through the Coordinator of Financial Aid Services.

(*Saint Charles Borromeo Seminary provides the final Formation Report in lieu of a letter of recommendation.)

APPENDIX III: POLICY FOR CHANGING DIOCESE/RELIGIOUS COMMUNITY SPONSORSHIP

- 1) No seminarian is eligible to study at Saint Charles Borromeo Seminary, in either its College or Theological Seminary without the formal written sponsorship of a specific diocese or religious community.
- 2) Saint Charles Borromeo Seminary strongly discourages the transfer of diocesan/religious community sponsorship for seminarians studying in either its College or its Theological Seminary.
- 3) A seminarian who does wish to transfer to the sponsorship of another diocese/religious community (but not to Philadelphia) is responsible to meet all the requirements of both his initial and his subsequent sponsoring dioceses/religious communities in order to continue his formal studies at Saint Charles Borromeo Seminary. Prior to his initiating the process of transfer of sponsorship, the seminarian must first inform the appropriate Dean of Men and his individual Formation Advisor of his decision to seek new sponsorship.
- 4) Regarding the transfer of sponsorship to the Archdiocese of Philadelphia:
 - a) A seminarian sponsored by a diocese other than Philadelphia or by a religious community who wishes to transfer to the sponsorship of the Archdiocese of Philadelphia must:
 - i) inform his individual Formation Advisor and the appropriate Dean of Men of his decision to seek new sponsorship, prior to his initiating the process of transfer;
 - ii) be completely free of all commitments and formal relationship to his former sponsor;
 - iii) write to the Director of Vocations for the Archdiocese of Philadelphia, who will initiate the process of application that could eventually be reviewed by the Archdiocesan Admissions Board. The seminarian will be subject to the normal process of discernment of his suitability for acceptance and his motivation for transfer will come under particular scrutiny in the admission process.
 - b) The Dean of Men and the Academic Dean of the College or Theological Seminary will offer a recommendation to the Archdiocesan Admissions Board regarding the candidate's suitability.

- c) Once a seminarian formerly sponsored by a diocese other than Philadelphia or by a religious community has been accepted for sponsorship by the Archdiocese of Philadelphia, Saint Charles Borromeo Seminary may in some cases ask for a period of discernment outside the seminary and under the direction of a delegated formation advisor, prior to the candidate's continuing formal studies at Saint Charles Borromeo Seminary.

APPENDIX IV: SEMINARIAN GRIEVANCE POLICY

PURPOSE

The purpose of this non-academic seminarian grievance procedure is to provide for the resolution of seminarian grievances, including allegations of sexual harassment, discrimination, and the denial of reasonable accommodations to persons with disabilities. This policy is not applicable to issues of seminary formation and discipline.

GRIEVANCE PROCEDURE

Informal Resolution

Before initiating a formal grievance, a seminarian should discuss the matter in dispute with the person against whom the seminarian has a grievance and seek a mutual resolution of concerns. The seminarian may be encouraged to return to this informal level of resolution at any time during this procedure.

A. Initiation of Complaint

If an informal resolution does not result, the seminarian must submit a complaint form to the Dean of Men to initiate a formal grievance (form available from the Dean of Men's office). While initially a seminarian's concerns may be communicated orally; a written grievance must be submitted before any review or other action takes place. This complaint should be submitted soon after the seminarian is aware of the subject problem. The complaint must specify the policy, procedure or norm violated, and specifically set forth all relevant factual details. The Dean of Men will first determine whether the complaint's allegations warrant implementing the remainder of the grievance procedures. If sufficient criteria are not met, the Appropriate Administrator will inform the seminarian in writing and copy the Rector. With sufficient criteria, the Dean of Men will forward a copy of the complaint to the respondent who the allegation is being directed.

B. Witness Response

The Respondent shall be given five working calendar days from receipt of the complaint to return a written response to the Dean of Men. Necessary extensions may be granted by the Dean of Men.

C. Review by Designated Party

The Dean of Men with the consent of the Rector may initiate a reasonable investigation into the matter. The investigation may include, but is not limited to, meeting with the parties, talking with witnesses, and reviewing any supporting documents.

D. Recommendation to Rector

Within a reasonable time, the Dean of Men shall make a recommendation to the Rector based on the written complaint, response and any other information deemed relevant.

E. Decision

A final decision will be rendered from the Dean of Men with the approval of the Rector. Grievant and Respondent shall be notified in writing of the decision. A copy of the written decision shall be retained in the office of the Dean of Men for one year after the final decision was issued.

Saint Charles Borromeo Seminary

Policy Against Sexual Violence, Sexual Harassment and Stalking

Introduction

Saint Charles Borromeo Seminary (“SCS”) is committed to promoting a safe and healthy environment for all members of its community. All students, faculty, staff and visitors have the intrinsic right to remain free from any form of sexual violence, sexual harassment and stalking at all times, but especially while on SCS property. SCS considers any form of sexual violence, sexual harassment and stalking, and any attempt to commit such acts, to be serious misconduct that may result in disciplinary action up to and including expulsion or termination of employment. In addition, acts of sexual violence, sexual harassment and stalking could violate federal, state and local laws, and perpetrators of such acts may be subject to criminal prosecution.

SCS has adopted this policy against sexual violence, sexual harassment and stalking (“Policy”) in order to educate its students, faculty, staff and visitors about the various forms of sexual violence, sexual harassment and stalking, and to prevent any such acts from taking place on campus or involving members of the SCS community. This Policy outlines the steps SCS takes to prevent and respond to any incidents of sexual violence, sexual harassment and stalking that occur within the campus community.

Prohibited Conduct and Definitions

SCS prohibits any form of sexual violence, sexual harassment and stalking from taking place on its campus.

- A. **Sexual Violence** can take many forms and includes a range of behaviors in which an act of a sexual nature is taken against another person without the individual's consent or when the individual is unable to consent. Examples of sexual violence include, but are not limited to: sexual assault, rape and sexual exploitation.
- **Sexual Assault** is defined as having committed, or attempting to commit, any physical sexual contact through the use or threat of force, violence or any other form of coercion or intimidation. Sexual assault may also include physical sexual contact with an individual who cannot provide consent to engage in the contact due to incapacity or mental or physical impairment. An individual may be considered “incapacitated” or “impaired” if s/he is under the influence of alcohol or drugs or is too young to consent to the sexual contact.
- **Rape** is a form of sexual assault that involves the forced penetration of another person’s oral, anal or genital opening with a body part or any object.

- **Sexual Exploitation** is an act or omission to act involving one person taking sexual advantage of another person in a non-consensual, unjust, humiliating or abusive manner, for the benefit of himself or for another individual, but not for the benefit of the victim.

Consent to any sexual contact must be explicitly communicated, through words or actions, by all parties involved. Consent must be informed, voluntarily and freely given by all parties. Consent may not be inferred from an individual's silence, passivity or lack of resistance, but instead must consist of an outward demonstration that an individual has freely chosen to engage in the sexual contact. Consent to any sexual contact may not be obtained through any form of coercion, intimidation and/or harassment.

An individual's consent to one form of sexual activity does not mean that s/he consents to other forms of sexual activity, nor does a current or previous dating, marital, or sexual relationship mean that an individual consents to any additional sexual activity. Assent shall not constitute consent if it is given by a person who because of youth, physical or mental disability, intoxication or other condition is unable to lawfully provide consent.

- B. **Sexual Harassment** consists of any form of unwelcome sexual conduct, including sexual advances, requests for sexual favors or any other behavior that is of a sexual nature. An individual engages in sexual harassment when s/he makes submission to such sexual conduct a term or condition of another person's employment and/or education. Sexual harassment encompasses sexual conduct that unreasonably interferes with a person's professional and/or academic performance, or creates a hostile work and/or learning environment for the individual.
- C. **Stalking** is when an individual engages in a repeated course of conduct that is directed at specific person(s) that would cause a reasonable person to fear for his or her safety or the safety of others, and/or suffer significant emotional distress. Stalking may be conducted face-to-face or through the use of electronic means such as email, the internet, social media, cellular telephones, blogs, or other similar applications and/or devices.

Reporting Procedures

If you feel that you have been the victim of sexual violence, sexual harassment and/or stalking, then you are strongly encouraged to report the incident to the SCS Department of Safety and Security at 610-785-6238 immediately. Victims of sexual violence, sexual harassment and/or stalking are also strongly encouraged to preserve any evidence related to the incident. SCS encourages and recommends that all victims of sexual violence, sexual harassment and/or stalking to report the incident(s) to local law enforcement or to the District Attorney in the county in which the unlawful act took place.

All SCS employees who bear a responsibility for student welfare and/or who are in a position of authority are required to report any incident of sexual violence, sexual harassment and/or stalking that involves a SCS student, employee, faculty member or visitor to the Director of Security who will refer it to the Director of Investigations for the Archdiocese, whether or not the alleged act took place on or off campus. This reporting requirement does not apply if the

individual who learns of the alleged incident is required to maintain the confidentiality of the communication by law. Additionally, employees who have been advised that they are considered “campus security authorities” under the Jeanne Clery Disclosure of Campus Security Policy and Campus Crime Statistics Act (“Clery Act”) are also required to report any such incidents to the Department of Safety and Security.

All SCS personnel are expected to comply with all applicable laws with respect to the reporting of allegations of sexual abuse of minors to civil authorities and shall cooperate in any investigation that follows from the making of such a report. SCS expressly prohibits retaliation against any individual who makes a good faith report of suspected child abuse or neglect in accordance with this policy and applicable state law. In addition to mandatory reporting required by Pennsylvania law, all SCS personnel are expected to promptly report allegations of a cleric's sexual abuse of a minor to the Archdiocese of Philadelphia's Director of Investigations, unless the information is received by a priest within the Sacrament of Reconciliation. Other clerics and religious working at the SCS are expected to cooperate with the process. The Archdiocese shall take all appropriate steps to protect the good name and reputation of all persons involved in this process.

- a) Child abuse consists of a variety of wrongful acts committed upon children that include but are not limited to sexual abuse, physical injury, mental injury, and neglect. The term “child abuse” as used in this Policy shall have the same definition as set forth in the Pennsylvania Child Protective Services Law. See 23 Pa.C.S. §§ 6303 and 6304.
- b) A child is any individual under the age of 18. In all cases of suspected child abuse, mandated reporters, as defined below, are required to report the suspected abuse to ChildLine, the 24-hour statewide system operated by the Pennsylvania Department of Public Welfare to receive such reports (**1-800-932-0313**) (toll free). In addition to the telephonic report, a CY 47 form must be submitted to the Children and Youth services in the county where the suspected abuse occurred within 48-hours of making any report to ChildLine.
 - *In all cases of suspected child abuse, Pennsylvania law and Archdiocesan policy state that mandated reporters are required to:*
 - Immediately call ChildLine toll free at **1-800-932-0313**.
 - Within 48-hours of the telephonic report, submit a CY 47 (Appendix F) to the Children and Youth services in the county where the suspected abuse occurred. A CY-47 may be completed electronically at <https://www.compass.state.pa.us/CWIS>
 - Notify the person in charge of the institution, unless that person is the suspected abuser. If the person in charge of the institution is the suspected abuser, then the mandated reporter must contact the Archdiocesan Office of Investigations toll free at 1-888-930-9010.

In cases where the suspected abuser is a member of the clergy or is a Church official, employee or volunteer:

- Immediately Call ChildLine toll free at **1-800-932-0313**.
- Within 48-hours of the telephonic report, submit a CY 47 (Appendix F) to the Children and Youth services in the county where the suspected abuse occurred. A CY-47 may be completed electronically at <https://www.compass.state.pa.us/CWIS>
- Notify the person in charge of the institution, unless they are the suspected abuser.
- The person in charge of the institution must notify the Archdiocesan Office of Investigations toll free at 1-888-930-9010. If the person in charge of the institution is the suspected abuser the mandated reporter must contact the Office of Investigations.

You may also contact the Office of Investigations by writing to:

Office of the Director of Investigations
222 North 17th Street
Philadelphia, PA 19103

It is Archdiocesan policy to immediately refer any conduct that could constitute a crime (such as suspected child abuse) to law enforcement. Victims reporting abuse will be assigned a Victim Assistance Coordinator to work with them who will explain available mental health services.

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- c) Mandated reporters.--The following adults shall make a report of suspected child abuse, subject to subsection (b), if the person has reasonable cause to suspect that a child is a victim of child abuse¹:
- (1) A person licensed or certified to practice in any health-related field under the jurisdiction of the Department of State.
 - (2) A medical examiner, coroner or funeral director.
 - (3) An employee of a health care facility or provider licensed by the Department of Health, who is engaged in the admission, examination, care or treatment of individuals.
 - (4) A school employee.

¹ 23 Pa.C.S. § 6311(a).

- (5) An employee of a child-care service who has direct contact with children in the course of employment.
 - (6) A clergyman, priest, rabbi, minister, Christian Science practitioner, religious healer or spiritual leader of any regularly established church or other religious organization.
 - (7) An individual paid or unpaid, who, on the basis of the individual's role as an integral part of a regularly scheduled program, activity or service, accepts responsibility for a child.
 - (8) An employee of a social services agency who has direct contact with children in the course of employment.
 - (9) A peace officer or law enforcement official.
 - (10) An emergency medical services provider certified by the Department of Health.
 - (11) An employee of a public library who has direct contact with children in the course of employment.
 - (12) An individual supervised or managed by a person listed under paragraphs (1), (2), (3), (4), (5), (6), (7), (8), (9), (10) and (11), who has direct contact with children in the course of employment.
 - (13) An independent contractor.
 - (14) An attorney affiliated with an agency, institution, organization or other entity, including a school or regularly established religious organization that is responsible for the care, supervision, guidance or control of children.
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- (15) A foster parent.

If any other member of the SCS community, such as students or visitors, learns of such an incident involving a minor, they are also encouraged to report the matter to ChildLine. This reporting requirement does not apply where the SCS employee is a priest and he learned about the alleged abuse in the course of a confidential communication.

The Department of Safety and Security will take every measure possible to ensure that it responds to all complaints of sexual violence, sexual harassment and/or stalking promptly and thoroughly. Any individual who feels that his or her complaint did not receive a prompt and/or adequate response should contact the Office or the Rector at (610) 785-6200.

Rights of Complainants and Confidentiality

At the time a report is made to SCS, the complaint need not specify the course of action that s/he wishes SCS to take in response to his or her complaint. SCS supports a complainant's right to report an alleged incident of sexual violence, sexual harassment and/or stalking to either the Department of Safety and Security or local law enforcement. SCS is committed to providing the complainant with an environment in which s/he feels safe and free to make an informed choice among the available options and services. As such, complainants may contact SCS counselors, clergy and/or health care personnel who will respect the complainant's confidentiality and anonymity in accordance with their professions and to the extent permitted by law.

When a complaint of sexual violence, sexual harassment and/or stalking is made, SCS will make every effort to maintain the confidentiality of the complainant to the extent permitted by law. While SCS may be able to maintain the confidentiality of the complainant in some instances, it may be required to disclose the fact that such an incident took place for statistical reporting in accordance with the requirements of the Clery Act and other applicable laws. Complainants should be aware that their desire to maintain confidentiality may limit SCS's ability to conduct a thorough investigation, and to pursue disciplinary action against the alleged perpetrator.

Policy Against Retaliation and Making of False Reports

SCS expressly prohibits retaliation against any student, faculty, staff and/or visitor who makes a good faith report of sexual violence, sexual harassment and/or stalking in violation of this Policy. Members of the campus community who take any adverse action against, intimidate, threaten or otherwise engage in any act of retaliation against someone who has made a good faith report under this Policy will be subject to disciplinary action, up to and including termination of their employment or expulsion from SCS.

Additionally, SCS prohibits members of the campus community from making a false report of a violation of this Policy. Members of the campus community who knowingly and intentionally make a false report of an alleged act of sexual violence, sexual harassment and/or stalking in violation of this Policy will be subject to disciplinary action, up to and including termination of their employment or expulsion from SCS.

Resources for Victims of Sexual Violence, Sexual Harassment and Stalking

SCS Department of Safety and Security	610-785-6238
Office of the Rector	610-785-6200
ChildLine	800-932-0313
Lower Merion Police Department	610-649-1000

Victim's Assistance Unit, Montgomery County District Attorney	610-278-3144
Montgomery County Rape Crisis Hotline	610-277-5200 888-521-0983
Montgomery County Office of Children and Youth	610-278-5800
Women's Center of Montgomery County	800-773-2424

Acknowledgment of the Saint Charles Borromeo Seminary
Policy against Sexual Violence, Sexual Harassment and Stalking

I acknowledge that I have received a copy of the Saint Charles Borromeo Seminary Policy against Sexual Violence, Sexual Harassment and Stalking. I also acknowledge that I have read the policy, have been given the opportunity to ask questions about the policy, and understand its contents.

PRINT NAME

SIGNATURE

DATE

ARCHDIOCESE OF PHILADELPHIA PROFESSIONAL STANDARDS AND BUSINESS CONDUCT POLICY

In keeping with its mission and values, the Archdiocese of Philadelphia (“AOP”) hereby establishes this Professional Standards and Business Conduct Policy related to the affairs of the AOP including all related parishes, schools and ministries. The AOP places the highest value on the integrity and moral standards of all clergy, religious, seminarians, pastoral ministers, administrators, employees, board/council members, and volunteers (collectively, “Church Personnel”) of the AOP and its related parishes, schools and ministries. All Church Personnel are responsible for complying with this Professional Standards and Business Conduct Policy. Failure to comply with these standards could result in canon, civil and/or criminal penalties. This policy is to be followed in conjunction with all other related policies and procedures of the AOP and its related parishes, schools and ministries.

Standards of Professional Conduct

- Church Personnel shall conduct themselves in a manner that is consistent with the teachings of the Gospel and the Roman Catholic Church as enunciated by the Holy Father and the Bishops in communion with him; more specifically, Church Personnel shall, in all such matters, accept, rely upon and defer to the authority of the Archbishop in all matters.
- Church Personnel shall comply with all applicable federal, state and local laws, both civil and criminal as well as canon law and AOP policies and procedures. All AOP entities are expected to timely fulfill their legal responsibilities to withhold, report and pay taxes to federal, state and local regulatory authorities.
- Church Personnel shall protect the resources of the AOP and all related parishes, schools and ministries from fraud, misuse and waste. Any misappropriation of Church assets or funds is strictly prohibited.
- Church Personnel responsible for financial reporting shall properly record and report all Church assets, liabilities, and operations in the financial statements.
- Church Personnel shall be responsible stewards of the human and financial resources of the AOP and all related parishes, schools and ministries, with which they are entrusted, observing civil, criminal and canon law, and making decisions concerning the use and disposition of Church resources in a manner that reflects Catholic social teaching.
- Church Personnel may never authorize payment knowing that any part of the payment will be used for any purpose other than what is described in documents supporting the payment.

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- Church Personnel are never to accept inducements or gratuities that can subject them or the AOP and related parishes, schools and ministries to canonical, criminal or civil penalties.
 - Church Personnel will provide an environment that is free from all forms of harassment.
 - Church Personnel who have knowledge of a violation of law, or of a violation of this policy, have an obligation to report the violation to their supervisor or by means of the reporting hotline. We respect your right to report anonymously, and confidentiality will be maintained insofar as is possible. Each report of a violation of law or this policy shall be given due consideration and the AOP shall take appropriate action under the circumstances.

Conflicts of Interest

- No individual (including, but not limited to, employees of the AOP and related parishes, schools and ministries) may undertake or recommend any financial or business transaction from which s/he or members of his or her family may profit or otherwise benefit without full disclosure to and approval by the appropriate supervisor.
- The duty of an individual to refrain from a conflict of interest shall include the additional duty to avoid the appearance of engaging in a conflict of interest.
- When an employee has knowledge that s/he may have a conflict of interest, or that there may be the appearance of a conflict of interest, s/he shall promptly disclose the existence of the conflict and its nature to the appropriate supervisor, who, in turn, shall report this information to the next highest person in the chain of command.
- When a member of a Board has knowledge that s/he may have a conflict of interest, or that there may be the appearance of a conflict of interest, s/he shall promptly disclose the existence of the conflict and its nature to the Board. The Board shall then determine whether, in fact, a conflict of interest exists.

Legal Notice

This is not an employment contract. Adherence to these standards is, however, a condition of continued employment or other service to the AOP and its related parishes, schools and ministries. These professional standards do not give Church Personnel rights of any kind, and may be changed by the Archdiocese at any time without notice. Failure to comply with any responsibilities established by this policy may result in disciplinary action, up to and including termination of employment or service. If applicable, failure to comply may also result in situations that require restitution or reimbursement from the Church Personnel involved and may also result in referral of the matter to law enforcement and/or canonical review.