



COLLEGE SEMINARY
SEMINARIAN
HANDBOOK
2023 - 2024

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 College 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.

IDENTITY STATEMENT OF SAINT CHARLES BORROMEEO SEMINARY

Saint Charles Borromeo Seminary exists to be, “in its own way, a continuation in the Church of the apostolic community gathered around Jesus, listening to his word, proceeding toward the Easter experience, awaiting the gift of the Spirit” (cf. *Pastores dabo vobis*, n. 60) as it prepares priests, deacons and other missionary disciples.

MISSION STATEMENT OF SAINT CHARLES BORROMEEO SEMINARY

Saint Charles Borromeo Seminary forms priests to be shepherds after the heart of Jesus Christ, and also forms priests to be shepherds after the heart of Jesus Christ, and also forms permanent deacons, religious, and lay men and women for various forms of ministry, service, and discipleship.

LEADERSHIP STATEMENT OF SAINT CHARLES BORROMEEO SEMINARY

The Seminary carries out its mission under the leadership of the Archbishop of Philadelphia and a Board of Trustees, guided by the Magisterium of the Catholic Church and her Supreme Pastor, and in accordance with the directives of the Apostolic See and United States Conference of Catholic Bishops.

VISION STATEMENT OF SAINT CHARLES BORROMEEO SEMINARY

Saint Charles Borromeo Seminary will form humble servants, heroic leaders, and holy priests, deacons, consecrated religious and laity.

INSTITUTIONAL GOALS OF SAINT CHARLES BORROMEEO SEMINARY

1. Within the context of its mission, Saint Charles Borromeo Seminary will serve the Archdiocese of Philadelphia, partner dioceses, institutes of consecrated life, societies of apostolic life, and contemporary ecclesial movements.
2. Saint Charles Borromeo Seminary will form priests, deacons, religious, and lay men and women who encounter Jesus Christ in the Church’s Sacraments, who deepen their friendship with Him in liturgical and personal prayer, and who grow in this relationship with Him through the study of His teaching.
3. Saint Charles Borromeo Seminary will form graduates who will be inspiring workers and effective evangelizers who share with every person the Gospel of Jesus Christ through the Church’s worship, preaching, catechesis, and charitable works.
4. Saint Charles Borromeo Seminary will actively collaborate with the Director of the Vocation Office for the Diocesan Priesthood and the vocation directors of other (arch)dioceses and religious communities in fostering the recruitment of candidates for the priesthood and their enrollment in the College Seminary and Theological Seminary at Saint Charles Borromeo Seminary, Overbrook.

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, 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 Vice Rector of the

College Seminary assists the Rector in fostering the development of these program goals with the aid of the College Seminary 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.

Psychological Services

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.

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 also 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 are considered serious formational concerns and will be reviewed by the Formation Committee. Ultimately, repeated infractions against items 1 and 2 make a seminarian liable to dismissal.

Repeated lateness as well as frequent 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. Daily reception of Holy Communion should be the desire of every man who is preparing for the priesthood. Devotion to the Eucharist also includes quiet time in preparation before and in thanksgiving after Holy Mass.
- 2) To make frequent use of the Sacrament of Penance, and to willingly accept the penitential discipline of the Church so as 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 develop the habit of personal daily prayer and meditation, thereby enabling him to acquire a personalized sense of how God's salvation has taken hold of his life and how he might respond to that grace. This prayer happens in the context of silence and solitude, and grows and develops into a contemplative attitude that learns to find God in all things.
- 5) To nurture and support his spiritual life through the devotions recommended by the Church. In particular, 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 Fourth College 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 or 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 apostolic and future 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 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 formation sessions which are given by members of the Formation Faculty.
- 4) To meet monthly during the academic year with his formation advisor. Each student is expected to inform his advisor of any significant issues or developments that affect his formation in the seminary.

Intellectual Formation

Saint Charles Borromeo Seminary views the intellectual formation and the spiritual formation of seminarians as an integral union. Seminarians are to understand that in developing their intellects they are developing one of their primary spiritual faculties.

The seminary strives to promote the seminarian's personal growth through a course of studies carried on in a context of faith. This personal development includes critical thinking skills, disciplined study habits and recognition of the importance of learning in one's life. The seminarian's intellectual formation is to guide the development of communication skills which he uses to express himself with clarity and precision.

The Church has always encouraged scholarship and promoted the study of creative work in philosophy, science and the humanities.

Philosophy is of special value to college seminarians who are preparing for the Priesthood. In order to develop suitable depth and the critical awareness required for the study of the Word of God, seminarians must be formed in philosophical discipline of mind.

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 Vice President for Academic Affairs 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 Vice President for Academic Affairs 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 Vice President for Academic Affairs 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, falsification of research work, examinations, or academic records are seen as serious formational issues and make a 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 Dean of Men, who will first consult the Vice President for Academic Affairs. 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.

Apostolic Formation

Saint Charles Borromeo Seminary recognizes the value of a practical experience in the apostolate appropriate to those studying in the College Seminary. The seminary makes every effort to so structure this practical experience that it promotes the development and the formation of seminarians as they are engaged in community-oriented service.

At the college level, apostolic experience is in its initial stage. The emphasis is on human experiences more than on ministerial experiences (PPF, 256). The program of Apostolic Formation in the College Seminary involves the seminarian in supervised learning experiences in such settings of service as nursing homes, programs for handicapped children, hospices, soup kitchens and Catholic Charities services. These practical experiences offer the student the opportunity to exercise personal initiative and they foster a climate in which personal growth and spiritual maturity are enhanced. Placements are selected to correspond to the interests, aptitudes and needs of the seminarian. The program finds its unity in the ultimate goal of priestly service.

To this end each seminarian is required:

- 1) To attend faithfully his respective pastoral assignment. An excused absence is granted by the Director of Apostolic and 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 apostolic charity. Students depart after breakfast and, ordinarily, return to campus no later than 4:30 pm. Due to travel distances, types of certain apostolates as well as the policies of different dioceses, adjustments to this timetable may be made after consultation with the Director of Apostolic and Pastoral Formation and with the approval of the Dean of Men.
- 3) To have regular supervisory sessions with the Apostolic Supervisor as prescribed by the Agreement for Learning.
- 4) To fulfill all reading and written assignments requested by the Apostolic Supervisor and the Director of Apostolic and Pastoral Formation during the year, e.g. the Agreement for Learning, the seminarian's weekly logbook, and the evaluations at the end of each semester.
- 5) To discuss the Apostolic Formation experience with his Formation Advisor as an integral part of the overall formation process at the seminary.

CODE OF CONDUCT

Dress Code

As a normal part of daily seminary life, the dress code is established for the purposes of establishing a mode of dress that is deemed consistent with a seminarian's program of formation. As a general rule, because college seminarians are not yet in their more proximate years of preparation for Holy Orders (as are Pre-Theology, Spiritual Year and Theology seminarians), it is believed that their wearing of an overall less formal or clerical attire is more helpful to their current level of formation for the Priesthood. The specifics of the dress code established for college seminarians are to be found below. The norms regarding the dress code described below presume a mature obedience on the part of the seminarian. These norms are offered with the expectation that such discipline, embraced willingly, will help lead to both a proper development and a deeper freedom that is to be found in a college seminarian who is more deeply discerning the possibility of a future priestly vocation.

The following is considered the dress code for college seminarians:

Liturgical Attire

For daily Mass, Solemn Morning Prayer and Evening Prayer on Sundays, all chapel exercises during Forty Hours, and when serving in liturgical roles, seminarians wear:

Roman Cassock and collar with house square neck surplice

Black dress slacks, black dress shoes, and black socks

n.b., at meals immediately following Mass or Solemn Evening Prayer (i.e., Sunday Mass, Sunday Evening Prayer, Wednesday evening Mass, breakfast on Mondays, Tuesdays, Thursdays, Fridays, and Saturdays), seminarians may remain in cassock.

Formal Attire

For formal events and special occasions (e.g., ordination and First Mass receptions), seminarians wear:

Black suit (i.e., black dress pants and black suitcoat)

White dress shirt

Solid black tie

Black dress shoes, and black socks

“Seminarian Casual” Attire

For all academic classes, Evening Prayer (except on Sundays), Wednesday morning prayer, retreat days, days of recollection, Formation Conferences, House meetings and meetings with one's Formation Advisor, seminarians wear:

Black dress slacks, black dress shoes, and black socks
Collared shirt (long-sleeve or short sleeve)
Saint Charles Sweater (n.b., Hoodies and sweatshirts may **not** be worn for “Seminarian Casual”)

Casual Attire

Jeans, shorts, T-shirts, athletic wear, shirts with messages or advertisements, athletic shoes, and other casual clothing may be worn:

During exercise, recreation, free time

Lunch and Dinner on Saturdays

Caps or hats should not be worn in indoor public areas (excluding the common rooms and dormitories).

Seminarians in the Classes of Pre-Theology I and II

Returning seminarians in the class of Pre-theology II wear a clerical shirt with collar, black pants, black socks, and black dress shoes to all classes in the College. New men entering Pre-Theology I wear “Seminarian Casual” for all classes until they receive their cassocks. After they receive their cassocks, the new men in Pre-Theology I would then begin wearing a clerical shirt with collar, black pants, black socks, and black dress shoes to all classes in the College.

College Seminarians Living in the Theological Seminary

College seminarians living in the Theological Seminary wear Seminary Casual for all classes in the College; however, they observe the dress code of the Theological Seminary for all other functions.

In addition to the specifics of the dress code described above, it is always presumed that one’s clothing is clean and that one’s more formal clothing is ironed. Furthermore, a seminarian’s black shoes are always to be shined. The seminarian is to leave his residence hall room for his given destination already appropriately attired and not in varying stages of dress.

The following are also presumed as part of the college seminarian’s dress code:

- 1) All liturgical vesture (i.e. cassocks and surplices) is to be regularly laundered and ironed.
- 2) When attending Night Prayer on Monday and Friday, dress is casual.
- 3) Only those ordained are permitted to wear the Roman collar outside the seminary campus. 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, 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.
- 4) 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].
- 5) Sandals are not to be worn when wearing one’s cassock, nor are sandals to be considered part of “seminarian casual”.
- 6) On Saturdays, casual dress, within the norms of good taste, is permitted in the dining room for lunch and dinner.
- 7) When a seminarian is not required to be in liturgical attire or “seminary casual”, 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 buildings, all first floor hallways, and the library). An undershirt is not appropriate attire to be worn in the public areas of the seminary.
- 8) The following norms for dress should be followed when off campus:
 - a. formal functions and Sunday Mass - full black suit, white shirt, black tie, black socks and black dress shoes.
 - b. daily Mass and less formal 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. No extreme styles or haircuts that would draw attention to oneself (i.e. no shaved heads or long hair of any sort).

- 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).
- 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, Mass and Evening Prayer) 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 must strive to be 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. A 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 and have no place at all in a seminarian's life. Infractions against this norm of right living are to be made known immediately to the Dean of Men.
- 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.

A seminarian's years in a college seminary are intended to foster a man's appreciation for a disciplined life. As such, the college seminary's daily "horarium" or daily schedule is intended to be more "structured" so as to assist college seminarians in building for themselves a balanced lifestyle that allows for prayer, study, physical recreation, leisure and rest. With the assistance of his Formation Advisor and the Dean of Men, a college seminarian will be expected to faithfully accept and gradually interiorize the seminary's daily schedule so that, over time, he will see the value of and begin to experience the benefits of a well-ordered and balanced daily lifestyle.

To this end, some clarifications of the vocabulary used in the college seminary's horarium are necessary:

"Dedicated Time" is a designated period in the daily schedule during which seminarians are expected to be on 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 college seminarian who desires to exempt himself from this expectation should do so only for serious reason after thoughtful deliberation. He must see the Dean of Men or his delegate to obtain permission to leave campus during Dedicated Time. If such permission is given, the seminarian is to "sign out" upon his departure in the book provided for this purpose, and he is required to "sign in" upon his return to campus.

"Discretionary Time" is time not otherwise scheduled. 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. As an acknowledgment that seminarians in Fourth College are expected by their senior year to have more fully interiorized a disciplined and balanced daily lifestyle, they may "sign out" and depart from campus during "discretionary time" without first needing to ask permission from the Dean of Men. They must "sign in" when they return to campus before the period of "discretionary time" concludes. All other college seminarians (i.e. seminarians in First through Third College), must first obtain permission from the Dean of Men (or his delegate) if wishing to depart from campus during "discretionary time".

While not constituting "time off", all college seminarians are normally free to leave campus after the conclusion of Evening Prayer and Rosary on Friday nights, and all they must do is "sign out" and "sign in" when departing and returning to campus. All college seminarians must return on Friday nights however by 9:30 pm for communal Night Prayer. There will at times take place special "community nights" on Friday nights during which college seminarians will be required to remain on campus. Advance notice will be given regarding these dates so that plans can be made to prepare for these "community nights" and so that college seminarians will not plan in advance to be away from campus on those nights.

Saturday is a seminarian's "Day Off." The "Day Off" begins Saturday Morning upon the conclusion of Morning Prayer within Mass and ends at 11:00 pm. Over the course of the day, seminarians may freely leave campus and return to it. Saturday is the day best suited for 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.

Acknowledging all that has been discussed regarding the various components of the college horarium, there invariably exist other times when there are good reasons for a seminarian to "sign out" or seek permission to leave campus. Some of those reasons include but are not limited to the following:

- 1) to participate in a home parish or apostolate event
- 2) a doctor's appointment
- 3) seeing one's Spiritual Director
- 4) to exercise off-campus (running, cycling, etc.)
- 5) other special events

Decisions regarding permissions to leave campus because of these types of circumstances must first be sought by college seminarians from the Dean of Men.

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 age 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 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.

A concern for the good of the Church and fraternal charity calls 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 distinct programs 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 programs because of the unique formational emphases in the two programs. Therefore:

- 1) A seminarian from one division is not permitted in the dormitories or common rooms of the other division.
- 2) The rules of each division are to be strictly respected by the entire seminary community.
- 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.

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 that involves an infraction against the “Standards for Ministerial Behavior” (including the possession, distribution or use of child pornography) will immediately lead to a seminarian’s dismissal, and all allegations of such behavior with a minor **which may constitute a violation of civil law** will be immediately reported to law enforcement officials as well as appropriate Church officials.
- 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 and to see his dentist at least every six months for a check-up.
- 5) To develop balanced nutritional habits that allows a seminarian to maintain an appropriate weight leading to overall good health.
- 6) To understand the harmful effects of smoking both to himself and to others. The seminary program of priestly formation strongly discourages smoking and the use of all tobacco products, and the use of any other cigarette-like product or smoking device (ex: "electronic cigarettes", "hookah pens", etc.) is also strongly discouraged.

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, iPods, or musical instruments in a residence hall.
- 5) Not to have a television, microwave, or any cooking device in his room. Refrigerators are also not permitted.
- 6) To observe the rule that forbids food or beverages (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. 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 one week notice in order for a request to be processed.

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 seminary chapels or classrooms.

- 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 telephone jack.
 - c. All internet and e-mail usage is to take place in the designated areas (computer labs, the library and student common rooms).
 - d. The use of the internet should be very carefully controlled. Its use should be only for moral purposes.
 - e. Local Area Networks (LAN). The only local area network sanctioned on the seminary campus is the one provided by the Archdiocese of Philadelphia. All computer usage must be consistent with the policies of the Archdiocese of Philadelphia.

Acceptable Use of Technology Policy

As a seminarian in training for a life of Christian discipleship, while preparing for a potential life as a Catholic priest, one should be accountable for how he uses information technologies. In order to assist in striving to be accountable, the seminary reserves the right to monitor its internet, e-mail, networks and other information technologies. Also, the seminary abides by all state and federal laws concerning the use of the internet. Such laws protect the seminary community, and the seminary cannot shield anyone who breaks such laws, e.g. child pornography or illegal trafficking of any sort. The seminary's policy regarding information technologies is set out in the Policy for Acceptable Use of Technology Resources.

A seminarian is accountable not only to God but also to his bishop, the seminary formation staff, and also to those he will serve in the future. While Formation Advisors and Spiritual Directors will bring internet use into discussion at times, a seminarian should also be courageously willing to bring forward anything he is struggling with at any time, including inappropriate internet use. Hidden problems and weaknesses only grow greater, so it is best to bring them to light immediately and have the aid of one's Formation Advisor and Spiritual Director in striving to overcome any issue.

A seminarian's Formation Advisor and Spiritual Director assist in all areas of formation; however there are times when the more focused care of a psychologist or counselor is not only prudent, but necessary. Such circumstances may include when a seminarian is struggling with problems such as addictions, substance abuse, sexual addiction or obsession, pornography, or other problems affecting the seminarian's mental and behavioral health and well-being. The seminary formation team or the seminarian himself may request such counselling. The Rector and the designated representative of the seminarian's sponsoring diocese must be consulted prior to the beginning of any counselling. Although some may perceive the need for counselling as a weakness, it should never be misconstrued that such a need discounts someone from discerning a priestly vocation; rather counselling should be viewed as an opportunity to assist the seminarian in an important aspect of formation. Note that pre-approved professional counselling or psychotherapy costs will be confidentially covered in accord with the requisite policies of the seminarian's sponsoring dioceses. The seminary will work cooperatively with the seminarian and therapists to determine if he can remain in formation while addressing these issues.

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, and to complete all work order forms under his signature.
- 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 Rectors who will consult with the Deans of Men.
 - c. Student Lounges and Common Rooms - these facilities are reserved to resident seminarians only.
 - d. Eakins Room-any person or group wishing to visit or use this room 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 in his room. In addition, the smoking of any other cigarette-like product or smoking device (ex: "electronic cigarettes", "hookah pens", etc.) is also forbidden anywhere indoors on the seminary campus.

Chapels

There are three chapels on campus for the use of seminarians. The Sacred Heart Chapel is located in the College Seminary building along with the Chapel of Saint Martin of Tours. The Chapel of the Immaculate Conception is located in the Theology Seminary building. 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 the Miraculous Medal Novena) for the College Seminary take place in the Sacred Heart Chapel, but certain weekly liturgies take place in the Chapel of the Immaculate Conception when the entire seminary community gathers together for various liturgies. Seminarians are also strongly encouraged to make 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 seminary chapels and their 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 maintain a cleanliness and orderliness in their assigned seating area.
- 5) 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 Saint Stephen's Dormitory or Saint John's Dormitory 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. In reality, nothing need be placed on the exterior of the door with the exception of a name tag.

Automobiles/ Parking

Upon entrance into the seminary, it is normally expected that a college seminarian would possess a valid driver's license. If not, a license should be obtained before his return the following academic year. A seminarian must register his automobile with the Office of Security and Safety Services during the first week of the Fall Semester or when he first begins to keep a car full-time on campus (if this time begins other than at the beginning of the academic year). 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 badge on his person at all times and upon request of a seminary security officer, he is to produce it for verification.

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

Permissions

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.

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 beginning 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 Saturday before 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 first inform 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
- any inappropriate behavior with a minor that involves an infraction against the "Standards for Ministerial Behavior" (including the possession, distribution or use of child pornography) will immediately lead to a seminarian's dismissal, and all allegations of such behavior with a minor **which may constitute a violation of civil law** will be immediately reported to law enforcement officials as well as appropriate Church officials.
- bringing, possessing, or accessing adult pornography on campus in any form
- repeated unexcused absences from the required exercises of the seminary spiritual program, e.g., daily Eucharistic Liturgy 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 College Seminary Formation Committee is comprised of the Rector, the Vice Rector of the College Seminary, the Dean of Men, the Director of Spiritual Formation, the Vice President for Academic Affairs, the Director of Apostolic and Pastoral Formation and the individual formation advisors of seminarians. The Formation Committee is chaired by the Vice Rector of the College Seminary, with the Dean of Men serving as Vice Chairman. Full-time priest faculty members serve as formation advisors (*Human Formation Manual*, §2).

The College Seminary Formation Committee meets weekly and regularly evaluates a seminarian's progress in the areas of human, spiritual, intellectual and apostolic formation 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 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 his strengths as well as needed areas of growth as he continues to integrate the four pillars of priestly formation. 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 apostolic 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 division 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).

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 College Seminary Formation Committee – these observations are made at weekly College Seminary Formation Committee Meetings only by members of the College Seminary 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) 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 College Seminary Formation Committee his progress with integrating the four pillars of formation as well as outlining his goals for the coming year.
 - 4) Peer Evaluations – this process takes place in the Fall Semester of a college seminarian's Fourth College year. 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 potential 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. 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.

- 5) Academic Progress Reports – these reports are solicited from faculty members by the Vice President for Academic Affairs. These reports provide an update on a seminarian's intellectual growth, provide encouragement and sometimes provide recommendations for further improvement.
- 6) Field Education Reports – these reports offer insight into a seminarian's growth in the area of apostolic formation. The Director of Pastoral and Apostolic Formation solicits these reports from both the seminarian's supervisor and the seminarian himself. These reports seek to assist the seminarian and the College Seminary Formation Committee in evaluating, through appropriate supervision, the seminarian's strengths and limitations in his apostolic service assignments, so as to promote his growth in apostolic service-oriented skills for future ministerial competency.
- 7) 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 College Seminary 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, Vice President for Academic Affairs and Director of Apostolic and Pastoral Formation;
- 3) Comments from the College Seminary Formation Committee Members;
- 4) Observations of the Rector;
- 5) Discussion;
- 6) Vote on formation progress.

Vote for Advancement into Theology Studies and Candidacy/Spiritual Year

At the conclusion of a college seminarian's Fourth College year, the College Seminary Formation Committee makes a recommendation to the Rector, who determines if a seminarian should be advanced to the next level of seminary formation. For those seminarians who will not be participating in Saint Charles Borromeo Seminary's Spiritual Year, the Rector's vote concerns the seminarian's advancement into Theological Studies and his reception of Candidacy. For those Fourth College

seminarians who will be participating in the seminary's Spiritual Year Program, the College Seminary Formation Committee makes a recommendation to the Rector, who then determines whether or not a seminarian is to advance into the Spiritual Year. At the conclusion the following year of a seminarian's Spiritual Year, the College Seminary Formation Committee, with the assistance and direct input of the Director of the Spiritual Year Program, will then make a formal recommendation to the Rector regarding that seminarian's advancement into Theological Studies. The Rector will then determine at that time if the seminarian is to be advanced into Theological Studies and the reception of Candidacy. It is to be noted that all seminarians who participate in the Spiritual Year Program will have as their Formation Advisor for that year the Director of the Spiritual Year Program, who will serve in the External Forum. Finally, relying heavily upon the input and recommendation of the Director of the Spiritual Year Program, the College Seminary Formation Committee will also vote on advancement into the first year of Pre-Theology Studies those seminarians who experienced the Spiritual Year Program as their first year of seminary formation.

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 April. These forms are to be completed and returned by the seminarian to the Office of the Dean of Men by the end of April. 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 Vice President for Academic Affairs 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 Theology Division, provided that such matriculants are able to successfully complete language prerequisites concurrently and in addition to the normal course of studies in the Theology Division, 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 Vice President for Academic Affairs and with the approval of the Rector.

COLLEGE SEMINARY DAILY HORARIUM

Time	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
6:15 am						Simple Exposition	
6:30 am		Rising	Rising		Rising	Rising	
7:00 am		Angelus and Private Meditation	Angelus and Private Meditation		Angelus and Private Meditation	Angelus and Private Meditation	
7:15 am		Morning Prayer	Morning Prayer		Morning Prayer	Simple Reposition/ Morning Prayer	
7:30 am	Breakfast	Mass	Mass		Mass	Mass	Rising
7:45 am				Angelus and Morning Prayer			
8:00 am							Mass with Morning Prayer
8:05 am		Breakfast	Breakfast	Breakfast	Breakfast	Breakfast	Breakfast (Optional)
8:50 am-10:05 am		First Period	First Period	First Period	Human Formation Conferences (9:00-10:15 am)	First Period	
10:15 am-11:30 am		Second Period	Second Period	Second Period	Second Period		
11:40 am-12:55 pm		Third Period	Third Period	Third Period		Third Period	
9:00 am	Morning Prayer (ICC)						
10:00 am	Mass (ICC)						
11:30 am-1:30 pm	Brunch	Lunch	Lunch	Lunch	Lunch	Lunch	Lunch
1:35 pm-4:15 pm		Afternoon Classes	Afternoon Classes	Afternoon Classes		Afternoon Classes	
3:45 pm – 4:15 pm				Confessors available			
4:30 pm				Mass (ICC) [Evening Prayer Private]	Return from Field Education Assignments		
4:45 pm-5:30 pm			Music Practice				
5:00 pm	Vespers (ICC)		Rosary			Evening Prayer	
5:30 pm		Evening Prayer	Evening Prayer /Exposition		Evening Prayer		
5:50 pm-7:00 pm	Dinner	Dinner	Dinner	Rector's Dinner	Dinner		
5:50 pm-9:30 pm						Discretionary Time	
7:00 pm-8:30 pm	Study Period	Study Period	Study Period		Study Period		
8:30 pm	Dedicated Time	Dedicated Time	Dedicated Time	Dedicated Time	Dedicated Time		
9:30 pm			Night Prayer /Benediction			Curfew/Night Prayer	
11:00 pm	Lights Out/ Grand Silence	Lights Out/ Grand Silence	Lights Out/ Grand Silence	Lights Out/ Grand Silence	Lights Out/ Grand Silence	Lights Out/ Grand Silence	Curfew/Lights Out/Grand Silence

†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. 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 a deeper freedom and in the College Seminary a structure for the seminarian to embrace 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 College Seminary who desires to exempt himself from this expectation should do so only for serious reason after thoughtful deliberation. He must see the Dean of men or his delegate to obtain permission to leave campus during Dedicated Time. If such permission is granted, the seminarian is to sign out upon departure and is to sign in upon return in the book provided in Center House.

*Discretionary Time is time not otherwise scheduled. 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 (with permission from the Dean of Men or his delegate). The Seminary refrains from prioritizing that time for all college seminarians with the expectation that proper balance of prayer, study, service, exercise or leisure will suggest itself to the seminarian properly disposed to the graces of his way of life.

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, the Vice Rector of the College Seminary, 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).

Vice President for Academic Affairs

The Vice President for Academic Affairs assists the Rector in intellectual formation, including faculty hiring and development. The Vice President for Academic Affairs 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 Apostolic and Pastoral Formation assists the Rector in the pastoral formation of seminarians. The director coordinates the apostolic and pastoral activities of students, so that they engage effectively in apostolic and 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 apostolic 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 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 Job Coordinator

This is normally a one year House Job that is filled by the Vice President of the College Seminary Student Council. This man takes note of any problems that the house job crews might have, and he suggests solutions to the problems when possible. If additional supplies are needed for the carrying out of the work or if problems persist, he confers with the Dean of Men who acts to bring about a resolution to any issues that persist.

Audio Visual

This is normally a House Job for one or two seminarians, with one of the two seminarians serving as the coordinator. This house job assists in the set-up and use of all audio-visual and computer technology to assist in various "House Shows" and other seminary events. As needed, these seminarians collaborate with faculty and staff in assisting with various seminary and/or student-coordinated events.

Basement Rooms

This is normally a House Job for five to seven seminarians, with one seminarian serving as the coordinator. These seminarians work to ensure the cleanliness and good order of the student-run common rooms in the basement level of the college building. In particular, these seminarians maintain the cleanliness of the "video game room", and they also maintain the cleanliness and upkeep of the laundry room.

Chapel Decorating

This is normally a House Job for one seminarian. Ideally this is a two-year House Job to allow for consistency and expertise. This seminarian takes care to change the color of the altar linens so as to correspond to the liturgical seasons and days. This seminarian also takes care to use seminary-owned liturgical decorations or to order new ones so as to arrange the sanctuary in a fitting manner as appropriate to the liturgical seasons and days. This seminarian is also to inform the Dean of Men about any obvious dirty spots in the chapel.

Coffee Shop

This is normally a House Job for five to seven seminarians, with one seminarian serving as the coordinator. These seminarians are to provide for the maintenance and upkeep of the student kitchen, and they are also to ensure that an adequate supply of snacks is made available for sale. In particular, the coordinator is to ensure that all payments for snacks are made by the students who buy the snacks, and the coordinator must also work in close collaboration with the Treasurer of the Student Council to ensure that monies paid and received are accurately recorded and handled.

Common Rooms

This is normally a House Job for five to seven seminarians, with one seminarian serving as the coordinator. These seminarians provide for the maintenance and upkeep of the student common rooms, in particular the two television rooms and the common “study room” on the second floor of the College Seminary building.

House Show

This is normally a House Job for one seminarian, and this seminarian is elected at the end of the previous academic year to serve as the coordinator of all College Seminary House Shows, and this seminarian also is a member of the College Seminary Student Council. This seminarian works in close collaboration with the Dean of Men to direct and produce all House Shows, especially the “Old Man/New Man Show”. This seminarian also arranges for rehearsal times and conducts the rehearsals. This seminarian may employ one or two fellow seminarians to assist him as needed in an informal manner to help him carry out his duties.

Hymn Board

This is normally a House Job for one seminarian. This seminarian maintains the hymn board in the Sacred Heart Chapel (and Saint Martin Chapel, as needed) so that seminarians know what hymns are to be sung in communal liturgies.

Infirmarian

This is normally a House Job for six seminarians, with one seminarian serving as the coordinator. The infirmarians are to take note of any college seminarians missing from communal liturgies and check on them afterwards to see if they need assistance for meals. The infirmarians are to bring meals to sick students as needed, or the assigned infirmarians are to delegate this task to other seminarians if they for a serious reason are unable to perform this task. The assigned infirmarians are also to inform the Dean of Men about absences from communal liturgies even if the seminarian is not sick. The coordinator also acts as one of the infirmarians, but he has the added responsibility of planning the schedule for which days/weeks the various infirmarians are to be assigned.

Kitchen Prefect

This is normally a House Job for one seminarian, and he will work in collaboration with a theology seminarian who performs the same House Job in the Theologate. The college seminarian’s primary responsibility is to work with his Theologate partner to assign servers to the Rector’s Dinner, and they are to ensure that all things run smoothly during the Rector’s Dinner. The Kitchen Prefect for the College Seminary is also to inform the Dean of Men of any issues related to the food services provided by the seminary.

Mail

This is normally a House Job for two seminarians, with one seminarian serving as the coordinator or “Postmaster”. These seminarians’ main job is to pick up the mail from the Campus Information Center in the College Seminary building after it has been delivered by the Postal Service and then deliver it to the seminarians’ individual mailboxes. The mail for college seminarians will be placed into a bin by a seminary employee, and the bin will also include the key that unlocks the mail boxes.

Master of Ceremonies

One seminarian per class is appointed by the Rector to serve in this House Job, and a seminarian, once appointed, will continue in this House Job for the entirety of his College Seminary years unless circumstances dictate otherwise. The daily nature of this House Job normally requires that these seminarians have no other House Job. The Fourth College Master of Ceremonies serves as the “Head MC” for the College Seminary and one’s responsibilities increase as one moves from First College through Fourth College. The specific duties of each seminarian MC are taught through an apprenticeship system.

Minor Store

This is normally a House Job for three to five seminarians, with one seminarian serving as the coordinator and another seminarian overseeing the Minor Store's financial accounting. The Minor Store is an entity of the College Seminary that orders from (various) providers and then sells to the seminary community as well as the general public clothing articles and other items of interest that promote the seminary's name and logo. Normally, the Minor Store operates at very specific times when the general public is invited to the seminary for various events. The Minor Store also sells merchandise through the seminary website. The coordinator and accountant for the Minor Store work in direct collaboration with the Dean of Men and the seminary's Office for Financial Services to ensure that all accounting matters are closely regulated. The assistants to the student coordinator and student accountant help to sell, re-stock and neatly maintain the Minor Store's inventory.

Music Director/Organ Player

This is a House Job for one college seminarian, and there is also a Theology seminarian who serves in this same capacity for the Theologate. This college seminarian recruits anyone who has sufficiency in playing the organ or piano to play for the different times of communal prayer. The student Music Director also obtains the weekly liturgical music schedule from the Director of Liturgy. From this schedule, the Divine Office hymns can be arranged within a schedule that will be distributed to all necessary parties. In addition, the Music Director assigns cantors and organists for particular days as shown by the liturgical schedule. This liturgical schedule is issued to the scheduled priests, cantors, organists, the chapel decorator, and the Spanish/Latin music coordinator. A copy of this schedule is also placed on the hymn board, the sacristy counter and the priest vesting sacristy. The College Seminary Music Director also works with his counterpart from the Theologate to issue a combined schedule of cantors and organists for occasions when the entire seminarian community is joined together for liturgies. This schedule is issued at the beginning of each semester.

House Prefects

This is a House Job normally reserved for four Fourth College seminarians, two of whom live in Saint Stephen's dormitory and two of whom live in Saint John's dormitory. The prefects work to ensure that dormitory life exists peacefully, and they work in collaboration with the Dean of Men to discuss everyday dormitory life. The prefects are to bring to the attention of the Dean of Men any difficulties that arise in dormitory life, but they themselves are to promote a harmonious daily living in the dormitories. At times, the prefects, either at the direction of the Dean of Men or of their own accord, are empowered to call "dorm meetings" to discuss matters related to community living, and all seminarians are required to attend these meetings. The prefects are also to establish a vacuum schedule so that the public areas of the dormitories are vacuumed at least weekly.

Sacristans

One seminarian per class is appointed by the Rector to serve in this House Job, and a seminarian, once appointed, will continue in this House Job for the entirety of his College Seminary years unless circumstances dictate otherwise. The daily nature of this House Job normally requires that these seminarians have no other House Job. The Fourth College seminarian serves as the "Head Sacristan" for the College Seminary and one's responsibilities increase as one moves from First College through Fourth College. The specific duties of each seminarian sacristan are taught through an apprenticeship system.

Soda Machines

This is normally a House Job for two seminarians, one of whom acts as the coordinator. These seminarians ensure that the student-operated soda machines in the College Seminary building are well-supplied, and the coordinator orders more soda from the supplier as needed. The coordinator works in close collaboration with the Treasurer of the Student Council to ensure that accurate financial records are maintained.

Taberna

This is normally a House Job for two or three seminarians, one of whom acts as the coordinator. The Taberna is a "store" that collects used clerical clothing and books which are donated to the seminary by priests for purchase at very affordable prices by seminarians. The seminarians who oversee the Taberna arrange for the collection of items as they are donated, and these seminarians "open" the Taberna at various times throughout the year so that all seminarians (both College and Theology) can make purchases. The coordinator of the Taberna works in collaboration with the Dean of Men to ensure the smooth operations of the Taberna and to also ensure that accurate financial records are maintained.

Tour Guides

This is normally a House Job for two seminarians, one of whom acts as the coordinator. These seminarians ensure that seminarians acts as tour guides for various outside groups who visit the seminary. Those with this House Job oftentimes give tours, but they can also delegate specific assignments to other seminarian volunteers when circumstances require this. At other times, other seminarians will be asked by the Dean of Men, again as circumstances require, to give tours to specific groups of visitors.

Ushers

This is normally a House Job for five to seven seminarians, one of whom acts as the coordinator. The ushers work in close collaboration with the Deans of Men as well as the Director of Liturgy to serve as ushers at major seminary liturgies or other public events that are open to the general public. The coordinator is specifically charged with ensuring that the ushers report on time for their duties and are sufficiently informed as to what their duties are for any given event.

Work Order Coordinator

This is normally a House Job for one seminarian. This seminarian serves as a liaison between the seminarians and the Facilities Office of the seminary. As specific needs for repair arise, a seminarian is to complete a work order form provided by the work order coordinator and to return it to him when completed. The work order coordinator will then ensure that these requests are quickly submitted to the Facilities Office. The work order coordinator works in collaboration with the Dean of Men and turns to him for more direct assistance as circumstances require.

APPENDIX I: CONSTITUTION OF THE SEMINARIANS OF THE COLLEGE SEMINARY OF SAINT CHARLES BORROMEO SEMINARY AND THE BY-LAWS OF THEIR SEMINARIAN COUNCIL

(Revised August 2017)

PREAMBLE

“In implementing the goals of the seminary, students should be involved according to their maturity and competency. Effective understanding and collaboration in carrying out decisions can best be achieved by appropriate student participation in decision making. Shared responsibility and teamwork are values which the life of the seminary community should model and foster.” (NCCB, Program of Priestly Formation. Fourth Ed. November 1992. #201)

We, the students of the College Seminary of Saint Charles Borromeo Seminary, mindful of our mutual responsibility with the faculty and Administration in the formation of Christian men, who aspire toward the ordained priesthood do hereby establish the Student Council of the College Seminary of Saint Charles Borromeo Seminary for the purpose of the exchange of ideas and the implementation of activities which affect student life.

ARTICLE I

DEFINITIONS

The Student Council of the College Seminary of Saint Charles Borromeo Seminary shall hereafter be referred to in this document as the Student Council.

- a. Student Council: The governing organization of the Student Body of the College Seminary composed of the members as described in Article III of this document.
- b. Student Body: All registered students of the College Seminary.
- c. Administration: The Rector of Saint Charles Borromeo Seminary along with the Vice Rector and the Dean of Men of the College Seminary.

ARTICLE II

FUNCTIONS OF THE STUDENT COUNCIL

- I. Primarily, it shall be the function of the Student Council to aid the Student Body in achieving the best possible knowledge of what the Administration and Faculty of Saint Charles Borromeo Seminary expect of today’s seminarian,

and to give particular assistance to the College Administration and Faculty so that they may know accurately the needs and opinions of the Student Body.

- II.** Furthermore, the Student Council shall consider the respective duties of existing committees and shall recognize and coordinate all formally organized student activities.

ARTICLE III

MEMBERSHIP

- III.** The voting membership of the Student Council shall consist of the following officers: President, Vice-President, Treasurer, and Secretary, and the following non-officer members: the President of each individual class of the College Seminary (First through Fourth), and the three coordinating positions of Sports, Activities, and Shows.
- IV.** Any member of the Student Council shall be liable for dismissal from the Student Council by 2/3 majority should he fail to attend at least ½ of the regularly scheduled meetings. This vote for dismissal can only take place during the spring academic semester.

ARTICLE IV

RESPONSIBILITIES OF STUDENT COUNCIL OFFICERS

- V. President**
- A. The President shall be in his Fourth College year.
 - B. The President shall preside at all Student Council meetings.
 - C. The President, upon consulting with the College Seminary Formation Committee, can call for and preside at House Meetings, as they are deemed necessary by the Student Council, with a minimum of one per semester. Said College Seminary meetings shall be held pursuant to Article XI of this document.
 - D. The President shall establish subcommittees as he deems such establishment necessary. Said committees shall include at least one other member of the Student Council and such other members of the Student Body as the President shall appoint. The President shall be *ex officio* a member of all committees.
 - E. In matters deemed to be of extraordinary necessity, the President shall invite the Rector to attend the Student Council meeting, as outlined in Article X, Section J.
 - F. The President of the Student Council shall, to the best of his ability, make known to the Administration the needs and concerns of the Student Body.
 - G. The President shall lead an annual, or more frequently with the support of the Student Body, service initiative sponsored by the Student Council to involve all members in a substantial act of service to the community.
- VI. Vice-President**
- A. The Vice-President shall, in the absence of the President at any regularly scheduled Student Council Meeting, preside at that meeting and assume the responsibilities of the President.
 - B. The Vice-President shall be responsible for addressing concerns regarding house jobs and shall work with the Dean of Men to ensure adequate and efficient completion of house job responsibilities.
- VII. Secretary**
- A. The Secretary shall be responsible for all non-financial records of the Student Council.
 - B. The Secretary shall handle all official correspondence of the Student Council.
 - C. The Secretary shall record the minutes of all regularly scheduled Student Council Meetings.
 - D. The Secretary shall post official news from the Student Council to the Student Body, ordinarily in the form of a flyer or newsletter to be published at least twice per semester.
 - E. The Secretary shall, in conjunction with the other officers of the Student Council, perform an annual review of these By-Laws to be completed before the end of April.
 - F. The Secretary shall publish, in the first issue of the flyer or newsletter for each semester, the operating budget of the Student Council and a calendar created by the Coordinator of Sports.
- VIII. Treasurer**
- A. The Treasurer shall be responsible for all financial records of the Student Council.
 - B. The Treasurer shall be the sole disbursing agent of funds for the Student Council except for instances when the Treasurer himself needs to be reimbursed in which case the President shall disburse the funds to him.

- C. The Treasurer shall, through a system of billing, collect the Student Activity Fee at the start of the Academic Year.
- D. The Treasurer shall render an account of all Student Council finances at the regular meetings of the Student Council.
- E. The Treasurer shall devise and record, at the beginning of the academic year, an operating budget which, upon the approval of the Student Council, shall be published in the first publication of each semester by the Secretary.

IX. Class President

- A. Each Class President shall represent the interests of his class at all Student Council meetings.
- B. Each Class President shall coordinate non-academic and non-spiritual activities within his class.
- C. Each Class President shall represent his class to the Administration and faculty on all non-academic and non-liturgical matters pertaining to his class.
- D. Each Class President shall inform his class regularly of upcoming student activities.

ARTICLE V

RESPONSIBILITIES OF STUDENT COUNCIL COORDINATORS

X. Coordinator of Sports

- A. The Coordinator of Sports shall be responsible for the organization of all athletic and related recreational activities.
- B. The Coordinator of Sports shall be responsible for the purchase and maintenance of all athletic equipment, and the responsible utilization of all recreational facilities.
- C. The Coordinator of Sports shall be responsible for keeping the Student Council informed about all athletic events.
- D. The Coordinator of Sports shall construct a calendar at the beginning of the Academic Semester in coordination with the Coordinator of Sports of the Theology Student Council.

XI. Coordinator of Activities

- A. The Coordinator of Activities shall be responsible for all organized activities that originate with the students and that are cultural in nature, including such events as lectures, concerts, field trips, parties, movies, and work details.
- B. The Coordinator of Activities shall, in conjunction with the President, appoint individuals of the Student Body to assist in these duties.

XII. Coordinator of Shows

- A. The Coordinator of Shows shall be responsible for the coordination and production of any stage entertainment for the Student Body, including but not limited to the "Old Man-New Man Show."
- B. The Coordinator of Shows shall be responsible for the condition and maintenance of the stage and all related materials.
- C. The Coordinator of Shows shall, in conjunction with the President of the Student Council, appoint individuals from College to assist in these duties.

ARTICLE VI

ELECTION OF STUDENT COUNCIL OFFICERS AND COORDINATORS

- XIII.** Candidacy for any position of Officer or Coordinator on the Student Council, and the right to vote in any Student Council election, shall be restricted to members of First, Second, and Third College.
- XIV.** Candidacy for election to office shall be restricted to those students who have maintained an average minimum grade not below "C" (2.0).
- XV.** During electing of Officers and Coordinators, a First, Second, or Third Collegian may offer himself for any number of positions understanding that he will accept the first position to which he is elected and be removed from the following ballots.

- XVI.** Candidacy for the positions of Officers and Coordinators shall be by the process of self-nomination.
- XVII.** Election of Officers and Coordinators shall be held prior to the last day of April. The exact date of the election shall be determined by the Student Council.
- XVIII.** Election shall be by a simple majority. If no candidate shall attain a simple majority on the first ballot, then the names of the two candidates receiving the most votes for that office shall be placed on the ballot for a second vote. A second vote shall be held no later than forty-eight (48) hours after the first election.
- XIX.** The Non-Candidate, Voting Members of the Student Council shall supervise and run the election, including the preparation and counting of written ballots. The elections will be conducted in the following order: President, Vice-President, Treasurer, Secretary, Activities Coordinator, Sports Coordination, and House Shows Coordinator. The counting of the ballots shall be performed in the presence of all candidates for whom those ballots were cast.
- XX.** The Secretary of the Student Council shall prepare and distribute a form for the purpose of self-nomination and this form must be returned by the candidate at least three (3) days prior to the date of the election. A list of candidates shall be published at least twenty-four (24) hours in advance of the election.

ARTICLE VII

VACANCIES OF OFFICERS AND COORDINATORS

- XXI.** If a vacancy occurs on the Student Council in the position of Officer or Coordinator prior to the last day of February, said vacancy shall be filled by a general election to be held within one week of said vacancy.
- XXII.** Names of the candidates wishing to fill the vacancy shall be submitted to the President of the Student Council, who in conjunction with the Secretary shall prepare a ballot for the purpose of election.
- XXIII.** Said election shall be held pursuant to Article VI, Sections B, D, F and G of this document.
- XXIV.** In the event a vacancy occurs on or after the last day of February, the President of the Student Council, or in his absence, the highest ranking officer shall publicly solicit volunteers desirous of filling said vacancy. The Student Council shall then elect an individual to fill said vacancy from among the names submitted within one week of the vacancy.

ARTICLE VIII

ELECTION OF CLASS PRESIDENTS AND REPRESENTATIVES

- XXV.** The election of Class Presidents in First, Second and Third College shall be held within one week following the election of Officers and Coordinators (not including breaks).
- XXVI.** At the same time elections shall be held within the class for the positions of Academic Representative and Spiritual Life Representative.
- XXVII.** Within one week prior to Cassock Day, class elections shall be held in First College for the positions of Class President, Academic Representative, and Spiritual Life Representative.
- XXVIII.** Election of Class President and other representatives shall be held by a voting process determined by each individual class.
- XXIX.** No member of the Student Body elected as an Officer or Coordinator shall be eligible to run for the position of Class President.

ARTICLE IX

VACANCIES OF CLASS PRESIDENTS AND REPRESENTATIVES

- XXX.** Should a vacancy occur at any time during the Academic Year, said vacancy shall be filled by a voting process determined by the individual class. Said vacancy shall be filled within one week of its occurrence.

ARTICLE X

OPERATING PROCEDURES OF THE STUDENT COUNCIL

- XXXI.** The Student Council shall meet at least twice each month during the school year. The President shall call additional meetings of the Student Council as he deems necessary.
- XXXII.** Meetings of the Student Council shall be open to all students. However, only members of the Student Council may participate in the meetings. Exceptions may be made at the invitation of the Student Council.
- XXXIII.** A quorum shall consist of at least eight (8) out of the twelve (12) members of the Student Council.
- XXXIV.** In the case of a tie vote, the President shall be granted an extra vote for the purpose of resolving the tie.
- XXXV.** Any section of this Constitution may be amended by a two-thirds (2/3) vote of the Student Council, and the ratification of the entire Student Body by a two-thirds (2/3) majority.
- XXXVI.** Implementation of any amendment shall be subject to approval of the Administration.
- XXXVII.** All other issues shall be decided by a simple majority vote of the Student Council.
- XXXVIII.** Any subcommittee established by the President of the Student Council may be dissolved by a vote of the Student Council. The terms of office of any subcommittee shall be coterminous with the current Student Council.
- XXXIX.** The incumbent Student Council shall transfer its positions to the Student Council-Elect at a joint meeting to be held during May. The one exception is the financial powers of the incumbent Treasurer which will be transferred after the end of the academic year.
- XL.** In matters deemed to be of necessity by the Student Council, whereby the Student Council seeks the advice of the Rector, the President shall recourse to the Rector, inviting the Rector to attend a Student Council meeting. The Rector, or an Administrative member appointed by the Rector, shall then meet with the Student Council at a time designated by the Rector.
- XLI.** The Dean of Men for the College Seminary shall attend al regularly scheduled meetings and has the power to veto any decision of the student council if he deems it necessary.
- XLII.** Before the purchase of any non-budgeted item, a requisition form shall be obtained from the Secretary submitted to and approved by the Treasurer and President of the Student Council. If the dollar amount of the cost of the requested item exceeds \$100, that item must be approved by a simple majority of the Student Council.

ARTICLE XI

STUDENT COUNCIL HOUSE MEETINGS

- XLIII.** Within this document the term House Meeting shall refer to meetings called by the Student Council, as distinguished from those called by the Administration.
- XLIV.** The purpose of House Meetings shall be to provide a forum for individual student opinions, suggestions, and statements, as well as for Student Council views to be presented to the Student Body as a whole.
- XLV.** Format:

- A. The Student Council shall post a notice of House Meetings forty-eight (48) hours in advance of the meeting. At that time, the Student Council shall post notice of the agenda that the Student Council wishes to present.
- B. Any member of the Student Body wishing to present a topic for discussion at the House Meeting shall see the Secretary of the Student Council for the purpose of requesting that the topic be placed on the agenda. The student shall present the topic himself.
- C. House Meetings shall be open only to the Student Body. Exceptions may be made by invitation of the Student Council.
- D. The President of the Student Council shall preside at the House Meetings.
- E. The Secretary of the Student Council shall note student opinions on topics discussed, and in turn, present these opinions to the Student Council.
- F. The President, along with the Student Council, shall establish procedures for the running of House Meetings. Such procedures shall encourage and promote discussion, as well as keep order. These procedures may include, but not be limited to, time allotted per speaker, time allotted for discussion of a particular topic, and order of recognition.
- G. The time allotted for House Meetings shall not exceed sixty (60) minutes, except as determined necessary and in advance by the Student Council.

APPENDIX II: PARTIAL LIST OF REFERRALS

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

- 1. Issues related to:
 - Intellectual Formation see Vice President for Academic Affairs
 - 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 Seminary or Theologate, 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 the College Seminary or Theologate.
- 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 Vice President for Academic Affairs 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 academic and 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 Dean of Men 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 to whom 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.

APPENDIX V: SEXUAL HARASSMENT POLICY

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’s Title IX 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.

APPENDIX VI: POLICY PROHIBITING TITLE IX MISCONDUCT

To view the most recent policy, resources, and information regarding Title IX, please refer to the Saint Charles Borromeo Seminary website. <https://www.scs.edu/title-ix>. Resources for Victims of Sexual Violence, Sexual Harassment and Stalking. For additional resources please refer to the Policy Prohibiting Title IX Misconduct which can be found on the above link.

SCS Department of Safety and Security	610-785-6263
Title IX Coordinator	610-785-6510
Office of the Rector	610-785-6200
Office for Child and Youth Protection, AOP	888-800-8780
Montgomery County Office of Children and Youth	610-278-5800
Montgomery County Rape Crisis Hotline/ Victim Services Center	610-277-5200 888-521-9083
Lower Merion Police Department	610-649-1000 Emergency 911
PA Department of Public Welfare-Childline	800-932-0313
SCS Student Health Center	610-785-6226

APPENDIX VII: PROFESSIONAL STANDARDS AND BUSINESS CONDUCT POLICY

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.
- 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.

APPENDIX VIII: ATTENDANCE BY SEMINARIANS AT WEDDING CEREMONIES AND EVENTS

While seminarians (with the exception of deacons) are members of the laity, they are men in formation for the priesthood and as part of their formation are asked to live a celibate life. There are several cultural practices associated with a marital ceremony and wedding reception that are incompatible with the celibate life of a seminarian. All seminarians are perceived by the general public to be “a people set apart” -- a perception which even more strongly applies to those who have submitted petitions to candidacy for sacred orders. Given this, plus the fact that seminarians not only represent themselves but also the institution of St. Charles Borromeo Seminary and the Church’s teaching on marriage, their presence at marital ceremony events such as the rehearsal, the wedding ceremony, and reception which follows requires the following policy:

Seminarians are to ask permission from the respective Dean of Men to attend a wedding ceremony, rehearsal and/or wedding reception, even if the event occurs when the seminary is not in session. Ordinarily, permission to be excused from class and an overnight from the seminary will be given only for marriage ceremonies of immediate family members; it will not be given for other relatives (such as cousins) or friends. The proper dress code for a seminarian is a black suit, white shirt and tie; and for those in candidacy a black suit with a clerical shirt. Seminarians are not to wear tuxes or colored suits, shirts, or ties. A seminarian’s place at a wedding ceremony is in the sanctuary, as a server, lector or acolyte. Seminarians are not to be groomsmen or escort anyone from the bridal party down the aisle or at the wedding reception. A seminarians may be delegated as an official witness, whose name will be recorded in the parish marriage register, but he may not be given the title of “best man,” nor any duties associated with that position.

When attending a wedding reception, a seminarian should be mindful that his presence and conduct should reflect that of a seminarian. He is to be especially attentive to his surroundings, especially with consumption of alcohol and dancing, which may be perceived by others as improper conduct of a seminarian and could cause scandal.

The listings of the above permitted and prohibited activities should not be construed as all-inclusive. Situations not covered by the policy should be referred by the seminarian to his house Dean, with the proper time allowed (as soon as he is aware) for consultation with the priest formators.

Effective Date, Review and Assessment of the Policy:

This policy is effective immediately.

This policy will be reviewed, assessed, and updated, if necessary, on or before September 1, 2026

Approved: _____ Date: February 4, 2022

Most Reverend Timothy C. Senior
Rector, Saint Charles Borromeo Seminary

APPENDIX IX: HAZING POLICY

Saint Charles Borromeo Seminary does not tolerate hazing in any form. Hazing is contrary to the teachings of longstanding religious and moral principles that uphold human dignity, and contradicts any environment of friendship, maturity, and charity within the seminary community. Hazing is absolutely prohibited. The term 'hazing' means any intentional, knowing, or reckless action or situation that endangers the mental or physical health, safety, well-being, or dignity of an individual, or destroys or removes public or private property.

Anyone found responsible for violating the **Hazing Policy** may face disciplinary action from Saint Charles Borromeo Seminary, which may result in the full range of sanctions under this Policy, up to and including suspension or expulsion; and may also face criminal charges under state law, including The Timothy J. Piazza Antihazing Law, 18 Pa. C.S. § 2801, et seq

Effective Date, Review and Assessment of the Policy:

This policy is effective immediately.

This policy will be reviewed, assessed, and updated, if necessary, on or before September 1, 2026

Approved: _____ Date: October 20, 2021

Most Reverend Timothy C. Senior
Rector, Saint Charles Borromeo Seminary