



ST. VINCENT DE PAUL REGIONAL SEMINARY

Boynton Beach, Florida

SEMINARIAN HANDBOOK

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According to the 2006 *Program for Priestly Formation* (5th edition)

Table of Contents

1. FOREWORD	3
2. TERMINOLOGY	3
3. MISSION STATEMENT	3
4. OVERVIEW OF THE FORMATION PROGRAM	4
4.1. Developmental Expectations	4
4.2. Human Formation	5
4.3. Spiritual Formation	7
4.4. Intellectual Formation.....	11
4.5. Pastoral Formation	12
4.6. Proficiency in Language Skills	15
4.7. Vocational Discernment.....	16
4.8. Formation Team.....	16
4.9. Endorsement Procedure (Peer Review)	19
4.10. Feedback Procedure	19
4.11. Recommendation for Orders.....	19
4.12. Departure from the Seminary.....	20
5. GENERAL POLICIES REGARDING SEMINARY LIFE.....	22
5.1. Spiritual/Liturgical.....	22
5.2. Student Life.....	23
5.3. Summer Storage Policy.....	29
5.4. Function and Guest Policy	30
5.5. Policy on Minors as Seminary Guests	32
5.6. Kitchen Policy.....	32
5.7. General Policy Regarding the Use of the Student Kitchen	33
5.8. Policy Regarding Seminary Vehicles	34
5.9. Information Technology Policy	35
5.10. Intellectual Property Rights Policy	38
5.11. Growth Counseling Policy	40
5.12. Clergy Act Policy.....	41
5.13. Harassment Policy	43
5.14. Substance Abuse Policy.....	44
5.15. Hazing Policy.....	45
5.16. Safe Environment Training.....	46
5.17. Florida Criminal Background Checks.....	46
5.18. Change of Diocesan Affiliation Policy	46
5.19. Miscellaneous Information	47
6. APPENDIX A: RUBRICS (HUMAN & SPIRITUAL FORMATION)	
7. APPENDIX B: THE HORARIUM	

1. FOREWORD

The Handbook for Seminarians is the seminary rule.

2. TERMINOLOGY

The Discipleship Stage

Pre-Theology One: First Year of the Pre-Theology Program

Pre-Theology Two: Second Year of the Pre-Theology Program

The Configuration Stage

First Theology: First academic year of theological studies.

Second Theology: Second academic year of theological studies.

Third Theology: Third academic year of theological studies.

Fourth Theology: Fourth academic year of theological studies.

Pastoral Year: Pastoral Year in the diocese

3. MISSION STATEMENT

The seminary's primary mission is to foster the human, spiritual, intellectual, and pastoral formation of candidates for the Roman Catholic priesthood so that as ordained ministers they share the joy of the Gospel with all.

Acknowledging the cultural makeup of Catholics in the United States, the seminary distinguishes itself in offering a comprehensive bilingual formation program, preparing future priests for ministry in both English and Spanish while cultivating a rich and diverse multicultural community.

The secondary mission of St. Vincent de Paul Regional Seminary is to provide graduate theological education for permanent deacon candidates, clergy, religious, and laity as well as to offer ongoing formation programs for clergy so that the evangelizing mission of the Church may continue and broaden its reach.

4. OVERVIEW OF THE FORMATION PROGRAM

The seminary and its programs foster the formation of future priests by attending specifically to their human, spiritual, intellectual, and pastoral formation – the four dimensions of priestly formation developed in *Pastores dabo vobis*. These pillars of formation and their finality give specificity to formation as well as a sense of the integrated wholeness of the different dimensions of formation (USCCB, *Program of Priestly Formation 2006*, 70).

Below is a brief description of key components of the formation program at St. Vincent de Paul Regional Seminary according to the four dimensions of priestly formation. These are the qualities or characteristics that are expected of every seminarian in each of the dimensions, as well as the formation program in general.

4.1. Developmental Expectations

The *Ratio Fundamentalis* (2016) describes the stages of formation. The following are expectations that the seminary has regarding the pattern and pace of growth and development in the formation process:

The Discipleship Stage

The Two Years of Pre-Theology have the aim of helping the seminarian to transition into life at the Seminary, to engage with formation, to pursue discipleship with Christ, to meditate on His Word through prayer and study, and to study philosophy with an eye toward theology. The seminarian should seek to grow in the human virtues described in *Optatam Totius*, 11, in harmony with spiritual growth, so that he may mature in his definitive decision to follow the Lord's call to ministerial priesthood. Thus it is important that the seminarian acquires the skills for mature discernment in freedom and in truth. He must appreciate the ecclesial nature of his vocation and thus become a man of communion, offering himself in self-gift and joyful collaboration as a disciple of Jesus Christ.

The Configuration Stage

The First Year of Theology emphasizes **growth in self-awareness and self-reflection, and in the desire to serve the Church.** The seminarian should seek to identify, understand, and articulate his prevailing attitudes about God, himself, and others. In this process, he is to strive to appraise his strengths and weaknesses and accept the invitation to grow. Such growth requires a **willingness to be configured to Christ the Head and Shepherd, in order to develop his potential as a minister of the Gospel.**

This growth process demands that the seminarian manages his time well. A disciplined lifestyle of prayer and study signal a desire to grow in service of Christ and His people. The seminarian's growth also has a community dimension. To that end, the seminarian is expected to display a sense of cooperation with, and responsibility toward, the community.

The Second Year of Theology focuses on the seminarian's **acceptance and integration of the formation process.** A seminarian is to demonstrate by his attitude and actions that he is taking initiative to incorporate the various aspects of formation for his own growth. A mature seminarian is not merely a passive recipient of formation, but instead fulfills commitments and,

identifying ministerial goals and objectives, seeks to attain them. He seeks to integrate the spiritual, personal, pastoral, and academic aspects of his life.

The Pastoral Year affords the seminarian the opportunity in a pastoral setting to apply the knowledge and skills that he has developed in the first two years of theology. Since this Pastoral Year takes place within the seminarian's home diocese, it allows the seminarian to familiarize himself more with the pastoral needs and resources of his local church. This also allows the ordinary and priests of the diocese to come to know the candidate and his ministerial abilities in a local parish setting. This experience should serve to confirm and deepen the ministerial strengths of the seminarian and reveal needed areas of growth.

The Third Year of Theology stresses **competence in theological reflection and pastoral ministry**. Significant growth and integration in the four dimensions of priestly formation should have occurred by this year. The seminarian should show evidence of mature self-confidence in pastoral relationships and appropriate skills in pastoral settings. Such integration of configuration to Christ must be evident as he prepares for ordination to the diaconate.

The Fourth Year of Theology brings the configuration stage to completion. The fourth-year seminarian/deacon must be ready and willing to commit himself to a lifetime of service as an ordained priest. During this final year of seminary formation, he should look forward to being a coworker with his diocesan bishop. During this final year, in fact, he should realize more than ever that formation does not end with ordination to the priesthood, but continues throughout his life. If he is to grow as a man and a priest, he must continually be formed into the likeness of Christ the High Priest, and learn each day what it means to model His life "on the mystery of the Lord's Cross."

4.2. Human Formation

The basic principle of human formation is to be found in *Pastores dabo vobis*, no. 43: the human personality of the priest is to be a bridge and not an obstacle for others in their meeting with Jesus Christ the Redeemer of the human race. As the humanity of the Word made flesh was the *instrumentum salutis*, so the humanity of the priest is instrumental in mediating the redemptive gifts of Christ to people today. As *Pastores dabo vobis* also emphasizes, human formation is the "necessary foundation" of priestly formation (PPF, 75).

4.2.1. Personal Maturity

Seminarians should understand very plainly that they are called not to domination or to honors, but to give themselves over entirely to God's service and the pastoral ministry (Vatican II, *Optatam totius* [OT], 9).

The Church seeks mature leaders who have a realistic self-understanding. Therefore, seminarians should recognize and articulate their strengths and weaknesses with the help of the discernment process. When seminarians accept themselves as God's beloved sons, they are open to growth, change, and improvement. Mature seminarians stand firm on true Christian virtues, convictions, and ideals. At the same time, they are capable of reasonable and appropriate adaptability and flexibility in their approach to ministry.

The process of discernment will allow each seminarian to interact with others in a spirit of dialogue and maintain both healthy and respectful relationships with authority. It will enable him to positively contribute to community living and promote forgiveness and reconciliation when needed. In addition, this process will help him to give and receive correction in an appropriate manner.

The mature seminarian appropriately cares for his health and personal needs. Good personal appearance and manners indicate respect for self and others. Moreover, the mature seminarian will exhibit proper flexibility in dealing with a variety of pastoral needs and conditions, in anticipation of the kind of ministry that he will exercise as a priest.

4.2.2. *Commitment to Celibacy*

The gift of priestly celibacy ought not to be considered and lived as an isolated or purely negative element, but as one aspect of a positive, specific, and characteristic approach to being a priest. Leaving father and mother, the priest follows Jesus the Good Shepherd, in an apostolic communion, in the service of the People of God. Celibacy, then, is to be welcomed and continually renewed with a free and loving decision as a priceless gift from God and as an ‘incentive to pastoral charity’ (PO, 16). It is a singular sharing in God’s fatherhood, in the fruitfulness of the Church, and as a witness to the world of the eschatological (*Pastores dabo vobis* [PDV], 30).

Sexuality finds its authentic meaning in relation to mature love. Seminarians should understand and manifest a mature love as preparation for a celibate life. In doing so, the insights of modern psychology can be a considerable aid. The goal of psychosexual, social, and spiritual development should be to form seminarians into chaste, celibate men who are loving pastors of the people they serve (PPF, 90).

A seminarian is to be personally committed to growing in the virtue of chastity, and to living a chaste and celibate life. He must be capable of forming affective and intimate relationships with both men and women. A mature seminarian grows in his appreciation of the gift of celibacy, and how it renders him free and available to follow God’s call to live and serve in the way of the Lord Jesus. His commitment to a chaste, celibate life in following the Lord’s call is such that he freely behaves appropriately. Through prayer, personal growth, and community support he can learn and embrace living a celibate priestly life in a healthy manner.

4.2.3. *Commitment to Obedience in Imitation of Christ*

They (seminarians) are called to a mature relationship with those in decision making and obedience. Obedience itself flows from the responsible freedom of the priest who accepts not only the demands of an organized and organic ecclesial life, but also that grace of discernment and responsibility in ecclesial decisions. This was assured by Jesus to his apostles and their successors for their sake of faithfully safeguarding the mystery of the Church and servicing the structure of the Christian community along its common path towards salvation (PPF, 110).

Seminarians should appreciate and integrate the necessary role that authority and organization play in achieving and maintaining any community’s goals and purposes, as well as recognize the spiritual dimension of authority and obedience in the Catholic Church (PPF, 102).

4.2.4. *Commitment to Community Life*

The ordained ministry has a radical “*communitarian form*” and can only be carried out as a “collective work” (PDV, 12; cf. PPF, 259–260).

Seminary programs of formation have two focal points: the seminary community and its public life as an environment for growth and development that includes many different kinds of relationships, and individual seminarians as they strive to interiorize the values of the spiritual life and integrate the lessons of human, spiritual, intellectual, and pastoral formation. The interplay between individual and community lies at the heart of formation (PPF, 261).

The Church is the community of believers, the People of God. Priests, working among Christ’s faithful, are “brothers among brothers and sisters with all those who have been reborn at the baptismal font” (Vatican II, *Presbyterorum Ordinis*, 9). A seminarian must be comfortable not only with being a member of a community, but also with being the leader in a community.

Regular presence and active involvement in the seminary community are expected of each seminarian. Seminarians are called to serve the seminary community generously, by using their talents for its well-being and development. They are to show hospitality and courtesy to all other members of the community, regardless of gender, age, race, language or ethnic differences. They must also be responsible stewards of the seminary’s property and facilities.

4.2.5. *Collaboration with Seminarians*

The Dean of Human Formation ordinarily collaborates with the seminary community. Such collaboration occurs chiefly with Faculty (Administrative Council and Formation Team) and Seminarians (Student Council and Town Hall meetings). This allows for an exchange of ideas, greater input, and ultimately better decisions for the benefit of the seminary community.

4.3. *Spiritual Formation*

Human formation leads to and finds its completion in spiritual formation. Human formation continues in conjunction and in coordination with the spiritual, intellectual, and pastoral dimensions of formation. It steadily points to the center, which is spiritual formation (PPF, 106).

Since spiritual formation is the core that unifies the life of a priest, it stands at the heart of seminary life and is the center around which all other aspects are integrated. Human, intellectual, and pastoral formation are indispensable in developing the seminarian’s relationship and communion with God and his ability to communicate God’s truth and love to others in the likeness of Jesus Christ, the Good Shepherd and eternal High Priest (PPF, 115).

The final goal of spiritual formation in the seminary is to establish attitudes, habits, and practices in the spiritual life that will continue after ordination. Spiritual formation in the seminary is meant to set the foundation for a lifetime of priestly ministry and spirituality” (PPF, 110).

In accord with the *Program for Priestly Formation*, the purpose of the Spiritual Formation Program of St. Vincent de Paul Regional Seminary is to enable and guide a healthy and mature state of readiness for priesthood.

4.3.1. *Spiritual Formation Program in General*

The Spiritual Formation Program operates under the guidance of the Rector/President and the Administrative Council, and is administered by the Dean of Spiritual Formation.

The Dean of Spiritual Formation serves as a silent member of the formation team. Because his role is strictly in internal forum, he attends formation team meetings but does not participate in the discussion of any seminarian or cast a vote.

4.3.2. *Spiritual Life Committee*

This committee is composed of the Dean of Spiritual Formation, *ex officio* chairperson, and other elected and appointed faculty and student representatives. Its goals are:

1. To assist and advise the Dean of Spiritual Formation in the execution of his responsibilities.
2. To initiate and formulate programs and activities conducive to the spiritual growth of the entire community and to present these to the Administrative Council and the Rector/President for approval and/or endorsement.
3. To engage in an ongoing evaluation of the existing activities within the program of spiritual formation.
4. To respond to the community as it expresses authentic needs for practices that may be of assistance to the community at-large.

4.3.3. *Spiritual Direction*

Because every spiritual journey is personal and individual, it requires personal guidance. Accordingly, every seminarian should have a priest spiritual director whose task is to guide him in his path of personal conversion and his growth to the priesthood (cf. *PPF*, 110 and 127–135).

St. Gregory the Great described spiritual direction as “the art of arts.” Because of the special importance of this art for priestly formation, a specific set of policies and procedures is summarized below:

1. Each seminarian must select a personal spiritual director from a list previously approved by the Dean of Spiritual Formation. This selection must be made during the first few weeks of the academic year as indicated on the spiritual direction contract and then made known to the Dean of Spiritual Formation.
2. Pre-theology seminarians must meet with their spiritual director at least every two weeks in the first year and at least every two or three weeks in the second year.
3. Theology seminarians must meet with their spiritual director at least every three to four weeks.
4. A seminarian’s spiritual director may also be his confessor. A priest on the Formation Team may not serve as a seminarian’s confessor.
5. The director and directee are free to propose a change of spiritual directors, but such a proposal should be discussed between them before the final decision is made to terminate the relationship. If the relationship is terminated, the (former) spiritual director should inform the Dean of Spiritual Formation that the seminarian in question is no longer his directee.
6. The seminarian should feel free to consult with the Dean of Spiritual Formation for

assistance in choosing a new personal spiritual director. In any event, the change of spiritual directors should be made known to the Dean of Spiritual Formation within 7 days.

“Disclosures that a seminarian makes in the course of spiritual direction belong to the internal forum. Consequently, the spiritual director is held to the strictest confidentiality concerning information received in spiritual direction. He may neither reveal it nor use it. The only possible exception to this standard of confidentiality would be the case of grave, immediate, or mortal danger involving the directee or another person. If what is revealed in spiritual direction coincides with the celebration of the Sacrament of Penance (in other words, what is revealed is revealed *ad ordinem absolutionis*), that is, the exchange not only takes place in the internal forum but also the sacramental forum, then the absolute strictures of the seal of confession hold, and no information may be revealed or used.” (PPF, 134)

4.3.4. *Days of Recollection*

These are held throughout the year for the benefit of the seminary community. Attendance is mandatory.

4.3.5. *Retreats*

Taking seriously the Lord’s call to come aside and rest awhile with Him, the Spiritual Formation Program has a special set of policies and procedures for seminarian retreats:

1. All new pre-theologians are expected to make a retreat during orientation.
2. All new theologians are expected to make a five-day directed retreat during orientation.

Additionally, the seminary hosts an annual retreat. The Dean of Spiritual Formation plans the annual retreat in consultation with the Rector and the Spiritual Formation Team.

1. Pre-Theology, First Theology, Second Theology and Pastoral Year men are required to participate in the annual retreat offered by the seminary.
2. Those who will be making a canonical ordination retreat during the year are not required to participate in the annual seminary retreat, as they will participate in a five-day canonical retreat organized by the Dean of Spiritual Formation.

4.3.6. *Devotional Life*

The Spiritual Formation Program should carefully introduce seminarians to the Catholic heritage of prayer, devotion, and spiritual practice. It is a task of the formation process to assist the seminarian in discerning what authentic Catholic devotion is. Through focused study and the practice of spiritual exercises the seminarian will be helped to build on the background that he brings to the seminary. To the degree possible, the program of spiritual formation will take into account the differing developmental, cultural, and personal needs of the seminarian.

1. Opportunities for devotional prayer, for example Eucharistic Adoration, the Rosary and the Stations of the Cross, are provided. The practices of various cultural traditions are taken into careful account in the communal dimension of the spiritual program.
2. Particular attention is given to the meaning and practice of the Sacrament of Reconciliation as a means of conversion. At least twice a year, communal celebrations of the Sacrament of Reconciliation are made available. The seminarian is also encouraged and expected to celebrate this sacrament on a more frequent basis with his spiritual director/confessor.

4.3.7. *Seminarians on Pastoral Year*

Spiritual development is expected to continue during the Pastoral Year. Therefore, the following is the minimum required of all seminarians on Pastoral Year:

1. Daily participation in the Eucharist and the Liturgy of the Hours
2. Regular scripture reading/spiritual reading
3. Spiritual direction meeting with the spiritual director at least every four weeks, either in person or by video conference
4. Monthly participation in the Sacrament of Reconciliation

4.3.8. *Key Characteristics and Practices in Spiritual Formation*

1. “**Holy Eucharist:** Spiritual formation is first and foremost a participation in public worship of the Church that is itself a participation in the heavenly liturgy offered by Christ, our great high priest.... As source and summit of the Christian life, the daily celebration of the Eucharist is the ‘essential moment of the day.’”
2. “**Sacrament of Penance:** The Sacrament of Penance fosters the mature recognition of sin, continuous conversion of heart, growth in the virtues, and conformity to the mind of Christ. It is a school of compassion that teaches penitents how to live out God’s compassionate mercy in the world. The frequent celebration of the Sacrament of Penance is aided by the practice of a daily examination of conscience.”
3. “**Liturgy of the Hours:** Through the Liturgy of the Hours, seminarians learn to pray with the Church and for the Church. They unite themselves with the Body of Christ in unceasing praise and petition. This prayer prepares them for their lifelong ministry as priests who pray on behalf of the whole Church. It also cultivates a mind and heart attuned to the whole Body of Christ, its needs, its sufferings, its graces, and its hopes.”
4. “**Bible:** ... To take on more fully the mind of Christ and to be steadily transformed by the Word of God, the seminarian ought to develop the habit of daily reflection on the Sacred Scriptures, by daily meditation on the lectionary readings and/or other reflective reading of the Scriptures.”
5. “**Personal meditation:** The habit of daily prayer and meditation enables seminarians to acquire a personalized sense of how God’s salvation has taken hold of their lives and how they might respond to that great grace.”
6. “**Apostolic dimensions:** Spiritual formation also involves seeking Christ in people. Especially in a seminary context, seminarians are to learn how prayer is to be lived out in service of others, particularly the poor, the sick, sinners, unbelievers, and the stranger, but extended to all in the outreach of charity and mercy, and in the quest for justice.”
7. “**Asceticism and Penance:** Spiritual formation initiates seminarians to a path of voluntary renunciation and self-denial that makes them more available to the will of God and more available to their people.”
8. “**Obedience:** The obedience of those in spiritual formation for priesthood must be characterized by the willingness to hear God who speaks through his Word and through his Church and to answer his call with generosity. It is also a surrender of one’s own will for the sake of the larger mission.”
9. “**Celibacy:** Spiritual formation in celibacy cultivates the evangelical motivations for embracing this commitment and way of life: the undivided love of the Lord, the spousal love for the Church, apostolic availability, and the witness to God’s promises and kingdom.”

10. “**Simplicity of life:** Spiritual formation encourages a simple approach to the material goods of this world. Freed from excessive concern about possessions, priests and seminarians and, particularly, religious are able to serve in an unencumbered way. To live with evangelical simplicity is to exercise responsible stewardship over God’s creation by using material goods in a way that is both responsive to the call of the Gospel and ecologically responsible.”
11. “**Reconciliation:** Spiritual formation fosters a reconciling spirit in those who aspire to be priests in the spirit of Jesus, who prayed that ‘all might be one.’ A peacemaking and nonviolent way of life marks out those who have been entrusted with the ministry of reconciliation.”
12. “**Solidarity:** ... This means that seminarians are to have a spiritual formation grounded in Trinitarian communion that leads them to solidarity with others, especially those most in need, a commitment to justice and peace, a reciprocal exchange of spiritual and material gifts, and an authentic missionary spirit expressed in a willingness to serve where needed.”
13. “**Solitude:** Spiritual formation must not neglect the art of ‘being alone with God,’ moving the candidate from being alone or lonely to entering a holy solitude in communion with God.”

(Excerpts from *PPF* 110)

4.4. Intellectual Formation

St. Vincent de Paul Regional Seminary provides intellectual formation for both the pre-theology program and the theologate.

The intellectual dimension provides the rational tools needed in order to understand the values that belong to being a pastor, to make them incarnate in daily life, and to transmit the content of the faith appropriately (*Ratio Fundamentalis*, 89).

Central to the pre-theology program is the study of philosophy.

A proper philosophical training is vital, not only because of the links between the great philosophical questions and the mysteries of salvation which are studied in theology under the guidance of the higher light of faith, but also vis-à-vis an extremely widespread cultural situation which emphasizes subjectivism as a criterion and measure of truth (*Pastores dabo Vobis*, 52, quoted in *Ratio Fundamentalis*, 158).

The study of theology is to be oriented towards effective pastoral ministry:

In the seminary program, intellectual formation culminates in a deepened understanding of the mysteries of faith that is pastorally oriented toward effective priestly ministry, especially preaching. This understanding, however, requires previous intellectual formation and academic integrity as foundational. The overall goal of every stage of seminary formation is to prepare a seminarian who is widely knowledgeable about the human condition, deeply engaged in a process of understanding divine revelation, and adequately skilled in communicating his knowledge to as many people as possible (*PPF*, 138).

The St. Vincent de Paul Regional Seminary *Catalog* provides a complete overview of the academic programs and policies of the Seminary.

In addition to the norms expressed there, which apply to all students of the Seminary, the seminarians have a particular obligation with regard to the fulfillment of their academic responsibilities and for class attendance. **Except for cases of emergency or illness, permission to be absent from any class must be given by the course professor. Such a request should be rare. If a seminarian is absent without permission, he is to explain his absence, in writing, to his professor(s), with a copy to his formation advisor.**

4.5. Pastoral Formation

The Second Vatican Council Decree *On the Training of Priests* emphasizes the pastoral orientation of seminary education, stating that a pastoral concern “should characterize every feature of the seminarians’ training” (*OT*, 19). The goal of seminary formation is to prepare priests with a comprehensive pastoral outlook, ready to assume the pastoral duties which their service to the community requires. Pastoral service extends to all individuals and groups, including all social classes, with special concern for the poor and those alienated from society. The seminary, which educates, must seek really and truly to initiate the seminarian into the sensitivity of being a shepherd, into the conscious and mature assumption of his responsibilities, into the interior habit of evaluating problems and establishing priorities, and into looking for solutions on the basis of honest motivations of faith and according to the theological demands inherent in pastoral work (cf. *PPF*, 239).

The Pastoral Formation Program of St. Vincent de Paul Regional Seminary is an integrated component of the seminary’s Ordination Program that may lead to the Master of Divinity degree. The Pastoral Formation Program is developed in response to, and informed by norms articulated in the *Program of Priestly Formation* (cf. *PPF*, 242-257):

The field education program of whatever model should “pay attention to the seminarians’ need to root a life of service in personal prayer. Seminarians need supervision in developing the habit of prayer in the context of pastoral activity and in learning to establish a rhythm of life that provides an appropriate balance of service, study, exercise, and leisure... Evaluation of seminarians in ministerial placements should include observations and accountability in these areas” (*PPF*, 253).

“The program should include placements in which seminarians will experience the richness and diversity of the various cultural, racial, and ethnic groups that comprise the Church in the United States. Such placements can also provide opportunities to sharpen language skills” (*PPF*, 252).

The Field Education Program may provide the seminarians with ecumenical and inter-religious programs of social action and outreach to the poor (cf. *PPF*, 239).

“On-site supervisors should be carefully selected with an eye to their dedication to the Church and their respect for the priesthood. They should be taught the skills of pastoral supervision and evaluation” (*PPF*, 249).

“In addition to on-site supervisors, others collaborating in the various ministries, as well as those served, should be asked to participate in the evaluation of seminarians in ministry” (*PPF*, 250).

The Pastoral Formation Program has two aspects: first, involvement in pastoral experiences and second, guided reflection on the experiences. By involving the seminarian in various

supervised experiences of pastoral ministry, the program seeks to foster in him a zeal for the mission of the Church and a love for the pastoral care of God's people. By facilitating guided reflection upon these experiences, the program helps the seminarian perceive the link between these experiences and the rest of the formation program.

The Pastoral Formation Program puts the seminarian's decision for priesthood to a realistic test as he sees more clearly what a priest's life will demand of him. In the interest of forming the seminarian in practical and pastoral skills, the *Program of Priestly Formation* observes: "To direct others and to work well with him, a priest needs a number of personal qualities. A seminarian who aspires to serve as a priest needs to cultivate these qualities in the process of pastoral formation. They include a sense of responsibility for initiating and completing tasks, a spirit of collaboration with others, an ability to facilitate resolution of conflicts, a flexibility of spirit that is able to make adjustments for new and unexpected circumstances, an availability to those who serve and those who are served and finally, zeal—or the ardent desire to bring all people closer to the Lord" (*PPF*, 239).

In the context of this aspect of the seminarian's formation, the Pastoral Formation Program seeks to assist the seminarian in addressing the following salient goals:

1. To recognize and affirm the prior ministerial experiences and unique gifts of each seminarian while testing his call to ministry that is both personal and communal, through the actual experience of ministry (cf. *PPF*, 239)
2. To identify and articulate areas of needed personal and ministerial growth which emerge out of the experience of service (cf. *PPF*, 239)
3. To foster among faculty and seminarians the practice of theological reflection on ministerial experiences that can be incorporated into their ministry (cf. *PPF*, 104, 217, 239, and 248).
4. To assist seminarians preparing for ministry to reflect on their choice of the celibate life and its implications for ministerial practice (cf. *PPF*, 25 and 90–96).
5. To foster a grasp of the global mission of the Church and provide ministerial contexts which will expose seminarians to social justice and to the importance of developing appropriate ministerial responses (cf. *PPF*, 239 and 280).
6. To provide ministerial contexts which will prepare seminarians for collaborative ministry, e.g., with other ecclesial communities and religions, public institutions, male/female, and ordained/lay (cf. *PPF*, 239).
7. To provide ministerial contexts that will prepare seminarians for an awareness of, and sensitivity to, the values of cultural and racial groups other than their own (cf. *PPF*, 12 and 252).
8. To heighten awareness among the seminarians of their need for pastoral language skills in order to better serve the Gospel of Jesus Christ among those to whom they are sent to minister (cf. *PPF*, 189, 228, 239, and 252).

PASTORAL FORMATION PROGRAM REQUIREMENTS

The seminary requires those in the Ordination Program or Master of Divinity program to participate in the following program.

Pre-Theology: Throughout the Discipleship Stage, seminarians are required to serve the poor and those on the margins of society as a group on a regular basis. This may also include a mission trip. At the end of each year, pre-theology seminarians are required to present a reflection paper to the Dean of Pastoral Formation and their Formation Advisor on what they learned from this experience.

First Theology: A field-education ministry placement, usually requiring 2-3 hours per week of presence at a site, is required during the first year of theological studies. Other requirements include learning agreements, pastoral supervision, and evaluations of performance. Each seminarian should review his progress during the semester in consultation with his supervisors and Formation Advisor. In addition to the field placement, the following seminars are required for the Ordination Program:

PFS 501 Pastoral Seminar I	2 credit hours
PFS 502 Pastoral Seminar II	2 credit hours

Second Theology: The pastoral formation program for second theology consists of a concurrent program made up of a field placement assignment, as in first theology, and the following seminars:

PFS 503 Pastoral Seminar III	1 credit hour
PFS 504 Pastoral Seminar IV	1 credit hour

The Pastoral Seminars focus on helping the seminarian to bring together his field ministry experience and his theological reflection upon it.

The Summer Following Second Theology: During the summer following second theology, the seminarian may be enrolled in a required *Clinical Pastoral Education* program, placed in a parish setting, or engaged in another form of pastoral ministry selected by the seminary and approved by the Dean of Pastoral Formation in consultation with the seminarian's Vocation Director.

PAS501: Clinical Pastoral Education	3 credit hours
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The Clinical Pastoral Education program also assists the seminarian in preparation for his Pastoral Year assignment.

Pastoral Year: The pastoral internship is a full-time residency internship in the seminarian's own diocese in a diocesan or religious parish. The seminary administers the internship, which is directed by an on-site trained pastoral supervisor who has demonstrated competency in parochial ministry, loves the Church, and has an appreciation of and respect for the priesthood (cf. *PPF*, 240 and 249)

Following the seminarian's second year of theology, the pastoral year provides a nine-month internship (generally from September 1 to May 31), which includes parish living and ministry. The assignments are provided by the seminarian's diocese in consultation with the seminary. Placement with an experienced supervisor (usually, the pastor) allows the intern to develop his skill in ministry, integrate his theological training and personal formation, and experience the realities of working with the various ministers and staff of the parish. The requirements include establishing a learning agreement, evaluation of performance by the supervisor and parishioners, and on-site visits by members of the Pastoral Formation Department.

The Pastoral Year consists of the following requirements for academic credit:

PAS603 Pastoral Fall Field Placement	3 credit hours
PAS604 Pastoral Spring Field Placement	3 credit hours
PAS605 Pastoral Seminar V	2 credit hours
PAS606 Pastoral Seminar VI	2 credit hours

Enrollment in PAS605 and PAS606 requires attendance at two Pastoral Seminars which take place on the St. Vincent de Paul Regional Seminary campus during the year. These seminars involve presentations, projects, and theological reflection. ***Failure to attend these seminars and complete the required assignments will result in a failing grade.***

Third Theology: A non-credit ministry placement is required of the seminarian during third theology. These placements will help him continue developing and improving pastoral skills in preparation for ordination to the diaconate. The requirements include establishing a learning agreement, evaluation of performance, and an on-site visit.

Fourth Theology: During the final year of theology, students are encouraged to put into practice the ministerial skills developed through theological study, various pastoral field education experiences including the pastoral year, and the practical courses in sacramental ministry.

As transitional deacons, they will be expected to begin the practice of ordained ministry in weekend placements in local parishes. These parish assignments provide the deacons valuable experience in their journey toward priestly ministry. The requirements include establishing a learning agreement and evaluation of performance. Deacons not assigned to parishes by their ordinaries will be assigned by the Dean of Pastoral Formation.

Summer Assignments: Summers are available for the seminarians to complete any other pastoral or academic requirements of the seminary and/or the diocese. These requirements may include, but are not limited to, spiritual development, CPE (discussed above), language study, various ministries, course work, overseas experience, or an additional parish assignment. The seminary will normally ask for an evaluation from the supervisors of summer experiences.

Exceptional Cases: Students transferring from other seminaries or those with particular needs may, with the recommendation of the Formation Team and the Dean of Pastoral Formation, be asked to modify or adapt this program to suit individual circumstances.

4.6. Proficiency in Language Skills

Students are also to have a suitable familiarity with those foreign languages which seem necessary or useful for their own formation or for the exercise of pastoral ministry (*Code of Canon Law, c. 249*).

So that “no one may feel himself or herself a stranger in the Christian community” (*PO, 9*), the priest in today’s highly diverse and mobile world must be ready and willing to develop his language skills. The seminarian must strive for proficiency in a second language and participate in the seminary’s bilingual liturgical life, language programs, and multicultural events.

Moreover, the seminarian should develop a welcoming and open attitude to the presence and growth of different languages and cultures in the seminary and grow in his sensitivity to cultural differences in our midst. While each seminarian does not possess the same ability for mastering languages, he must possess the evangelical commission to be open “to all nations” (*Matthew 28:16–20*).

4.7. Vocational Discernment

Among the virtues most necessary for the priestly ministry must be named that disposition of soul by which priests are always ready to seek not their own will, but the will of Him who sent them (*PO*, 15).

The seminary's formation program as a whole is designed to help each seminarian to discern his vocation. Discernment, therefore, is an ongoing process for each seminarian throughout his time in the seminary. Advancement in the seminary program implies growth in the discernment of a vocation to priesthood. Such growth involves a progressive integration of the spiritual, academic, pastoral, and personal dimensions of formation to priesthood. As a seminarian draws closer to ordination, he should experience a deeper sense of peace and confidence about serving the People of God as an ordained priest.

4.8. Formation Team

St. Vincent de Paul Regional Seminary aims at forming seminarians as missionary disciples who are "in love" with the Master and who are seeking continually to learn how to be ministers of God's mercy in the midst of the people of God (cf. *Ratio Fundamentalis*, #3). The seminary provides a holistic program of human, spiritual, intellectual, and pastoral formation. It is the responsibility of the Rector, along with the entire Formation Team, to administer and direct the formation program in accordance with the *PPF*, and other particular and universal Church directives.

The mission of the theologate is the proximate preparation of seminarians for the priesthood. Seminarians presented for ordination should be converted to the service of Christ, understand the tradition of the Church, and possess the attitudes and skills necessary to begin priestly ministry. They should also desire to grow in the spiritual life, in theological knowledge and ministerial expertise after ordination. In pursuit of this mission, the theologate unites human, spiritual, intellectual, and pastoral formation into an integral program of priestly formation (*PPF*, 272).

The Formation Team consists of the Rector (*ex-officio* chairperson), Vice Rector, Deans of Formation (Human, Academic, and Pastoral), and other faculty members appointed by the Rector. The Formation Team serves as the chief advisory group to the Rector on all matters pertaining to the formation of seminarians. It meets regularly throughout the year to discuss and evaluate each seminarian's progress in formation. The specific responsibilities of the Formation Team are listed in the *Faculty and Administration Handbook*.

The following is a list of the principle elements and procedures of the evaluation process conducted by the Formation Team:

4.8.1. Formation Advisors

Some members of the Formation Team are appointed by the Rector to serve as Formation Advisors. The Formation Advisor is the liaison in the external forum, between the Formation Team and the individual seminarian. The advisor is to assist the seminarian in integrating the components of the formation program (i.e., human, spiritual, intellectual, pastoral), monitor his progress in formation, and present an evaluation of his progress to the Formation Team.

The advisor is chiefly responsible for helping the seminarian discern his competency and readiness for ministry in matters pertaining to the external forum. These matters include participation in seminary events (especially liturgies); relationships with peers, authority figures, and other men and women; attitudes toward chaste celibacy and authority; theological competency; pastoral skills; preaching ability; and concern for social justice.

4.8.2. *Choosing and Changing Formation Advisors*

The Rector initially appoints a Formation Advisor for each seminarian at the beginning of the formation process. After one year, a seminarian may request a different Formation Advisor. The seminarian is expected to discuss this request with his current Formation Advisor, as well the one he is requesting, before taking it to the Rector, who will decide on the matter.

4.8.3. *Meetings with Advisor*

Regular meetings are necessary between the seminarian and his advisor to accurately assess the seminarian's progress in formation and effectively address any issues or concerns which may arise. Because education and growth are gradual processes, the continuing evaluation of students is necessary. Seminarians profit most from a system of periodic evaluation in which they receive clear and accurate information about their behavior and attitudes so that they can change and correct what is inappropriate and develop in those areas in which they may be weak. The seminarian should meet at least four times a semester with his advisor to discuss, identify, and address formation issues and concerns "in a constructive way" (*PPF*, 281). ***It is the seminarian's responsibility to set the time and date of these meetings.*** Feedback or observations of the Formation Team are conveyed to the seminarian by the Formation Advisor; likewise, the response of the seminarian is conveyed to the Formation Team by the Formation Advisor.

4.8.4. *Self-Evaluations*

A seminarian's self-evaluation can be a valuable instrument. Seminarians should prepare such evaluations with an honest and candid examination of themselves in the areas of human, spiritual, intellectual, and pastoral formation. They should recognize their strengths and weaknesses, and positive qualities as well as areas of needed growth (*PPF*, 276).

During the second semester of each academic year, the seminarian prepares a written self-evaluation according to seminary guidelines. In their self-evaluation, the seminarian should make a candid examination of himself in terms of the **qualities and characteristics of the seminarian and the Developmental Expectations** outline in this handbook. The advisor discusses the self-evaluation with the seminarian, before incorporating it into the annual formation report.

4.8.5. *Formation Report*

The evaluation should provide a judgment of the seminarian's aptitude for priestly life and ministry as well as an estimation of his capacity to lead a chaste, celibate life. The stage or year in which the seminarian is currently in formation should be considered in assessing his readiness for advancement (*PPF*, 280).

An annual formation report for each seminarian is prepared by his advisor. This report summarizes the seminarian's progress in each of the four main areas of formation (human, spiritual, intellectual, and pastoral), expresses the views and concerns of the Formation Team, and makes a recommendation for or against continuation in the program or to Orders.

The Formation Advisor then discusses the report with the seminarian. The seminarian can indicate whether he agrees or disagrees with the report when he signs it.

Evaluation procedures and policies, including the format of the formation report, are explained in the materials accompanying the *Seminarian Handbook*.

4.8.6. *Disagreements with the Formation Report*

If a seminarian disagrees with the formation report, or any aspect of it, he may request a review of the report by the Formation Advisor and the Rector. He is to make this request in writing to the Rector within three days of having read or heard the final version of the report.

After consideration of the seminarian's objections, the Formation Advisor will prepare, with the approval of the Rector, a revised version of the formation report. The seminarian will then sign the final version, indicating that he has read and received a copy of the report.

4.8.7. *Copies of the Formation Report*

The finalized version of the formation report is presented to the Rector, who signs and forwards it to the seminarian's bishop. Each seminarian is given a copy of his formation report to assist him in his personal growth.

4.8.8. *The Relationship between the Internal and External Forum*

The distinction between internal and external forum must clearly be maintained. Evaluation programs function in the external forum. At the same time, the process of external assessment has, as an essential goal, the internal appropriation of priestly values by the seminarian (PPF, 275).

The faculty members who serve as Spiritual Directors are not members of the Formation Team; nevertheless, they are welcome to be observers at meetings of the Formation Team when their directees are being discussed.

4.8.9. *"Formation Probation"*

When there is a serious concern about a seminarian's progress in any of the four areas of formation, the Rector, having consulted the Formation Team, may place the seminarian in question on *formation probation*.

The intent of formation probation is twofold. First, it is to emphasize to the seminarian the critical importance of needed growth in the particular area described by the Formation Team. Second, formation probation serves to inform the diocesan bishop or religious superior of the gravity of the Seminary's concerns with regard to the seminarian's suitability for Holy Orders.

Once the seminarian has addressed the issue sufficiently, the Rector, having consulted the Formation Team, may lift the formation probation.

A failure on the part of the seminarian placed on formation probation to respond satisfactorily to the expectations of the Rector and Formation Team may lead to his suspension and/or dismissal from the Seminary.

4.9. Endorsement Procedure (Peer Review)

Peer evaluations are recommended as helpful in the evaluation process. Such evaluations should be conducted in a responsible and confidential manner. Seminarians completing peer evaluations should be exhorted to do so with honesty and in a spirit of charity (PPF, 277).

One aspect of the evaluation process at St. Vincent de Paul Regional Seminary is the endorsement procedure. This procedure involves a peer evaluation of second pre-theology seminarians and second- and third-theology seminarians by all other seminarians. In this process the seminarian has the opportunity to endorse, endorse with reservation, not endorse or state that the seminarian does not have sufficient knowledge to make such a judgment. The forms are returned to the rector who reviews the information and shares it with the formation advisor to then be reviewed with the seminarian. Overall, this is a process to assist the seminarian in his growth in human formation often through affirming his strengths and at times challenging areas of needed growth.

4.10. Feedback Procedure

Another important aspect of the evaluation system for seminarians is the **Feedback Procedure** whereby a seminarian receives feedback on growth areas from fellow students. This Feedback Procedure should be understood as an honest and critical, but supportive, dialogue about the candidate's progress in formation, in order to identify and promote the possibilities for further growth.

All seminarians participate in this procedure. Each seminarian selects ***at least three other seminarians*** to give feedback, but other students and faculty members may volunteer feedback to any seminarian in the community. No more than five feedbacks will be assigned to any one seminarian.

The feedback given is confidential. However, the seminarian **should** share this feedback with his Spiritual Director, who can help him to process the results, address the issues raised, and formulate appropriate personal goals for growth and development. This review may even be done in part with his Formation Advisor, if the seminarian so desires.

4.11. Recommendation for Orders

The final judgment about a seminarian's admission to candidacy, institution into the ministries of lector and acolyte, and ordination to the diaconate and priesthood belongs to the diocesan bishop or religious ordinary. He is to have positive evidence proving the suitability of a candidate for Orders (Code of Canon Law, c. 1052 §1; Code of Canons for the Eastern Churches, c. 72; and PPF, 286).

A seminarian must be in the residential priestly formation program at St. Vincent de Paul Regional Seminary **for at least two years** before he is eligible for a vote for Holy Orders. The Rector in consultation with the formation team makes such a recommendation in writing to the proper ordinary.

4.12. Departure from the Seminary

There are several situations in which a seminarian may discontinue participation in the residential program of priestly formation:

4.12.1. Leave of Absence for Non-Residential Program of Priestly Formation

This is a leave of absence to a parish or other pastoral setting for a specified time, outside of seminary formation. This leave may be at the request of the student, diocese, or seminary. The seminary may specify the length of time of this leave and certain matters to be incorporated into the arrangement (e.g. type of placement, supervision requirements, counseling, periodic evaluations, etc.). The leave must be approved by the Formation Team and the diocesan bishop. Furthermore, their approval is also necessary for readmission into the residential formation program.

4.12.2. Leave of Absence from the Formation Program

A leave of absence is a temporary withdrawal of up to two years from the seminary program in order to address and resolve specific issues which have surfaced in the formation process. This kind of leave may be at the request of the student, diocese, or seminary. It implies that the seminarian still feels that he has a vocation to priesthood, but needs some time away from the seminary program to continue his discernment. If a seminarian is considering such a request, he should discuss this with his Spiritual Director, Formation Advisor, and Vocation Director or Bishop. Such a leave must be approved by the diocesan bishop and the seminary Formation Team. The seminarian must apply for readmission to the seminary's residential formation program at the conclusion of his leave of absence. In all such cases, the extent of the reapplication procedure is at the discretion of the seminary's admissions committee and the Rector.

4.12.3. Voluntary Resignation

If a seminarian decides to resign from the seminary program, he should do so in consultation with his Spiritual Director, Formation Advisor, and Vocation Director or the diocesan Bishop. This resignation should be expressed in a letter addressed to the Rector. Should the seminarian later wish to return to the seminary, he must apply for readmission.

4.12.4 Requested Resignation, Suspension, and Dismissal

The seminary reserves the right to request the resignation, suspension, or immediate dismissal of any seminarian who

1. has committed a serious violation of basic moral, Christian, and/or seminary standards;
2. acts in a manner which is contrary to his Christian and priestly vocation;
3. is unable to continue productively or refuses to cooperate with the seminary's formation program.

Such decisions are made by the Rector, in consultation with the Formation Team, after having given the seminarian the opportunity to respond to any accusations that may have been made against him or otherwise to present his position. Notification of an impending decision to suspend, dismiss, or request the resignation of a seminarian will be made by the Rector to the seminarian's Vocation Director and Ordinary prior to any definitive action. A seminarian's refusal to cooperate in such an inquiry signifies withdrawal from the seminary's formation

program, and he is requested to resign immediately. If the seminarian refuses to resign upon request, he is subject to dismissal. An appropriate notation of the action taken will be made on his permanent record. Should the seminarian later wish to return to the seminary, he would have to apply for readmission.

Seminarians not recommended for advancement should be notified as early as possible and in a constructive manner. In these cases, an opportunity should be provided for the seminarian to present his self-assessment; others who can speak on the seminarian's behalf should also be heard (*PPF*, 287).

A seminarian whose resignation is requested, or who is suspended or dismissed, may appeal the decision. He is to inform the Rector within three days of notification of the decision that he wishes to have his case reviewed. The Rector shall promptly arrange an opportunity for a special committee of the Rector, Vice Rector and/or Dean of Human Formation, and the seminarian's Formation Advisor to hear and consider the seminarian's request. This special committee will then make a recommendation to the Formation Team as to whether the said decision should be upheld or modified, whereupon the Formation Team shall make a final recommendation to the Rector. The Rector will then render a decision taking into account the arguments advanced by the seminarian and the advice offered by the special committee and the Formation Team.

In very serious cases, the Rector may immediately suspend a seminarian and require that he move off campus pending further review by the special committee and Formation Team. If the seminarian's Bishop or Vocation Director is not immediately available prior to such action by the Rector, the Rector nevertheless has the authority to take such action immediately and to inform the Bishop and/or his representative as soon as possible.

If a seminarian is dismissed or asked to resign from the seminary, no application for readmission will be entertained by the seminary without the considerable passage of time.

5. GENERAL POLICIES REGARDING SEMINARY LIFE

Those who are to take on the likeness of Christ the Priest by sacred ordination should form the habit of drawing close to Him as friends in every detail of their lives. They should live His Paschal Mystery in such a way that they will know how to initiate into it the people committed to their charge. They should be taught to seek Christ in faithful meditation on the Word of God and in active participation in the sacred mysteries of the Church, especially the Eucharist and the Divine Office (PDV, 45).

Priestly formation is most effectively accomplished when the faculty and seminarians form “such a family as corresponds to our divine Lord’s Prayer: ‘that they may be one’ (cf. Jn. 17:11), and quickens in the students’ hearts a sense of joy in their vocation” (OT, 5).

An atmosphere conducive to priestly training cannot be maintained without a certain discipline of life (cf. OT, 11).

The discipline of seminary life should be regarded not only as a strong protection for community life and charity, but as a necessary part of the complete system of training. Its purpose is to inculcate self-control, to promote solid maturity of personality, and to enable the formation of those other traits consistent with the ordered and fruitful activity of the Church.

5.1. *Spiritual/Liturgical*

Norms for the liturgical life of the seminary can be found in the *Liturgical Handbook*, but the following points are helpful to mention here:

5.1.1. *Daily Participation in the Holy Eucharist*

Seminarians are required to **participate daily** in the Eucharistic celebration of the seminary community. Please refer to the Seminary *Horarium* for schedule.

Except for cases of emergency or illness, permission to be absent from the daily celebration of the Eucharist must be secured in advance from the seminarian’s Formation Advisor, or for pre-theologians, the Director of the Pre-Theology Program or, in his/her absence, the Dean of Human Formation. If a seminarian is absent without permission, he is to explain his absence in writing to his Formation Advisor. If his absence is due to illness he should inform his Formation Advisor as soon as possible.

5.1.2. *Participation in the Liturgy of the Hours*

Seminarians are required to participate in the community’s celebration of Morning Prayer and Evening Prayer according to the seminary *Horarium*.

The Liturgy of the Hours: Through the Liturgy of the Hours, seminarians learn to pray with the Church and for the Church. They unite themselves with the Body of Christ in increasing praise and petition. This prayer prepares them for their lifelong ministry as priests who pray on behalf of the whole Church. It also cultivates a mind and heart attuned to the whole Body of Christ, its needs, its sufferings, its graces, and its hopes. (PPF, 110)

Except for cases of emergency or illness, permission to be absent from Morning or Evening prayer must be secured in advance from the seminarian's Formation Advisor (and/or for pre-theologians, the Director of the Pre-Theology Program) or, in his absence, the Dean of Human Formation. If a seminarian is absent without permission, he is to explain his absence in writing to his Formation Advisor. If his absence is due to illness he should inform his Formation Advisor as soon as possible.

5.1.3. Ministerial Roles in Liturgy

Seminarians are expected to discharge liturgical assignments with reverence and fidelity. They need to be present when assigned to certain liturgical duties, know what those duties entail, and be dressed appropriately for those duties. Details about ministerial roles and duties here at the seminary are given in the *Liturgical Handbook*.

5.1.4. Eucharistic Adoration

All seminarians, with the exception of deacons involved in a parish assignment, are required to participate in the Eucharistic Adoration as indicated in the seminary *Horarium*.

5.2. Student Life

5.2.1. Presence on Campus

Seminarians are generally expected to be present on campus so that they can take full advantage of the opportunities which seminary life affords for academic, spiritual, and personal growth, and also to be available to contribute to the community life of the seminary.

Whenever a seminarian is off campus overnight, he is required to leave a note or email with the Dean of Human Formation stating where he may be reached in case of emergency, and when he expects to return. Pre-theologians are also to inform the Director of the Pre-Theology Program.

5.2.2. St. Vincent de Paul Regional Seminary Attendance Policy

Seminarians are expected to be punctual for community events, such as liturgies, classes, conferences, meals, and any scheduled activities, out of respect for the seminary community.

When a seminarian is absent without obtaining previous permission from the Formation Advisor, the Director of the Pre-Theology Program and/or the Dean of Human Formation, or when a seminarian is late to a required event as indicated in the *Horarium* and/or Seminary Calendar, the following policy will apply:

First Infraction:

1. The seminarian is expected to notify the formation advisor by email, with a copy to the Dean of Human Formation (and for pre-theologians, the Director of the Pre-Theology Program).
2. If the infraction took place in the morning, the communication must take place by 1:00 p.m.; if in the afternoon or evening, then by 8:00 p.m. of the same day.
3. Failure to inform the Formation Advisor (or for pre-theologians, the Director of the Pre-Theology Program) and Dean of Human Formation will raise to the violation to a second infraction.

Second Infraction:

1. In addition to the fulfilling the expectations stated above, the Formation Advisor will address the issue and any underlying causes in a formation meeting with the seminarian.
2. The seminarian will inform the Dean of Human Formation (as well as for pre-theologians, the Director of the Pre-Theology Program) by email, of the steps agreed to with his Formation Advisor.

Third Infraction:

1. In addition to the steps indicated in points a. and b., the Formation Advisor will inform the Formation Team. The Formation Team will take appropriate actions, based on the circumstances and the needs for the formation of the seminarian.
2. Since repeated tardiness or absence is an offense against the community, there will be a penalty imposed by the Dean of Human Formation (or for pre-theologians, the Director of the Pre-Theology Program), of up to 2 hours of community service.

If there are further infractions:

1. The steps above will apply.
2. In addition, the Formation Team has the discretion to place the seminarian on Formation Probation (see above at 4.8.10), to inform the respective Diocese or religious community and/or to take further action.

5.2.3. *Curfew*

If a seminarian is off campus in the evening, he is expected to return to campus by midnight on weeknights, or 1:00 a.m. on Friday and Saturday nights. No seminarian is to spend the night off campus without the prior permission of the Dean of Human Formation, or for pre-theologians, the Director of the Pre-Theology Program.

5.2.4. *Weekends*

In addition to the regularly scheduled vacation periods (e.g., Thanksgiving holidays, mid-semester breaks), a seminarian is permitted a maximum of three weekends off campus each semester. If a seminarian spends either a Friday or Saturday night or both nights off campus, then that weekend constitutes a “weekend off campus.”

Written notification of a “weekend off campus” is made by filling out a “**Request for Weekend Absence**” Form and emailing it to the Dean of Human Formation (and for Pre-Theologians, the Director of the Pre-Theology Program) prior to the day of departure.

If a seminarian receives permission to be away for the weekend, he may not leave campus in the morning until after Mass and his morning classes on Friday, unless specific permission has been granted.

On “closed weekends” all seminarians are expected to be available on campus throughout the weekend and should make no other commitments, unless otherwise permitted or directed by the Dean of Human Formation.

5.2.5. *Presence at Community Events*

All seminarians are required to be present for classes, the annual retreat, days of recollection, liturgies, community dinners, conferences, community music practices, guest speakers, commencement, special celebrations (e.g., Thanksgiving and Christmas parties), alumni and academic days, and the like. These events are announced in the annual calendar, the seminary *Horarium*, and/or by special notice.

5.2.6. *Presence at Meals*

All seminarians are expected to be present for meals, especially for dinner. Seminarians are expected to inform the kitchen if they plan to miss a meal by checking the “sign-out” sheet provided in the kitchen. Seminarians with special dietary needs should inform the kitchen. All seminarians are required to be present for Community Dinners except for Deacons at Sunday Brunch.

5.2.7. *Absences*

Permission to be absent from any required seminary event or function must be secured **in advance** from the Formation Advisor (or, for Pre-Theologians, the Director of the Pre-Theology Program or in his absence the Dean of Human Formation). As stated above, permission to be absent from any class must be sought from the course professor.

5.2.8. *Quiet*

Called to live evangelical charity, seminarians are expected to respect the need for quiet in the residence areas, classroom areas, library, and chapels. In particular, there should be a general spirit of quiet in the evenings to avoid interfering with classes or private study or prayer. Seminarians should be especially careful about the noise level of conversations in the hallways, as well as of televisions, radios, and stereo equipment in their rooms.

After 11:00 p.m., there should be no loud or disturbing noise in the residence areas.

5.2.9. *Social Gatherings*

Community celebrations help to build up the spirit of the community. Generally, such events are held in the Community Center. Students may arrange other social celebrations, but these should be confined to free time on weekends and are to be cleared in advance with the Dean of Human Formation.

Respect for the privacy of others and the need for rest and quiet should always be remembered. Any such gatherings should not exceed one hour after the close of the Rathskeller. There should be no noise outside after 11:00 pm.

5.2.10. *Care of Seminary Property*

The people of God have invested millions of dollars for new rooms to be built and renovate for our use. Because of this generous gift, the Student Council has come up with a Room Policy to assist us to be good stewards of this generous gift of the people of God.

The following conditions should be met upon the room inspection for the room to be declared a “Livable Space”:

1. For the sake of safety and to meet the fire code, no candles allowed.
2. The room is to be free of offensive odors.

3. Showers, sinks, mirrors, and toilets must be clean at all times (no standing water, discolorations, etc.) Clogged drains should be reported to maintenance.
4. No mold.
5. Living area should be dusted.
6. There should not be any piles of clothes.
7. Room should be swept, mopped, and vacuumed at least every other week.

The following policies apply to room inspections:

1. There will be regular inspections throughout the semester by the Dean of Human Formation or his delegate. For pre-theologians, these inspections may be conducted also by the Director of the Pre-Theology Program.
2. Formations Advisors may ask to visit and/or inspect rooms of their advisees at their discretion.

Consequences for infractions of room policies are as follows:

1. **First Infraction:** Formal verbal warning with the expectation of return inspection 48 hours after initial inspection.
2. **Second Infraction:** The Formation Advisor is informed. Seminarian would be required to clean the guest rooms or public restrooms with housekeeping or maintenance staff.
3. **Third Infraction:** The Dean of Human Formation and the Director of the Pre-Theology Program will inform the Formation Team, which will take appropriate actions, based on the circumstances and the needs for the formation of the seminarian. Additionally, the seminarian would be required to clean the guest rooms or public restrooms with housekeeping or maintenance staff.
4. **Fourth Infraction:** The Formation Team has the discretion to place the seminarian on Formation Probation (see above at 4.8.10), to inform the respective Diocese or religious community and/or to take further action.

The following policies apply to room checkout at the end of the academic year:

1. Damages: If a room is damaged by a seminarian, through negligence or willful misconduct, the seminarian will be billed the remainder of the balance after the room deposit.
2. "The way we receive the room is the way we give it back".
3. If at the end of the year, the bathroom or the room is in need of professional cleaning, it will be noted as damaged, and the seminarian will be charged for the cleaning.

Seminarians will be charged at the start of each academic year a room deposit of \$100.00. If, at the end of the academic year, the room is clean and undamaged, the deposit will be returned to the seminarian when he turns in his room key. Otherwise, the seminarian will be charged for any cleaning costs, damage to the room or property, or missing property.

Seminarians are urged to do their part to keep the seminary clean and neat. The corridors are to be kept clear and unobstructed. Furniture is not to be placed outside rooms. Bicycles are to be kept either in the seminarian's room or bicycle racks.

5.2.11. *Parking*

If a seminarian has a motor vehicle, he is expected to use the paved parking lot on the eastern side of the property, fronting Military Trail.

Seminarians may not park their vehicles on the grassy areas outside their rooms. The sole exception is when they arrive at the beginning and leave at the end of the semester, they may use the fire road.

5.2.12. *Stewardship-Community Service*

Community life requires that each seminarian contribute his time and talent for the common good. To this end, each seminarian is assigned a community service activity, to which he should dedicate at least two to two-and-a-half hours of work weekly.

5.2.13. *Health and Safety*

Seminarians are encouraged to be pro-active regarding their own physical and emotional health. A list of local hospitals, walk-in clinics, physicians, optometrists, dentists, and other health-care professionals is available. The opportunity to participate in growth counseling is an option either through the seminarian's own initiative, his spiritual director, or the Formation Team (see Growth Counseling Policy, below). Seminarians are encouraged to participate in an active physical exercise program and be attentive to maintaining a balanced, healthy diet. No personal pets are permitted on campus. Wild animals are not to be fed (squirrels, ducks, foxes, etc.) at any time.

5.2.14. *Alcohol Policy*

Seminarians are expected at all times to abstain from the illegal and improper use of drugs as well as the inappropriate use of alcohol. The Seminary Administration respects Florida Law, which states: "It is unlawful for any person to sell, give, serve, or permit to be served alcoholic beverages to a person under 21 years of age." (Florida Statute 562.11) Occasionally, alcoholic beverages are served as part of a seminary function, but they may never be served to minors anywhere on campus. When consuming alcohol, seminarians are expected to exercise moderation. Any perceived abuse of alcohol will be dealt with as outlined in the Substance Abuse section below. The seminary also notes that the federal government insists upon a drug-free environment in all educational institutions.

5.2.15. *Smoking Policy*

The Seminary Administration strives to provide a safe, healthy, and drug-free environment. Nicotine and other forms of tobacco are addictive and have health hazards which affect those who smoke as well as those around them through secondhand smoke. Therefore, smoking is not permitted in the seminarian's private quarters, nor is it permitted in the interior of any public gathering place (indoors or outdoors) except for the smoking lounge and in the area behind the Community Center during the hours that follow dinner until the close of the Rathskeller. The lounge is located on the southeastern part of the refectory near the 100-wing. At no time is smoking material to be discarded on walkways or grounds of the seminary. Alcohol is not allowed inside the Smoking Lounge.

The designated area behind the Community Center is a privilege which may be revoked for an individual or for the community if it is abused. Respect for the community is always to be a priority, namely noise levels and the direction of the breeze on a given evening. One must clean up after oneself; an ashtray is never to be left with remnants of cigarettes or cigars when one leaves the area, and the ashtrays are to be neatly stacked and not to be left on the tables.

This is neither an endorsement nor encouragement to smoke, but rather a response to the request for an outdoor option in addition to the smoking room. It is to be noted that smoking is indeed detrimental to one's health and can be a scandalous public witness. The Formation Team will continue to address harmful addictions as an area that needs to be moderated and decreased prior to ordination.

*****Smoking material (cigarettes, cigars, pipe tobacco, chewing tobacco) is to be discarded in proper receptacles, NOT ON THE SEMINARY GROUNDS OR CORRIDORS.**

5.2.16. Dress Code Policy

The St. Vincent de Paul Regional Seminary dress code is to be understood in the light of what it is to be a Christian gentleman, and even more so, as men who are preparing to be public figures as ordained clergy representing the Church. A Christian gentleman fosters respect, courtesy, and modesty in the way and manner in which he dresses and presents himself. The Christian gentleman is aware of the common good and places the needs of others over his own personal preference or comfort. Christ calls us to be credible witnesses of the Gospel and of the Church, and our appearance affects the way in which we interact with others. The seminary is the time and place in which to learn appropriate Christian etiquette and simplicity of life.

All seminarians should be clean shaven unless they have grown or are growing facial hair that is kept well-groomed (i.e., no permanent five o'clock shadow). Likewise, hair is to be maintained at a reasonable length and earrings are never appropriate. This is a matter of attention to detail and respect for those around you. The parish priest, entrusted with the pastoral care of souls must always pay attention to his personal hygiene and look presentable to the faithful.

As men preparing for future ministry as priests, the daily attire for the seminary¹ is black dress pants with collared shirt, black dress shoes, a black belt, and black socks. This means no jeans, tee-shirts, or tennis sneakers during the week for liturgies (including Saturdays), classes, or meals. It is a long-standing custom that a gentleman never wears a hat indoors (e.g. baseball hats). This is especially true when one is dining at a table. Shirts should be tucked into one's pants, unless they are made to be left untucked (e.g., a guayabera). Please be attentive to these details so as not to give the appearance of sloppiness.

On weekends, the dress code is somewhat relaxed (unless there is a special function). Dress or Bermuda shorts, tee-shirts and flip-flops are permitted in the refectory (but not in the chapels). Likewise, underwear tee-shirts are not permitted in any public areas.

Sunday Mass and brunch require formal attire in order to highlight the special dignity of the Lord's Day. Formal attire consists of a solid black suit, white shirt and black tie for seminarians and clerical suit for deacons and priests. Anytime there is a special event in the house the attire is usually formal, unless otherwise stated by the Dean of Human Formation. This also includes any important events off campus like visits to the cathedral, ordinations, and First Masses.

Transitional deacons should be dressed in clerical attire when performing liturgical or pastoral functions on or off campus. However, for classes and meals they are to wear clerics or follow the above seminary guidelines.

Dress Code for Pastoral Field Education Assignments: In addition to the dress code for special events and on-campus life, the student is reminded that Field-Education Ministry is a vital

¹ Seminarians from religious communities are to wear the attire proper to their religious community.

part of their education. Therefore, the seminarian will be properly groomed and will wear either a polo shirt or guayabera with the seminary logo embroidered on it (available in the bookstore) to all Field Education engagements as well as black dress pants, black dress shoes, black belt and black socks. Students would also have the option of wearing a white long sleeve dress shirt with a black necktie in place of the polo shirt or guayabera. The seminarian may also wear the shirt that his pastoral assignment provides for him. Transitional deacons are required to wear clerical attire as previously noted when engaged in pastoral weekend assignments.

5.2.18. Security

Campus security is a very serious matter. Students should lock their doors when they leave their rooms, and should take responsible care of valuable personal possessions. In order to improve security, the seminary has installed a chain link fence and electronic gates. The gates are opened by the security code. The security code should not be given to anyone outside of the seminary. Doing so may jeopardize the security of the seminary. In addition, there are security cameras (CCTV) which monitor various areas of the campus.

5.2.19. Firearms Policy

Firearms and weapons of any kind are prohibited on campus.

5.2.20. Policy on Extracurricular Activities

The Seminary Administration recognizes the significance that extracurricular activities play in the life of a seminarian as part of his formation. It also acknowledges the importance of a seminarian's presence on campus in order to fulfill his requirements in all the dimensions of formation. Therefore, a seminarian may be given permission to attend ONE extracurricular activity per year which requires him to miss the required events at the Seminary. This activity needs to have been previously approved by the Dean of Human Formation (and for Pre-Theologians, the Director of the Pre-Theology Program). It will be the seminarian's responsibility to seek approval whether for a group or an individual. His request must be presented to the Dean of Human Formation at least 30 days in advance depending on the type of activity. Extracurricular activities are defined as events not sponsored by the Seminary or Diocese of the seminarian that a seminarian chooses to attend for the purpose of personal education and enrichment, the promotion of social justice, or other worthwhile causes that are consistent with Church teaching.

5.2.21. Photography/ Videotaping Policy

St. Vincent de Paul Regional Seminary reserves the right to photograph and/or videotape seminarians, students, faculty and staff; and further to use their names, faces, likeness, voice, and appearance in connection with exhibitions, publicity, advertising, and promotional materials without any reservation, limitation, or consideration. With acknowledgement of this handbook, you hereby consent to any such publication, display, or public use and hereby release St. Vincent de Paul Regional Seminary and its affiliates and agents from any common law causes of action or claims under Fla. Stat. 540.08.

5.3. Summer Storage Policy

This policy establishes the guidelines for students to store their personal material during the summer break and pastoral year. Students will be able to hold room reservations upon their return from summer (i.e., they will be able to move back into their old rooms or into rooms they won

through the room lottery). Those on pastoral year will not be able to hold their rooms; rather they will be eligible to enter room lotteries by proxy with their class priority when the room lottery is held prior to their return.

For the summer break, students may elect any one of three choices. Preapproval required for options A or B.

- A. Store their personal material in their current room if they are keeping it for the following year. Deposits are held until the student is officially moved out.
- B. Move to new room assignments after they have been vacated by the previous resident. Move-out dates will be published by the seminary. No pushing into future new rooms until they are properly vacated by the previous student. Room cleaning is to be handled by the departing and entering student (not housekeeping or maintenance staff).
- C. Move their material to storage (class) rooms provided by the seminary.

For options B and C, deposits may be refunded based on the Seminary's Room Policy.

Students must follow these guidelines for materials stored in rooms (options A & B):

1. All personal material must be kept off the floor, excluding furniture.
2. All food and beverages are removed.
3. Materials are not to be stored under the air conditioner, including furniture.
4. All electrical devices must be unplugged (refrigerators, clocks, air fresheners etc.)
5. The student acknowledges the right of the seminary to access the room for any reason.

The seminary may deny requests for in-room storage based on the input of the Campus Administrator, Dean of Human Formation, or the Rector. Typical reasons for denial are, but not limited to: Summer projects (painting, refurbishing, etc), guest relations, or summer educational activities.

Students may also move their material to a shared storage (class) rooms (option C). The Campus Administrator will identify the room(s) prior to the end of the semester. Here, the students must follow these guidelines:

1. All food and beverages are removed.
2. All material must be labeled with the first and last name of the student.
3. All material should be stored in close proximity of each other.
4. The student acknowledges the right of the seminary to access the room for any reason.

Pastoral year students will be allowed to store material in shared rooms identified by the Campus Administrator. Material will be stored for the entire year the student is away. Since the student is moving out of their old room, deposits could be refunded based on the Seminary's Room Policy. The guidelines are the same as summer shared storage above.

All students utilizing on site storage, in any location, or any time, acknowledges that the seminary cannot be held responsible for loss or damages.

5.4. Function and Guest Policy

The seminary welcomes guests of seminarians and faculty with hospitality and charity. **Seminarian guests should be received and entertained only in the public areas of the seminary.** If a seminarian wishes to have a guest for a meal, permission should be obtained from

the Dean of Human Formation in a timely fashion so that sufficient notice can be given to the kitchen. *Guests should not be invited at the last minute or on a habitual basis.*

Students may request from the Dean of Human Formation permission to have overnight guests accommodated in guest facilities. Permission for overnight guests is given only by the Dean of Human Formation (or someone delegated by him in his absence), and *not by the Student Guest Master. The seminarian must seek this permission before the invitation is extended. No one may remain overnight at the seminary without specific permission in advance.* People with no connection to the seminary or any seminarian are not permitted to stay at the seminary.

In general, guests should not remain more than three days. All overnight guests at the seminary are to observe the dress code and the *Horarium* of the seminary. Guests who do not stay overnight are expected to be off campus by 10:00 p.m.

This policy establishes the guidelines for the use of seminary resources by non-seminary sponsored functions and individual guests. The seminary reserves the right to reject or cancel any request it deems not consistent with its charter or mission (priestly vocations) or that conflicts with its normal operations and functions. All requests must be religious in nature.

1. All function requests for use of the seminary will be presented to the Administrative Council for review, acceptance, or denial by the guest coordinator. Functions should occur after the next scheduled Administrative Council meeting and are within the guidelines of this document.
 - a. Exception: When the requested date occurs before the next scheduled Administrative Council meeting, the Rector or Vice Rector can approve or disapprove. An update of the request will be presented to the council at the next scheduled meeting.
 - b. Exception: When the requests are found to be in conflict with the seminary's calendar, the seminary's charter, or in conflict with the guidelines stated in this document, it may be denied by the Campus Administrator prior to the Council meeting.
2. Requests for guest rooms (individuals) are automatically approved provided they are tied to Resident and Non-Resident faculty sponsors and the space is available. If not, they must follow the same procedure as for functions above. With all requests, the Administrative Council needs the following information:
 - a. Dates
 - b. Parish and order affiliation.
 - c. Reason for the request.
 - d. Facilities and equipment required.
3. Students may also request to have guests stay at the seminary. Their request must follow the student guest policy above. The Administrative Council's approval is not required.
4. Guidelines:
 - a. Functions
 - i. Requests must be submitted in writing on Form PR1. "Guest Event Request Form".
 - ii. Functions may not interfere with normal seminary operations (i.e. class rooms and auditorium).
 - iii. Attendees may not use the gym, pool, or other athletic areas unless specifically requested and granted permission.
 - iv. Functions must be self-managed by the requestor.
 - v. Participation by the seminarians, faculty or staff is generally not advisable or encouraged unless previously approved by the Dean of Human Formation.

- vi. Functions may not use the kitchen facilities.
 - vii. Attendees may have food preparation for them based on kitchen staff availability and for cost.
 - viii. Functions must not be a monthly re-occurring event.
 - ix. Functions may not be scheduled during the summer months when the seminary is closed.
- b. Guest Rooms
- i. Requests must be submitted in writing on a Guest Request Form.
 - ii. Requests may not interfere with normal seminary operations.
 - iii. Guests may use the gym and pool providing the guest is in good physical condition and acknowledges the use is at their risk. The pool has no life guard on duty and closes at dusk.
 - iv. Meals are optional for a cost and are available anytime the kitchen is open.
 - v. Use of the Resident Faculty Lounge can be provided when the individual is a priest.

5.5. Policy on Minors as Seminary Guests

1. In order to visit St. Vincent de Paul Regional Seminary, minors must be accompanied by a parent or guardian or have an appropriate permission slip/release form authorizing adults to bring them to the SVDP campus.
2. Minors (and those under the legal drinking age) may never be served alcohol on campus.
3. Minors, other than a sibling, may never be alone with seminarians in their rooms.
4. Additionally, minors must always be accompanied by authorized adults while anywhere on campus.
5. If a seminarian or a faculty member has family members or close friends who are minors who would like to stay overnight, he may do so with previous permission from the Dean of Human Formation, under the following conditions:
 - a. The parents or legal guardians are also staying overnight, **or**
 - b. the parents or legal guardians have provided an appropriate permission slip/release form authorizing another adult to supervise them, as well as providing a medical release, **and**
 - c. the parents have indicated who is allowed to stay in the room with the minor. Under no circumstances may a seminarian or faculty member stay in the same room with a minor on campus.
6. If a vocations director would like for a young man in discernment to stay overnight at the SVDP campus, the same conditions would apply.

5.6. Kitchen Policy

1. Please refer to the Seminary *Horarium* for meal times each day
2. No one is allowed into the walk-in refrigerators or behind the serving lines unless authorized to be there or asked by a member of the kitchen staff for assistance.
3. From 8:00 a.m. until lunch is served no one is allowed in the kitchen area without authorization or permission.
4. Water, coffee, tea, and snacks are provided in the Kreitner lounge for the students. Consequently, there is no need for students to go into the kitchen for refreshments or snacks.

5. From 2:30–6:00 p.m. no one is allowed in the kitchen area without authorization or permission.
6. After dinner the kitchen area is locked and no one is allowed to enter without proper authorization or permission.

5.7. General Policy Regarding the Use of the Student Kitchen

The Student Kitchen is a space set aside for use by St. Vincent de Paul seminarians throughout the academic year to build fraternity among brother seminarians, offer hospitality to guests and enjoy a casual setting for dinner.

During the academic year, a seminarian (called the *Kitchen Prefect* from here on) will be appointed to oversee the use of the Student Kitchen and maintain a healthy and safe environment.

The Kitchen Prefect will produce a regular sign-up list for each reservation which will include the **name** of a primary contact person [called the host from here on], along with the **date** and **time duration** of each reservation, and approximate **number** in the group.

Seminarians who schedule a meal in the kitchen must also **sign out for the meals** offered in the refectory. The use of the Student Kitchen is not meant to become a substitute for refectory.

The Kitchen Prefect will **monitor the frequency** of use of the Student Kitchen using prudential judgment, so that no individual or group monopolizes the use of the Student Kitchen to the detriment of others in the community, with the exception of the deacon class after the approval of the Dean of Human Formation. This is to ensure that all have equal access to the Student Kitchen.

He will monitor **long-term storage** of products belonging to those who due to health reasons, such as food-allergies, desire a more private or accessible location (*see below*).

The Kitchen Prefect will be in charge of a **weekly inspection, cleaning and organization** of the storage spaces (e.g. proper placement of pans, etc.). He will also perform a more detailed inspection at the beginning and end of each semester to ensure adequate upkeep of the facility. As needed, he will report the *discovery of new* damage or maintenance needs to the Dean of Human Formation as well as to the Head of Maintenance.

His immediate supervisor is the Dean of Human Formation, to whom he will report any misuse, disputes, or need of repairs and equipment.

The Student Kitchen is closed outside of the academic year.

General Rules (to be posted in a visible location in the Student Kitchen by the Kitchen Prefect):

1. The seminary will supply all standard equipment (range, refrigerator, microwave, hood, sinks, pots, pans, bowls, plates, flatware, glasses, measuring cups, etc.), cleaning supplies (chemicals, rags, mops, trash can, etc.), paper supplies (napkins, paper table cloths, trash bags, etc.), and standard spices (salt, pepper, and a few others).
2. Sign-up for **each** reservation. There will be **no standing reservations**.
3. The host is responsible for purchasing food and beverages. Therefore, the host's purchase is neither reimbursable by the seminary nor purchased by the kitchen staff.
4. Groups larger than 15 must receive permission from the Dean of Human Formation prior to making a reservation.

5. Groups which include children under 18 must receive permission from the Dean of Human Formation prior to making a reservation. Having received the necessary permission and having made a reservation,
 - a. the host will see that all guests are escorted to and from the Student Kitchen and building and
 - b. the host will inform their guests of the need to respect the privacy of those in residence (avoid wandering the halls, looking into rooms, etc.).
6. Meals should not spill out of the kitchen area: i.e. no receptions on the Community Center patio.
7. If the Student Kitchen has not been reserved, it is open for use. In the case of a spontaneous gathering, one member of any such group should list his name on the sign-up list. This is not only to measure frequency of use of the Student Kitchen, but also in the event that any items are left behind, the Kitchen Prefect will know to whom they may belong.
8. If the host chooses to serve alcoholic beverages, he may serve wine and beer only. Hard liquor is not permitted.
9. Do not leave the Student Kitchen without cleaning up after yourselves, which includes not only the washing of dishes and putting them back in their proper places, but also sweeping and mopping the floors and cleaning the counters and appliances.
10. In general, personal property should **not** be left in the Student Kitchen, such as cooking appliances, but permission may be granted or revoked by the Kitchen Prefect if he deems it reasonable.
11. Kitchen utensils must **always** stay in the kitchen - pots, pans, bowls, plates, flatware, glasses, measuring cups, etc.
12. Report any damage immediately to the Kitchen Prefect.
13. **Any food stored** in the refrigerator **must be marked** with a **name** and the **date** when the item was prepared. After seven days, the item(s) may be thrown away without prior notification.
14. Food purchased prior to an event that will be prepared for an upcoming meal may be stored **up to 36 hours** of the reservation.
15. For those who desire a more private location for **long-term storage** of personal items due to reasons of health such as food-allergies, such individuals should put their **names** clearly on such products and seek the approval of the Kitchen Prefect.
16. The Kitchen Prefect should make his judgments to such requests according to prudence and charity.
17. If a host finds that he needs more space for his items, he should approach the Kitchen Prefect who will ask those seminarians who have items in long-term storage to move them to another location until the space is available once again.
18. Any questions should be directed to the Dean of Human Formation.
19. All functions should **respect those who live around the Student Kitchen** by maintaining a proper level of decorum that does not disturb their study, rest or leisure. The **disregard of any of these expectations** may lead to being barred from further use of the Student Kitchen.

Special note: The kitchen is set up for dinners, in other words, toasters and toaster ovens are not provided.

5.8. Policy Regarding Seminary Vehicles

1. Care of the seminary vehicles is assigned to one student per year as the stewardship position *Prefect of Cars*.

2. The keys to the car and minivans are kept by the Dean of Human Formation and Prefect of Cars. Students need his permission to use these vehicles. **Only the Dean of Human Formation or the Rector, or someone they explicitly designate, may give permission for the use of the seminary car or minivan for an extended period of time.**
3. The trucks are only used under the direction of the head of maintenance, or with the permission of the Dean of Human Formation or the Rector. The trucks are not available to the students for general use and are primarily for maintenance purposes.
4. Those eligible to use the seminary car are those who
 - a. have a valid driver's license issued in the United States of America and are on the seminary's list of insured drivers,
 - b. do not have their own car, or
 - c. are on official seminary business.
5. The **priority order** for student use of the seminary vehicles is as follows:
 - a. **First Priority:** field education placements or official seminary business (e.g., airport pickup, official purchases, etc.).
 - b. **Second Priority:** doctor or medical appointments.
 - c. **Third Priority:** personal use.
6. Everyone who uses the seminary car or minivan must fill out the **mileage log** for the vehicle. Logs will be turned into the Maintenance Supervisor's office at the end of each quarter by the Prefect of Cars.
7. Eligible seminarians who use the seminary vehicles for personal use may be charged a nominal fee of \$ 0.385 a mile.
8. The Prefect of Cars is to be notified if (a) the gas tank has not been properly refilled by the previous user, and/or (b) there are any mechanical problems with the car. He will report all maintenance issues to the Maintenance Supervisor.
9. No smoking, eating, or drinking is allowed in the seminary vehicles.
10. Any further questions may be referred to the Dean of Human Formation.

5.9. Information Technology Policy

The seminary's administration recognizes the need to provide technological resources to support its mission statement. As a commitment to the teaching, learning and research goals of the seminary program, every effort will be made to provide adequate electronic resources for students, faculty, and staff to assist and enhance the curriculum and the formation of future diocesan priests. This policy is intended to keep one accountable and focused on Christian virtue and responsible use of the technology at our disposal.

Rights

St. Vincent de Paul Regional Seminary grants access to computer systems owned and not owned by the seminary to faculty, students and staff to promote legitimate recreational, educational, research and administrative efforts that support the mission of the seminary. Authorized users of electronic equipment have a right to reasonable access to the seminary's network, equipment, and have a right to ownership of their original intellectual property. The seminary further directs the System Administrator to maintain and manage the system. In this role, the System Administrator is not responsible for equipment or support of non-seminary-owned equipment.

Privacy

You should have only a limited expectation of privacy while on the seminary's network. All users of the seminary's network and internet system are supervised and is subject to being closely

monitored. The seminary encourages transparency in regards to internet usage via implementing and recommending various methods of strengthening accountability (e.g., Covenant Eyes, filtering, tracking and blocking software). The seminary's monitoring of internet usage can reveal sites you visit while using the seminary's network. Routine maintenance and random monitoring of the seminary's network may disclose information indicating you have violated this policy, governing handbooks (e.g., Faculty, Student, and Employee Handbooks), or the law. A detailed search of your individual seminary account, and its historical activity, will be conducted if there is reasonable suspicion you have violated this policy, the governing handbooks, or the law. Violations of the law revealed during the routine maintenance, random monitoring or specific investigation will be reported to law enforcement as required.

Due Process

The seminary will cooperate fully with local, state, or federal officials in any investigation related to any unlawful activities conducted through the seminary's network. In the event there is a claim you have violated this policy, the governing handbook, or the law in the use of the network, you will be provided with notice and opportunity to be heard in the manner set forth in the handbooks. If the claimed violation also involves a violation of other provisions of the governing handbooks, it will be handled in a manner described in the handbook. Additional restrictions may be placed on your use of the network.

Security

St. Vincent de Paul Regional Seminary enforces various security measures which include traffic monitoring, firewalls, virus/malware and internet filtering and blocking. Attempting to circumvent or subvert any electronic systems or engage in activities harmful to the seminary and its systems which can limit and damage the resources intended to be available for all users, is prohibited. The Seminary reserves the right to inspect the user's computer system for violations of this policy.

Other prohibited uses include, but are not limited to, the following:

1. Using the resources for any purpose which violates federal or state laws.
2. Using the resources for commercial, sales and advertising purposes without the seminary's written approval.
3. Using excessive data storage or network bandwidth in such activities as propagating of "chain letters" or "broadcasting" inappropriate messages to lists or individuals or generally transferring unusually large or numerous files or messages.
4. Sending or storing for retrieval harassing, intimidating, or abusive material.
5. Misrepresenting your identity or affiliation in the use of information technology resources.
6. Using someone else's identity and password for access to information technology resources or using the network to make unauthorized entry to other computational, information or communications devices or resources.
7. Attempting to evade, disable or "crack" password or other security provisions of systems on the network.
8. Reproducing and/or distributing copyrighted materials without appropriate authorization.
9. Copying or modifying files belonging to others or to the seminary without authorization including altering data, introducing or propagating viruses or worms, or simply damaging files.
10. Intercepting or altering network packets.
11. Installation of alternate internet service providers (DSL, Broadband or Dial up).
Connections to the seminary's network are not permitted unless expressly authorized

by the System Administrator and properly protected by a firewall or other appropriate security device(s).

User Responsibility (i.e. all students, faculty and staff)

1. To gain access the network, all equipment (computers, PDA's, printers, etc) must be either assigned a unique IP address (static IP) or utilize DHCP where an IP address will be assigned automatically. Static IP addresses can be obtained from the Administrator. On seminary-owned equipment, static IP addresses will be assigned and maintained for you.
2. All Internet access is controlled according to the user's credentials. Students, faculty and staff will be assigned credentials by the administrator. Guests needing access will be assigned temporary credentials for access. You are responsible for your individual account and you should take all reasonable precautions to prevent others from being able to use your account. You should not provide your password or IP address to another person.
3. **Computer virus scanners detect the presence of destructive programs and is required on all devices (i.e. computers, tablets, smart phones, etc. that will be connected to the seminary's network.** While no Antivirus program is 100% effective, they do add additional protection to the user and the network as a whole. Currently, the seminary recommends these "purchased" virus scanning software: Symantec Norton Antivirus, McAfee Virus scan, Trend Micro PC-cillin, and Computer Associates eTrust. There are also free Antivirus software packages available on the internet; however, the seminary cannot recommend a specific package. Purchased programs are at the user's expense unless it's installed on seminary-owned equipment. Antivirus protection once installed should be kept running at all times while connected to the network and kept current with the latest listings of known viruses and worms. On seminary-owned equipment this is done for you. Since this is a requirement of network use, users not utilizing virus scanning software may lose network access until they comply with the requirement. You are required to avoid the inadvertent spread of computer viruses by following the school virus protection procedures.
4. You are required to immediately notify the Campus Administrator or the System Administrator if you have identified a possible security problem involving the seminary's network systems. However, you are not required to look for security problems; this could be construed as an attempt to gain access or breach security measures.
5. Users may not use seminary resources for commercial enterprise or charge fees for others to use them.
6. Intellectual property is a guaranteed right. Therefore, use of another's original information without proper citation, either from campus resources or the Internet, will be considered plagiarism under seminary policy.
7. Steps have been taken to prevent any misuse or failure of electronic resources but no system is completely safe. Therefore, all users are urged to back up their proprietary resources, especially if created on public use computers.
8. Copying of seminary-owned software must be approved in writing by the Academic Dean, and must be for official seminary purposes.
9. Installation of software on seminary-owned equipment must be authorized by the System Administrator prior to installation.
10. WiFi signals are accessible from nearly every building on campus and are designed to support hundreds of simultaneous connections per appliance. Beware that individual equipment such as smart cell phones, hot spots and some printers can conflict with the seminary's WiFi appliance's signals. When this occurs users will

have degraded speeds and connectivity issues. For consideration of others and when on campus, remember to turn off your WiFi hot spots.

Limitation of Liability

Neither the (Arch) Dioceses nor the Seminary guarantees the functions or services provided through the seminary's network or its internet service provider will be without error. The (Arch) Dioceses and /or seminary will not be responsible for any damage you may suffer, including but not limited to the loss of data, interruptions of service, or exposure to inappropriate material, people or harmful software. The (Arch) Dioceses and /or seminary will not be responsible for the accuracy or quality of the information obtained through the seminary's network. The (Arch) Dioceses and /or seminary will not be responsible for financial obligations arising through the unauthorized use of the seminary's network. You can be held financially responsible for any harm resulting from your use or misuse of the seminary's network. You may use the seminary's network only if you agree and sign a disclaimer of claims for damages against the seminary and (Arch) Dioceses.

5.10. Intellectual Property Rights Policy

1. The purpose of this intellectual property rights policy is to provide guidance as to who may own, control, use, or receive compensation for any scholarly or instructional material at SVDP. In this policy, course materials generally refer to academic documents or other material with original work product by a professor.
2. Unless otherwise stipulated in the contract between SVDP and a professor, course materials remain the intellectual property of the professor, and can only be used with his or her express consent. Course materials include, but are not limited to, the following:
 - a. handouts
 - b. Powerpoint© slides
 - c. syllabi
 - d. study guides
 - e. audio files
 - f. video files
3. Individualized content on an online course site (e.g. Canvas or other open-access learning platforms) shall remain the intellectual property of the professor, including the right to create and retain archived and exported copies of the course content in digital, or other, format. The use of individual course sites and access to their materials and tools shall be determined by the professor. These rights may be reassigned by the professor only.
4. Professors are free to copyright their own work in any form, and their rights are then protected as provided by law.
5. In some cases, such as televised lectures, there may be extensive involvement of school equipment and/or other resources (such as staff time). In such cases, a compensation and credit agreement between the professor(s) and seminary should be determined in advance of the work done, and this should be communicated in writing.
6. Copyright ownership of "for hire" or commissioned works/projects shall reside with the seminary unless a written agreement or contract provides otherwise. A "for hire" work or project is a) "a work prepared by an employee within the scope of his or her employment," or b) "a work specially ordered or commissioned for use as a contribution to a collected work, as a part of a motion picture or other audiovisual work, as a translation, as a supplementary work, as a compilation, as an instructional

text, as a test, as answer material for a test, or as an atlas, if the parties expressly agree in a written instrument signed by them that the work shall be considered a work made for hire” (U.S. Copyright Law, § 101). Commissioned works are works produced for seminary purposes by individuals who are not employees of the seminary, or by seminary employees outside of their regular job duties.

7. Copyright ownership of sponsored works shall reside with the seminary unless a written agreement or contract provides otherwise. Sponsored works are works first produced by or through the seminary in the performance of a written agreement between the Seminary and a sponsor or outside funding source. Academic or scholarly works derived from sponsored work, including journal articles, lectures, books, videos, or other copyrightable works created through independent effort even though based on the findings of the sponsored project or derived from sponsored work shall reside with the creator, originator, or author.
8. Administrative and institutional works—whether created by faculty, staff, or students—are generally works for hire, and the seminary is therefore the owner of all rights in copyright unless a written agreement provides otherwise. Administrative works are those produced by employees in the regular course of their employment that relate to the administration of the seminary, and are not the result of scholarly work or research (e.g. a spreadsheet or software tool). Institutional works are works that are created at the direction of the seminary for a specific Seminary purpose, and supported by a specific allocation of seminary funds.
9. The seminary may assign or license its copyrights to others. For example, the seminary may wish to license to the professor, staff member, or student who created a copyrighted work the right to use it in other contexts, to make reproductions of the work to use in teaching, scholarship, or research, to modify or update the work, or to take the work with him/her for use with a new employer. Similarly, the creator with copyright ownership shall cooperate with the seminary and may license to the seminary various rights of use, for example, a limited, nonexclusive right of colleagues and students to make reproductions of the work to use in teaching, scholarship, or research, or to advance the mission of the seminary. The seminary and its faculty and staff should avoid joint ownership of copyrights as joint owners have legal obligations to one another potentially over many years. However, in cases where such ownership is unavoidable, the owners should seek written agreements specifying their interests in, and the terms of, copyright management.
10. It is the owner’s responsibility to enforce the copyright and any assigned or licensed rights of use. The Rector/President of the Seminary or his designee may direct the issuance of guidelines and implementing procedures consistent with this Policy as necessary. The Rector/President of the Seminary or his designee may direct the register of copyrights, the acceptance of copyrights from third parties, the release of copyrights to third parties, and the sale, assignment or granting of licenses for any rights related to copyrights in the name of the seminary.
11. Traditional Textbooks and Scholarly Publications: The seminary does not generally claim an ownership interest in faculty-authored textbooks or other traditional scholarly publications or in literary or artistic works.
12. Fair use policy governs the rights of seminary administrators, faculty, students, and staff to make use of copyrighted works for their own use. What constitutes fair use of copyrighted material owned by another is a legal determination. Administrators, faculty, staff, and students are encouraged to review copyright law on fair use.
13. Students shall retain all rights to their class work, which includes term papers, theses, posted messages in discussion forums, and other projects or assignments that they complete in their own name as a course or program requirement. In the case of online courses, students shall be informed of the policy governing student intellectual rights

when required to post course work on the online course site (preferably in writing) at the beginning of the course. Students shall be informed if their work will be retained in the course site beyond the duration of the semester and whether others will have access to it. No evaluative commentary or grade information from the instructor may be included with student work if the work includes information identifying its creator. This also applies to work submitted in electronic form as part of a student's portfolio (e.g., DVD for sacramental practicum or homiletics).

14. Nothing in this policy is intended to interfere with the Seminary's ability to meet its obligations for deliverables under any contract, grant, or other arrangement with third parties, including sponsored programs, research agreements or license agreements. Nothing in this policy is intended to prevent the Seminary from assigning or licensing any of the rights of copyright ownership at any time where it is in the best interests of the Seminary or the individuals of the Seminary community.

5.11. Growth Counseling Policy

A person's emotional, intellectual, and spiritual development happens gradually. St. Vincent de Paul Regional Seminary recognizes that psychological testing and counseling can assist a seminarian's development. Such counseling can also be an important aid to spiritual direction.

The seminary's policy regarding counseling for seminarians, as approved by the Board of Trustees, is as follows:

1. A seminarian who on his own initiative wishes to receive psychological counseling is welcome to do so. The seminarian should seek permission from his Vocation Director, since his diocese is responsible for the cost of the counseling services. He should then inform the Rector of his desire to see a counselor. The Rector will present to the seminarian the names of the qualified counselors available to the seminary. The seminarian should then contact the counselor he chooses from this list to arrange an appointment.
2. A seminarian directed to counseling by a Spiritual Director should inform his Vocation Director and the Rector that he desires counseling. In so informing the Rector, the seminarian need not mention that the spiritual director has advised counseling. **No report is required by the counselor to the Rector or Formation Advisor regarding a seminarian who seeks counseling on his own initiative or at the direction of a Spiritual Director. However, if the formation team decides that a seminarian needs to address certain issues in counseling, the Rector can ask for a report from the counselor on those issues identified by the Formation Team, even if the seminarian had begun counseling on his own initiative.**
3. The Formation Team may recommend growth counseling for a seminarian. In such a case, the Formation Advisor or Rector would inform the seminarian of the Formation Team's decision, and the reasons for it. The Rector would then provide the seminarian with the names of the available counselors. When a seminarian is referred to growth counseling by the Formation Team, a brief report is given by the counselor to the Rector, and then reported to the Formation Team by the Rector at the end of each semester, or unless otherwise specified. This report should indicate whether or not the student is (a) continuing growth counseling, (b) addressing the concerns of the Formation Team, and (c) making progress in addressing those concerns.
4. In all cases, the determination of when to terminate counseling is made by the seminarian and his counselor. The financial cost of counseling in all cases is handled by the seminarian's diocese.

5. At times the seminary may sense that counseling can most effectively be utilized by the seminarian if he is away from the daily demands and pressures of the seminary's priestly formation program. In this case, the seminary may recommend that the seminarian withdraw from the seminary until his emotional adjustment would allow him to profit more fully from the seminary experience.

5.12. Clery Act Policy

Introduction to the Clery Act and campus security

The *Clery Act* is a law governing the campus security of St. Vincent de Paul Regional Seminary. The *Clery Act*, or, as it is formally known, *The Jeanne Clery Disclosure of Campus Security Policy and Campus Crime Statistics Act*, requires all colleges and universities that participate in federal financial aid programs to keep and disclose information about crime on and near their respective campuses. The *Clery Act* is a federal statute codified at 20 U.S.C. § 1092(f), with implementing regulations in the U.S. Code of Federal Regulations at 34 CFR 668.46. This legislation is controlled by the United States Department of Education.

The law is named in memory of 19-year-old Jeanne Clery, a Lehigh University freshman, who was raped and murdered while asleep in her campus residence hall room in 1986. The *Clery Act*, signed in 1990, was originally known as the Crime Awareness and Campus Security Act.

This document, enacting *Clery Act* regulations, is consistent with the policies of St. Vincent de Paul Regional Seminary, which are promulgated and are accessible in Faculty Handbook, Students Handbook, and Employees Handbook.

The crime awareness prevention program of St. Vincent de Paul Regional Seminary includes the following components:

1. Student, faculty and staff receive guidelines which provide information on how to protect oneself from crime and how effectively inform seminary and local authorities of a significant emergency or dangerous situation threatening the health or safety of students or staff.
2. Timely warnings of potential security threats.
3. Annual report disclosing crime statistics for the campus and public areas immediately adjacent to the seminary. The statistics must be gathered from Campus Administration and the local law enforcement.

Reported Crime Statistics

The *Clery Act* requires St. Vincent de Paul Regional Seminary to disclose three general categories of crime statistics:

Criminal Offenses—Criminal Homicide, including: Murder and Non-negligent Manslaughter, and Negligent Manslaughter; Sex Offenses including: Forcible, and Non-forcible; Robbery; Aggravated Assault; Burglary; Motor Vehicle Theft; and Arson.

Hate Crimes—Any of the above-mentioned offenses, and any incidents of Larceny-Theft, Simple Assault, Intimidation, or Destruction/Damage/Vandalism of Property that were motivated by bias.

Arrests and Referrals for Disciplinary Action for Weapons: Carrying, Possessing, Etc., Drug Abuse Violations and Liquor Law Violations.

Any faculty, student, or employee who is a victim or witness of the aforementioned crimes and/or offences committed on campus or on public property adjacent to campus and across the sidewalk across the street must report immediately this incident to Dean of Human Formation. If

he is not present, then the report is to be directed to the Rector. However, if the reported incident is a serious or continuing threat to faculty, students, and employees of the seminary the person making the report must immediately notify the law enforcement agency.

The *Clery Act* Annual Report

The seminary publishes an annual report at the beginning of each academic year. The report consists of 3 years data of seminary crime statistics committed on the campus and in the adjacent public property. The *Clery Act* Annual Report is made available to the faculty, students, and employees of the seminary, as well as perspective students and potential employees have the right to request a copy of the report.

See Appendix B.

The Timely Warning

The seminary administration (in this situation and hereafter either one of the following: Dean of Human Formation, Rector/President, Campus Administrator, President of the Student Council) will immediately notify the campus community of any report received from federal, state, or local authorities of a significant emergency or dangerous situation threatening the health or safety of students, faculty, staff, and guests on campus. If such a report made to the seminary administration is not from a government official but appears credible, it is to be relayed immediately to the students, faculty, staff, and guests of the seminary. The seminary will notify local municipal authorities when appropriate and will attempt to confirm the report by direct observation if it is safe to do so. If the seminary administration cannot verify the reported threat, they will ask municipal authorities for assistance. When the seminary administration members have confirmation of the existence of the reported threat, they will immediately initiate an emergency notification to appropriate members of the campus community. The seminary administration will determine the content of the warning and the appropriate segments of the campus community to be contacted either by various methods available to the seminary. As example: phone system and/or fire panel mass notification systems and/or an emergency response kit and/or emails/SMS messages and others as approved by the administration. These decisions will be made with the goal of aiding those affected to protect themselves and others while avoiding unnecessary alarm. The release of a warning would be delayed only if, according to the judgment of the seminary administration, the warning would compromise efforts to contain the threat, assist a victim, or otherwise respond to the emergency.

The seminary administration will determine in each case which system or systems described above would be appropriate to communicate emergency notifications to the campus community.

Missing Campus Residents

Should a campus resident, faculty or staff person suspect that a campus resident is missing he/she should notify the Dean of Human Formation.

The Dean of Human Formation, in consultation with Rector, will investigate and only disclose gathered information in conjunction with a missing person investigation only to law enforcement officials, respective diocesan bishop, academic formator, spiritual director and vocation director. Questions concerning missing person's emergency contacts may be directed to the Dean of Human Formation.

Community Response Telephone Numbers

Emergency 911

Palm Beach County Sheriff's Office (Non-mergency) 561-688-3000
 Bethesda Hospital 561-737-7733
 Bethesda West Hospital 561-336-7000
 J.F.K. Memorial Hospital 561-965-7300

FIRE EVACUATION PLAN

In the event that a fire occurs at St. Vincent de Paul Regional Seminary

1. **CALL 911 to report the fire, and then notify a member of the Administration, Faculty or Maintenance Staff.**
2. Think of those in immediate danger and assist them to safety. **REMEMBER: PEOPLE ARE MORE IMPORTANT THAN PERSONAL POSSESSIONS! NEVER REENTER A BUILDING ONCE EVACUATED.**
3. If you are able and don't put yourself in danger, make use of the **fire extinguishers** that are found in each of the quadrants and buildings.
4. **Mandatory:** Once evacuated, all students, faculty, and staff shall meet together for a count. Those missing shall be reported to the Fire Department immediately. If the fire occurs anywhere on the main campus, the meeting place shall be outside the Library under the canopy. If the fire occurs in Library/Administration building, the meeting place shall be the Refectory.
5. All students, faculty, and staff shall remain in the meeting place until the Fire Department, Rector, or Vice Rector give authorization to reenter the building.

Fire Response: Take the time to familiarize yourself with the location of the nearest fire extinguisher in each quadrant and building, as well as the fire exits. Fire extinguisher locations can be found on the main campus map, which is distributed to all students in their orientation packaged and located in the Kreitner Lounge.

5.13. Harassment Policy

1. The seminary is committed to providing a work place free of any type of harassment. Harassment includes conduct and/or statements which are intimidating, offensive, hostile, or threatening, and thus create an uncomfortable or upsetting working environment for the victim. Some examples include racial slurs, ethnic jokes, posting of offensive statements, posters, or cartoons, or other similar conduct. Sexual harassment includes offensive sexual remarks or gestures, solicitation of sexual favors, unwelcome sexual advances, and other such conduct of a sexual nature.
2. Any incident of harassment should be reported promptly to one's Formation Advisor or the Dean of Human Formation for students, the appropriate supervisor or administrative dean for staff and faculty. If the incident involves a supervisor or dean, another member of the administration should be informed along with the Rector.
3. Every complaint of harassment will be investigated thoroughly, promptly, and in a confidential manner. In addition, the seminary will not tolerate retaliation against any student or employee for reporting harassment.
4. If harassment occurs between employees, the seminary will discipline the offender. Disciplinary action for a violation of this policy can range from verbal or written warnings up to and including immediate termination, depending upon the circumstances. In the case of seminarians, an investigation will be conducted by the Rector and Formation Advisors of those involved, and the Formation Team will

determine the course of action based on the outcome of the investigation. In the case of non-resident students, an investigation will be conducted by the Rector, Director of Non-Resident Students, and Formation Advisor(s) of any seminarian(s) involved, and a decision will be made by the Rector based upon this investigation.

5.14. Substance Abuse Policy

Statement of Policy: The Administration of St. Vincent de Paul Regional Seminary strives to provide a safe, healthy, and drug-free environment. At the same time, it acknowledges that substance abuse, especially alcoholism, is a serious danger to society. This danger affects us all as members of society. In order to respond to this danger here at the seminary, the following **Substance Abuse Policy** has been developed:

1. Drug and alcohol addiction is a complex, yet treatable disease. For this reason, the seminary's Substance Abuse Policy involves the entire community: students, faculty, administration, and employees. This policy seeks to educate the community about ways of preventing this disease from developing, and effectively treating it as the need arises. Our policy reflects our firm belief that by caring for our own, we form a community of responsible individuals. Only in such a community is it possible to educate present and future ministers of the Gospel to be responsible priests and leaders of God's people in the Church.
2. Therefore, members of the seminary community are encouraged to deal with problems of substance abuse openly and honestly. A seminarian should voluntarily seek advice or assistance from the Rector and/or his Formation Advisor, either for himself or another member of the community who may exhibit symptoms of substance abuse.
3. While it is understood that anyone under a physician's care may be required to use prescription drugs, abuse of prescribed medications will be dealt with in the same manner as the use of illegal substances.
4. The ultimate goal of this policy is to balance our respect for individual privacy with our need to maintain and promote a safe, productive, healthy and drug-free environment. Our intention is to prevent substance abuse, or provide treatment if necessary. We encourage those with this disease to seek help in overcoming their illness. In this way, those "in recovery" who remain drug-free can return to the seminary in good standing.

With these basic objectives in mind, we have established the following policy for seminarians with regard to the possession and/or use of alcohol and drugs.

Definitions:

1. ***Substance Abuse:*** The use, purchase, and/or sale of illegal drugs, and/or the abuse of alcohol or prescriptions (i.e. legal drugs)
2. ***Legal Drugs:*** These are prescribed or over-the-counter- drugs which have been purchased legally.
3. ***Illegal Drugs:*** These are drugs which (a) are not legally obtained or obtainable; (b) are used in a manner or for purposes other than as prescribed.

General Procedures:

1. **Admissions:** The policy of the seminary is to admit students who are free from the use of illegal drugs and/or abuse of alcohol.
2. **Screening:** Screening for substance abuse may be conducted in order to prevent the admission of individuals who use illegal drugs, or whose use of legal drugs may impair or prevent the safe performance of their duties.
3. **Information about Prescription Medication:** Faculty advisors should be notified of any prescription medication which may affect one's overall performance.
4. **Impairment or Inability:** Any member of the St. Vincent de Paul Regional Seminary community reporting for class, work, or any other activity impaired or unable to properly perform his or her required duties, will not be allowed to work or perform those duties. An investigation will follow immediately in order to determine whether there has been any substance abuse.

Policy and Procedures for Students: For seminarians, information about substance abuse may be acquired in the *internal* or *external forum*, or **both**.

1. If *in the internal forum*, it may be from the person affected or another party. In either case, the person(s) with this information should be strongly encouraged to inform someone *in foro externo*, such as a Formation Advisor, the Dean of Human Formation or the Rector.
2. If acquired *in the external forum*, it may be from the person affected or another party. If from another party, the Rector will determine (a) if the information is true and accurate, and if so (b) what type of intervention is necessary. If the information is volunteered by the person affected and no illegal activity has occurred, the Rector, in consultation with members of the Formation Team and the person's bishop or superior will generally have the person sent to a competent professional for evaluation. The recommendations made by the professional will be considered carefully by the Rector, in consultation with his advisors. The determination of treatment will be made in consultation with the seminarian's bishop or religious superior.

Grounds for Discipline or Dismissal: It is seminary policy that a seminarian who uses, trades or offers illegal drugs for sale, or abuses alcohol on campus, may be subject to disciplinary action up to and including dismissal/termination, even for a first offense. This includes the abuse of alcoholic beverages which are served in the dining room or are available in the Rathskellar.

5.15. Hazing Policy

Consistent with its mission statement of providing "a human, spiritual, academic and pastoral program to prepare candidates for the Roman Catholic priesthood," the St. Vincent de Paul Regional Seminary believes that true community is nurtured in an atmosphere of social and moral responsibility, respect for individuals and loyalty to the principles of higher education. This basic philosophy, coupled with the Seminary's adherence to state, local, and federal guidelines is the basis for the adoption of this formal hazing policy.

Types of Hazing

1. Any action or situation which recklessly or intentionally endangers the mental or physical health or safety of a seminarian, or which willfully destroys or removes

public or private property for the purpose of initiation or admission into or in affiliation with, or as a condition for continued membership in any organization operating under the sanction of or recognized by the St. Vincent de Paul Regional Seminary.

2. Such actions and situations include paddling in any form; creation of excessive fatigue; physical or psychological stress; wearing, publicly, apparel which is conspicuous and not normally in good taste, engaging in public stunts; morally degrading or humiliating games and activities; and forcing consumption of alcohol or drugs and any other activity which is not consistent with the formation program, regulations or policies of the St. Vincent de Paul Regional Seminary. If a seminarian or group is involved in a hazing incident appropriate disciplinary action will be taken.

5.16. Safe Environment Training

Required Clearances and training for the Protection of Children and Young People:

Each seminarian is required to keep the following documentation in his personal files:

1. a copy of the results of his VECHS Federal background check
2. a Certificate of Attendance that documents the successful completion of a diocesan training program for the Protection of Children and Youth (e.g. VIRTUS)

Each seminarian must be able to provide this documentation if necessary to the on-site supervisor of his pastoral placement when he begins his assignment. New seminarians will be instructed concerning the Diocese of Palm Beach's policies and procedures and will complete a sign-off sheet indicating their commitment to abide by them.

5.17. Florida Criminal Background Checks

In order to be in compliance with the policy of the dioceses of the province of Florida, all seminarians need to have undergone fingerprinting and state, national, and international criminal background checks. If such a procedure has not been completed as part of the seminarian's application to his home diocese, the student must be fingerprinted and the state, national, and international criminal background checks completed prior to the conclusion of the student's first semester.

5.18. Change of Diocesan Affiliation Policy

Affiliation with a diocese is a serious relationship. It is a matter of responsibility on the part of the diocese as well as the seminarian. On the part of the diocese, it involves the nurturing of the vocation within the community of the diocese with the bishop, vocation director, clergy, religious, and laity; it also involves a serious financial responsibility on the part of the diocese for room, board, education, books, insurance, in some cases the cost of assistance for medical and psychological needs, monthly and summer stipends—all paid for by the generosity of the people of God for whom the seminarian is called to serve, even as a seminarian.

On the part of the seminarian, it is a serious responsibility to commit oneself to a formation program for service to the People of God within that diocesan community. The seminarian who

has a true sense of integrity takes seriously the formation program and devotes himself to it. Serving God's people begins in the seminary by dedicating oneself to the human, spiritual, academic, and pastoral formation programs.

In this light, affiliation with a diocese is a serious endeavor. But, during the course of a seminarian's discernment of his vocation to Holy Orders, various circumstances may prompt the seminarian to change his diocesan affiliation. This process may begin in the **internal forum**; but it is an **external forum** process. Therefore, the following steps **must** be followed.

1. If the decision to change diocesan affiliation is made in either the **internal or external forum**, this decision must be communicated to the Rector, Formation Advisor, Spiritual Director and Vocation Director **within one week**. If the seminarian is in the process of the discernment, he must advise the Rector, Formation Advisor, Spiritual Director, and Vocation Director as the process develops.
2. The Seminarian must write a letter to his sponsoring Bishop informing him of the decision to separate himself from the diocesan sponsorship, with copies to the Rector, Vocation Director, Formation Advisor, and Spiritual Director.
3. Once the seminarian's decision is accepted, the seminarian is no longer sponsored by a diocese and is no longer considered a seminarian at St. Vincent de Paul Regional Seminary.
4. The seminarian must follow the diocesan policy for the diocese for which he is seeking affiliation.
5. Once the seminarian has been accepted by another diocese he may make formal reapplication.

Failure to follow these procedures is serious and may indicate an individual's lack of integrity, transparency and willingness to seriously engage in the formation process. This may be grounds for dismissal from the seminary.

5.19. Social Media Policy

SVDP supports the usage of social media to promote evangelization. In accomplishing this task, a seminarian, as a public person is to exercise prudence. SVDP expects seminarians engaged in social media to always reflect the positions of the Church, the Holy Father, the diocesan bishop and/or religious superior. Seminarians also are to respect the policy of their (arch)diocese/religious community and the Diocese of Palm Beach.

Should a seminarian offer theological opinions, he is also responsible to disclose that he is a student of theology presenting his private opinion and not of the seminary. Seminarians are required by the formation process to indicate to the appropriate seminary administrators and formators their intent to publicly engage in theological discussions or communications prior to doing so.

While engaged in social media (which includes but not limited to: Facebook, Twitter, Instagram, LinkedIn, Google+, YouTube, Pinterest, Tumblr, blog sites, personal web site, etc.), a seminarian is to be aware of the following:

1. Protect yourself from sharing too much personal information. Identity theft is a very real threat. Location services can be used against you. Weigh how much personal information is really needed to support your communication and social activities.

2. Verify your privacy options settings and do it often. With updates they change all the time. Being proactive and knowing who can see your comments can save you trouble later.
3. Control your comments. What you post can follow you indefinitely. Remember the internet is a giant public record. Be aware of copyright restrictions on the content you share via social media, blogs, and your personal websites. When using third party content like images and songs, remember to have either permission from the copyright holder, or your use must fall within one of the exceptions under copyright law, such as fair use. You should always give proper credit when using third party content.
4. Know your friends and followers. In social media it's easy to misrepresent identities.

5.20. Miscellaneous Information

5.20.1. *Student Council*

The student council operates under a handbook approved by the seminary's Board of Trustees. The president and vice-president are elected by the entire student body. The class deans, who are elected by their respective classes, are voting members of the council. The council helps coordinate student life, discusses and deals with student concerns, and operates facilities such as the seminary bookstore and the Rathskeller under the direction of the Dean of Human Formation. The student council charges each seminarian a fee per year; these funds are used to support student services and projects.

5.20.2. *Seminary Committees*

The seminary has several standing committees to regulate seminary life and implement seminary policies. The committees are responsible for their respective areas and are accountable to the Rector and the Faculty Council. These committees include the Spiritual Life Committee, the Liturgy Committee, the Academic Committee, the Pastoral Formation Committee, the Library Advisory Committee, the Social Justice Committee, the Ecumenical/Inter-Religious Committee, and the Orientation Committee. There are elected and/or appointed students as well as faculty members on these committees, as specified in the *Faculty and Administration Handbook*.

5.20.3. *Infirmary*

The seminary maintains on campus a minimally equipped dispensary for students and faculty. The infirmarian, selected from among the students, is responsible for the infirmary and its stock of medicines and equipment.

If a seminarian is sick, this should be reported to the infirmarian and Dean of Human Formation so that they can attend to the seminarian's health needs.

5.20.4. *Medical Treatment*

The Dean of Human Formation maintains a list of local medical doctors and dentists for referral. The seminary is located close to Bethesda Hospital West, a full-service hospital with emergency room facilities, and several "walk-in" clinics. The seminary is not responsible for any medical or dental bills incurred by seminarians.

5.20.5. Insurance

Each seminarian must have proper medical coverage. Most dioceses provide such coverage, and the seminarian is responsible for verifying this and having a current insurance card. If the seminarian does not have medical coverage, he is to inform the Dean of Human Formation at the start of the academic year so that insurance coverage may be secured.

5.20.6. Mail

The Postal Service delivers mail daily to the seminary. **After the mail is sorted in the main office**, the appointed seminarian distributes the mail for seminarians into the mailboxes in Kreitner Lounge. There is a box for outgoing mail near the mailboxes in the lounge. Seminarians may also drop off outgoing mail in the outgoing mailbox in the reception area of the administration building. Only those seminarians who are appointed to the house job of mail distributor may assist with the delivery and distribution of student mail.

The seminary address for deliveries and mail is:

“Student’s Name”
10701 S. Military Trail
Boynton Beach, FL 33436-4899

Seminarians should refrain from using the Seminary’s name or address for personal business interests or endeavors. If a seminarian has the approval of the Rector to run a personal business while attending the seminary, he should use a post office box for his business mail.

5.20.7. Voice Mail

The seminary’s phone system has voice mail feature that is available for each seminarian. This service is optional and is not required by the seminary. If you are interested in utilizing this feature, please see the Campus Administrator.

5.20.8. Photocopies

The library maintains a photocopy machine for the use of seminarians. There is a minimal charge of \$.10 per copy. The copy machines in the administration and faculty offices are for official use only and should not be used by students for personal use at any time.

5.20.9. Air Conditioning: Cooling and Heating

All student rooms are air-conditioned and can be cooled or heated. Thermostats should be set at reasonable levels when the seminarian is in the room, keeping in mind the high cost of electricity. When a seminarian is out of the room, especially for extended periods, the thermostat should be set at: cooling 74 degrees. Because of humidity concerns we do not want you to turn off the air conditioning or turn the temperature higher than stated unless it is for your short-term comfort and or it is winter and the outdoor humidity is low. During the winter, you may set the heat temperature to anything you’re comfortable with, just be mindful of the cost to super heat your room. Also wasteful, don’t run the air conditioning or heat with the outside door or window open.

All student rooms have a ceiling fan that when run will make the room feel warmer or cooler depending on your thermostat setting. Please turn off the fan when you are going to be out of the room for a while, i.e. classes, meals, prayer, mass, etc.

Also do not try to program your thermostat or any others that are in use around the campus i.e. class rooms, chapels, etc. It's best to leave them in either cooling or heating mode.

All air conditioning units have filters that need occasional cleaning and or replacement. These are maintained for you by the maintenance department. Should you have any concerns, please contact the maintenance supervisor or submit a maintenance ticket.

5.20.10. *Maintenance Needs*

If there is a matter needing the attention of the maintenance department, the seminarian should fill out a maintenance form and leave it in the box provided in the Kreitner lounge.

5.20.11. *Supplies*

The seminarian is expected to supply his own sheets, towels, soap, and other personal needs. These items are not to be taken from the seminary's supplies. They must purchase sheets that will fit 38" x 80" mattress, a Twin XL.

5.20.12. *Laundry*

The seminary maintains a laundry room in the Community Center for the use of seminarians. A \$30.00 use fee is collected every spring and covers the entire academic year. Seminarians must supply their own laundry materials such as detergent, fabric softener and bleach. Please help maintain the machines by cleaning up after yourself and use the trash cans provided. If repairs are needed, maintenance request tickets are located in the Kreitner lounge.

5.20.13. *Facsimile Machine*

The seminary bookstore maintains a facsimile machine for student use. Please adjust your schedule to the bookstore hours of operation or contact the manager(s) for emergencies. The seminary fax machine in the administration building should not be used for student faxes.

5.20.14. *Campus Bicycles*

Bicycles which are directly owned by students, faculty or staff are allowed for use on the seminary campus. As they are privately owned they should not be used without direct permission of the owner. Except for very temporary parking, bicycles should be parked in or by the bicycle racks provided, or within student rooms. Please do not leave bicycles in the middle of hallways, or leaning on doors, walls, or window glass." All bicycles must be stored appropriately inside over the summer break; they cannot be left outside.

5.20.15. *Retention Pond*

The retention pond (lake) is there only to handle our rain water runoff and is not designed for swimming or boating. Therefore, neither swimming nor boating is allowed by our students or faculty. Fishing is allowed when it is conducted from the shore and a catch and release method is used.