Seminarian Handbook

MOUNT
ST. MARY'S
SEMINARY

Emmitsburg, MD

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TABLE OF CONTENTS

TABLE OF CONTENTS 2

I. INTRODUCTION 6
A. THE SEMINARY COMMUNITY 6
B. AREAS OF FORMATION AND THEIR CONVERGENCE IN CONVERSION 7
C. AGENTS IN FORMATION 7

II. MATTERS OF EXTERNAL OR INTERNAL FORUM 8

III. THE FORMATION PROCESS 9
A. ON THE WAY TOWARD PRIESTHOOD INTRODUCTION 9
B. THE ROLE OF THE FACULTY IN THE FORMATION OF SEMINARIANS 11

IV. GOALS OF THE FOUR DIMENSIONS OF FORMATION 15
A. HUMAN FORMATION 15
B. SPIRITUAL FORMATION 16
C. INTELLECTUAL FORMATION 17
D. PASTORAL FORMATION 18

V. THE EVALUATION PROCESS 19
A. DOCUMENTATION FOR THE EVALUATION 19
B. RAISING CONCERNS ABOUT SEMINARIANS 19
C. COMPONENTS OF THE SEMINARIAN'S EVALUATION 20
D. FACULTY ROLE IN FORMATION 25
E. DISMISSAL OF CANDIDATES FROM THE SEMINARY 27

I. POSTING NAMES AND OBLIGATION TO REPORT 29

II. IRREGULARITIES AND OTHER IMPEDIMENTS 29

III. CODE OF CANON LAW, CANONS 1040-1049 29

I. COVENANT EYES PROTOCOL 32

II. STANDARDS OF BEHAVIOR 33

III. APPROPRIATE RELATIONAL BOUNDARIES 33

IV. CHILD AND YOUTH PROTECTION TRAINING AND REPORTING PROTOCOL 34

V. SEXUAL HARASSMENT/ASSAULT TRAINING AND REPORTING PROTOCOL 35

VI. MOUNT ST. MARY'S UNIVERSITY TITLE IX COMPLIANCE TEAM 36

I. INTRODUCTION 37

II. EXPECTATIONS 37
A. HUMAN FORMATION 37
B. SPIRITUAL AND LITURGICAL FORMATION 39
C. INTELLECTUAL FORMATION 40
D. PASTORAL FORMATION 41

I. INTRODUCTION 42

II. EXPECTATIONS 43
A. HUMAN FORMATION 43
B. SPIRITUAL FORMATION 44
C. INTELLECTUAL FORMATION 44

D. PASTORAL FORMATION 45
I. INTRODUCTION 47
II. EXPECTATIONS 48
A. HUMAN FORMATION 48
B. SPIRITUAL FORMATION 49
C. INTELLECTUAL FORMATION 49
D. PASTORAL FORMATION 50
I. INTRODUCTION 52
II. EXPECTATIONS 53
A. HUMAN FORMATION 53
B. SPIRITUAL FORMATION 54
C. INTELLECTUAL FORMATION 55
D. PASTORAL FORMATION 55
I. INTRODUCTION 57
II. EXPECTATIONS 57
A. HUMAN FORMATION 57
B. SPIRITUAL FORMATION 58
C. INTELLECTUAL FORMATION 59
D. PASTORAL FORMATION 60
I. INTRODUCTION: WHAT IT IS - OBJECTIVES OF PASTORAL FORMATION 61
II. DESIRED OUTCOMES OF PASTORAL FORMATION EXPERIENCE 61
III. PASTORAL FORMATION AND PFE: WHAT IT IS NOT 62
IV. TWO ELEMENTS OF SUPERVISED MINISTRY 63
A. SUPERVISED MINISTRY IN APPROVED MINISTRY PLACEMENTS 63
B. THEOLOGICAL REFLECTION 63
V. GENERAL PASTORAL FORMATION EXPERIENCE REQUIREMENTS 64
A. FULL COMPLIANCE WITH THE PFE SYLLABUS AND LEARNING AGREEMENT: 64
B. FAITHFUL ATTENDANCE AT THE PASTORAL PLACEMENT: 64
C. ATTENDANCE AT SCHEDULED PASTORAL FORMATION EXPERIENCE WORKSHOPS: 64
D. COMPLETION OF ALL WRITTEN REQUIREMENTS: 64
E. SUBMISSION OF ALL MATERIALS AND PROPER COPIES DISTRIBUTED BY THE ESTABLISHED DATE: 64
F. OTHER REQUIREMENTS ON A CASE-BY-CASE BASIS: 64
VI. PASTORAL FORMATION GOALS (AS DISTINCT FROM PFE LEARNING CONTRACT GOALS) 65
VII. PASTORAL AND THEOLOGICAL REFLECTION (DESCRIPTION) 65
VIII. DETAILS OF ALL PFE WRITTEN REQUIREMENTS 65
A. COMPLETED AND SIGNED LEARNING AGREEMENT: 65
B. THEOLOGICAL REFLECTIONS 66
C. PFE THEOLOGICAL REFLECTION FORMAT 66
D. HOMILETIC ASSESSMENT & PREACHING EVALUATION [FOR 4TH CONFIGERATION ONLY] 66
E. FINAL PFE EVALUATIONS 67
F. VOLUNTARY EVALUATION OF THE PFE SITE BY SEMINARIAN 67
IX. FORMATION EXPERIENCE POLICIES 67
A. ABSENCES 68
B. INCLEMENT WEATHER OR OTHER EMERGENCIES 68

C. MEDIATION 68
D. HOURS ON SITE: 68
E. ABSENCES 72
F. INCLEMENT WEATHER OR OTHER EMERGENCIES 72
G. DEADLINES FOR ALL WRITTEN MATERIALS 72
H. HOUSE CARS 72
I. MEDIATION 73
J. MILEAGE REIMBURSEMENTS FOR ALL PFE SEMINARIANS 73
K. DEACON'S PASTORAL SERVICE COMPENSATION 74
L. OTHER POLICIES AS NEEDED 75

XI. FOURTH YEAR INTERNSHIPS (FURTHER CLARIFICATION OF POLICIES) 75
A. PARISH ASSIGNMENTS 75
B. LEARNING AGREEMENT REQUIREMENTS 75
C. WEEKDAY DUTIES 75
D. INTERNATIONAL 4TH YEAR SEMINARIANS 75
E. EXEMPTIONS 76

XII. SUMMER EVALUATIONS AND PASTORAL YEAR EVALUATIONS 76
A. SUMMER EVALUATIONS 76
B. PASTORAL YEAR EVALUATIONS 76

XIII. GOAL FOR THEOLOGICAL READING AND REFLECTION 77

XV. POLICY REGARDING SPORTS CHAPLAINS 77
A. OVERVIEW 77
B. FURTHER DETAILS 77
C. CHAPLAIN ELIGIBILITY 77
D. PROCESS FOR SELECTING CHAPLAINS 77
E. PROCESS FOR ACCEPTING A CHAPLAIN POSITION 78
F. CHAPLAIN'S ROLE 78
G. BOUNDARIES 78
H. RELATING WITH WOMEN 78
I. OVERNIGHT POLICIES 78
J. FAM (FAITH AND ATHLETICS MENTORS) MEETINGS 78
K. TEAM DINNERS 79

PREAMBLE 80

ARTICLE I: DUTIES & POWERS OF THE SEMINARY STUDENT GOVERNMENT ASSOCIATION 80

ARTICLE II: EXECUTIVE BODIES AND MEETINGS 81

I. EXECUTIVE BODIES OF THE SGA 81
A. THE EXECUTIVE COMMITTEE 81
B. THE EXECUTIVE BOARD 82
C. THE GENERAL ASSEMBLY 83

II. SUBSIDIARY BODIES OF THE SGA 83
A. CLASS ASSEMBLIES 83
B. CLASS OFFICERS AND REPRESENTATIVES 83
C. HOUSE COMMITTEES 84
D. WORKING COMMITTEES 86
E. ASSOCIATED COMMITTEES 86

ARTICLE III: ELECTIONS AND TERMS OF OFFICE 86

I. SGA ELECTIONS 86
A. THE EXECUTIVE COMMITTEE 86
B. THE CLASS REPRESENTATIVES 87
C. RESIGNATION 88
D. PROCEDURES FOR REMOVAL 88
E. SUCCESSION 88
ARTICLE IV: AMENDMENTS AND REGULAR REVISION OF THE CONSTITUTION AND BY-LAWS 88
I. REGULAR REVISION OF THE CONSTITUTION AND BY-LAWS 88
II. AMENDMENTS AND REVISIONS 88
III. RATIFICATION 89
ARTICLE V: FINANCIAL PROCEDURES AND AUDITS 89
I. DISBURSEMENT(S) OF FUNDS (CASH OR CHECK) BY A CLASS PRESIDENT: 89
II. DISBURSEMENT(S) FROM THE STUDENT GOVERNMENT ASSOCIATION (SGA):..... 90
III. SEEKING REIMBURSEMENT FROM THE STUDENT GOVERNMENT ASSOCIATION (SGA)..... 90
IV. PROCEDURES FOR A CLASS TO BORROW MONIES (A LOAN) FROM THE S.G.A.: 90
V. INTERNAL AUDITING OF THE FINANCIAL BOOKS AND RECORDS: 92
VI. MOUNT ST. MARY'S UNIVERSITY AUDITORS 92
I. DAILY LITURGICAL SCHEDULE 94
II. CONFERENCE SCHEDULE 94
III. EASTER WEEK SCHEDULE 94
IV. WEEKDAY SOLEMNITY SCHEDULE 94

FORMATION PROGRAM

I. INTRODUCTION

The principles and norms of Mount St. Mary's Seminary Formation Program are rooted in Pope John Paul II's Apostolic Exhortation, *Pastores Dabo Vobis* (PDV), and based on the *Program for Priestly Formation, sixth edition* (PPF6) of the American bishops.

"Formation, as the Church understands it, is not equivalent to a secular sense of schooling or, even less, of job training (PPF6, 114)." Priestly formation brings together every experience of a man's life, builds upon his every talent and gift, and subjects it to the grace of God in preparing that man to be, first a disciple of Jesus of Nazareth and then configured to the person of Christ in the offices of sanctifying, teaching, and governing. Priestly formation involves the totality of a man's being: his interior life in relationship with God and his external life which brings that into relationship with the People of God.

"*Christians are made, not born.*" With these words, Tertullian (Apol. xviii) points out something about becoming a Christian that also applies to becoming a priest. People do not arrive in the world as ready-made Christians, nor do men arrive in the seminary as ready-made priests. Baptism and Holy Orders both presuppose conversion and formation. The celebration of these sacraments marks the end of a time of preparation but opens out onto a lifetime of ongoing formation. Our configuration to Christ in Baptism must be followed by an ever-greater conformity of ourselves to the Lord in the Spirit (Rom 8:29) until we grow to full stature (Eph 4:13). In the same way, the configuration to Christ the Head and Shepherd of the Church in Holy Orders requires the priest to enter into ever deeper friendship and communion with the Lord over the course of a lifetime (PDV 42). Neither the Christian life nor the priesthood is a vocation that we possess once and for all, but are rather gifts which must be actively and gratefully received each day anew.

A. The Seminary Community

The seminary can be responsible only for the initial process of formation leading up to the celebration of Holy Orders, the proximate preparation of candidates for the priesthood, but it views this in the broader horizon of life-long ongoing formation (PDV 42). The goal of the seminary is to instill in candidates for priesthood what a good professor tries to instill in his seminarians: a desire to go on learning and growing in knowledge and wisdom long after formal schooling is ended.

The seminary can help a candidate for the priesthood only if he recognizes when he arrives that he is not ready-made, but needs formation, and that he continues to need it long after he leaves the seminary. A seminarian's very first step in formation is recognition of his need for formation – a step that is reflected in an attitude of openness to the direction of those charged with his formation by his bishop.

The model for formation is the personal relationship which developed between Christ and his apostles. He called them apart to spend time with him, "to develop a relationship of deep communion and friendship with himself" (PDV 42), before sending them out on mission. Jesus calls his disciples "*friends*" (Jn 15:14-15), who enjoy a deep personal communion with himself and with one another (Jn 17:20-21). Since salvation depends on knowing "the only true God" and Jesus Christ who was sent by him (Jn 17:3), the disciples felt impelled to invite others to join their fellowship, so that all might be one (Jn 17:21; 1Jn1:3). Formation is therefore primarily about communion and mission: communion in the Lord in order to help carry on his saving mission. Evangelization and missionary zeal flow from the joy of friendship with Christ.

This Christological model of communion means that formation must be much more than a fulfillment of external requirements, which in turn implies that the seminary should be a "*spiritual place, a way of life, an atmosphere that fosters and ensures a process of formation, so that the person who is called to the*

priesthood by God may become, with the sacrament of orders, a living image of Jesus Christ, Head and Shepherd of the Church" (PDV 42). Ideally the seminary should offer the "*possibility of re-living the experience of formation which our Lord provided for the Twelve*" (PDV 60). The seminary should be a true ecclesial community that is built up as each puts his own gifts at the service of others and as all gather to pray and worship together.

B. Areas of Formation and their Convergence in Conversion

While the seminary should be something like a continuation of the apostolic community gathered around Jesus (PDV 60), it is also unique in that it is "*committed to formation, the human, spiritual, intellectual and pastoral formation of future priests*" (PDV 61). The development of friendship and communion with Christ requires much more than a vague relationship with him. To be a living image of Jesus the Head and Shepherd of the Church demands certain specific qualities as a human being, a spiritual leader, a teacher, and a pastor. Wanting to follow in Jesus' footsteps as a priest is not enough, though this desire is an important first step. The Church must also ensure that those whom she sends out to care for the Christian community and to preach the gospel are humanly, spiritually, intellectually, and pastorally prepared for this mission.

It is necessary to integrate human formation with the other three dimensions of formation -- the spiritual, the intellectual, and the pastoral. In the spiritual realm, grace builds on and perfects nature. Intellectually, a man must grow in the human functions of perception, analysis and judgment. Pastorally, a priest connects with and cares for others with his human personality (PPF6, 189). It is important to see the four dimensions as different aspects of a more fundamental conversion of mind and heart, moments in a lifelong personal transformation. Hence, formation is not simply about acquiring skills or taking courses or fulfilling a rule of life but about utilizing these as means to an end -- the ever deeper configuration of a man to Christ the Head and Shepherd of the Church, so that he takes on the mind and heart of Jesus Christ and can say, "It is no longer I who live, but Christ who lives in me" (Gal 2:20).

C. Agents in Formation

The bishop and the local Church are ultimately responsible for the formation of priests, but the bishop entrusts the day-to-day formation of candidates for the priesthood to "the Rector, the spiritual father or spiritual director, the superiors and professors" of the seminary (PDV 66). The Rector alone has the ultimate responsibility for recommending candidates for advancement and sending seminarians' evaluations to their ordinaries. He is assisted by the formation team, the academic faculty, pastoral placement supervisors, and many others in preparing candidates and reaching a decision regarding advancement and ordination.

The whole seminary community, as well as communities outside the seminary with which seminarians interact, all serve as agents of formation. Yet formation would always remain extrinsic if the candidate for ordination were not himself an active agent in his own formation. The formation process for priesthood is not merely the acquisition of skills but also entails a real change in one's inner being. Though this interior transformation occurs primarily through the agency of the Holy Spirit, it also depends on the cooperation of the candidate, who is instrumental not only as the one being formed but also as an agent of his own formation. In the Holy Father's words: "Lastly, we must not forget that the candidate himself is a necessary and irreplaceable agent in his own formation: All formation, priestly formation included, is ultimately a self-formation. No one can replace us in the responsible freedom we have as individual persons." (PDV 69).

Placing the weight of formation on the individual person is only proper in light of the vision of the priest as a living image of Jesus the Head and Shepherd of the Church.

II. MATTERS OF EXTERNAL OR INTERNAL FORUM

During the course of his time of formation in the seminary, a man will have many relationships with formators, advisors, professors, and others who will assist in helping him grow toward the goal of priesthood ordination. Relationships between these persons take place in both private and public settings. The subject matter of discussions that take place in these different contexts fall within the parameters of two distinct areas: the "internal forum" and the "external forum." The following paragraphs explain the particular differences between these two areas.

In the context of seminary formation, the "external forum" refers to matters that are freely disclosed to formators by the seminarian outside of confession and spiritual direction or are revealed by the seminarian through observable behavior. These matters are essential elements for a true, personal accompaniment by the formator so as "to carry out vocational discernment and to form the missionary disciple" (Ratio, 44). These matters may be used in discussions and deliberations about the seminarian's progress in formation by the team of formation advisors, and in recommending advancement to higher stages of formation and to Holy Orders. Formation advisors and their advisees are to keep in mind that the advisor functions "exclusively in the external forum and [they] are not to engage in matters that are reserved for the internal forum and the spiritual director" (PPF6, 451).

The "internal forum" refers to the domain of conscience—the intimate and personal level of subjective awareness and understanding within which one's personally appropriated moral knowledge comes to bear on one's intentions, deliberation, choices as well as the evaluation of one's own actions and omissions. Seminarians are expected to give their spiritual directors access to this deeply personal domain and should keep in mind that some issues discussed in the internal forum need to be brought to the external forum if they bear upon the suitability of the seminarian for the reception of Holy Orders. "The spiritual director is held to the strictest confidentiality concerning information received in spiritual direction. He may neither reveal it nor use it (CIC, 240§2). The only possible exception to the standard of confidentiality would be the case of grave, immediate, or mortal danger involving the directee or another person" (PPF6, 111). Both are to keep in mind that "issues of human formation that properly belong to the external forum are not limited to the spiritual direction relationship for their resolution" (PPF6, 108).

The "sacramental forum" is the domain of what is said and confessed in the context of the sacrament of Penance. The sacramental forum is protected with an absolute degree of confidentiality, the "seal of confession." "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" (PPF6, 111).

These distinctions bear on the specific roles played by priest members of the seminary faculty. As explained in the Program of Priestly Formation: "Although the titles may differ on every seminary faculty, certain members function as formators in the external forum. These formation advisors/mentors and directors should be priests. They observe seminarians and assist them to grow humanly by offering them feedback about their general demeanor, their relational capacities and styles, their maturity, their capacity to assume the role of a public person and leader in a community, and their appropriation of the human virtues that make them "men of communion." These same formators may, on occasion, teach the ways of human development and even offer some personal mentoring or, at times, coaching. More generally, they offer encouragement, support, and challenge along the formational path. These formators function exclusively in the external forum and are not to engage in matters that are reserved for the internal forum and the spiritual director" (PPF6, 451).

In the light of the foregoing, seminarians are to keep the following clearly in mind at all times:

1. Appropriate self-disclosure is one of the most important indicators of affective maturity, self-integration and interior freedom.
2. While respecting the parameters outlined in the aforementioned paragraphs of the PPF6, it must be understood that successful formation—in all four of its dimensions—requires a high degree of self-disclosure and transparency on the part of the seminarian not only with his spiritual director but also with his formation advisor.
3. Issues of human formation that "properly belong to the external forum" are not to be understood as merely those matters that are of a public nature in the seminary environment and that are subject to the evaluation and critique by the advisors: (e.g., academic performance, liturgical ministry, performance of house jobs, etc.).
4. Motivated by love for the Church and a genuine desire to submit himself to the Church's judgment as to his suitability as a candidate for orders, the seminarian should from time to time bring to the external forum those personal issues which bear on his relationship with seminarians, staff and faculty; issues of personal temperament, health and mental well-being; issues of personal culpability, irresponsibility, immaturity, or dishonesty; issues of vocational discernment, etc.

III. THE FORMATION PROCESS

A. On the Way toward Priesthood Introduction

1. Introduction

If the individual candidate is ultimately responsible for his own formation, he must be able to formulate the specific goals he wants and needs to attain in the four areas of priestly formation: human, spiritual, intellectual, and pastoral. However, he does not perform this task in isolation or without help. The formation faculty, especially the advisor who is assigned to him as a mentor, assists and guides him in this task. In this section, the meaning of goal setting will be set forth, including the issues in each of the four areas of formation which should be considered in formulating goals. In the subsequent section, the role of the formation faculty and specifically the formation advisor will be clarified.

2. Seminary Policies

Seminarians must become familiar with the activities and policies of the Seminary and are required to read the entirety of the **Rule of Life** and the **Seminarian Handbook** (also available in PDF format on the Seminary website). Seminarians will be advised by email of any significant changes to the policies in these documents.

3. Setting Goals

a. The Purpose and Meaning of Goals

The candidates for the priesthood arrive in the seminary with some pre-understanding of the priesthood, which comes from catechesis, the study of theology, the reading of Church documents like *Pastores Dabo Vobis* or the *Decree on Priestly Life and Ministry* from Vatican II, and the observation of priests with whom they have been associated. What is asked of all candidates is that there be a fundamental openness to deepening their understanding of the priesthood by learning from the Church's rich tradition and from the wisdom and experience of those who have been entrusted with priestly formation.

Since no one arrives in the seminary a ready-made priest, the candidate must recognize his need for human, spiritual, intellectual, and pastoral formation. This recognition first entails

acknowledging areas of personal growth that entail not only a variety of skills necessary for priestly ministry but also, more importantly, specific ways that he will become more completely conformed to Jesus the Head and Shepherd of the Church. Though others will assist the seminarian in formulating appropriate goals that will address all four areas of formation, he must ultimately formulate and take responsibility for the goals himself for proper formation to occur. As the candidate matures, his understanding of priesthood and his own vocation will develop, and so his goals should also evolve.

b. Formulating Goals

The starting point for goals should always be a seminarian's last seminary evaluation. He should address any areas of growth identified there. Seminarians who are new to seminary and lack such an evaluation should start with any areas of growth identified in the application process. The next points of reference for all seminarians should be the *Year-by-Year Issues* (see below). Drawing on these sources, the seminarian should formulate his goals after careful reflection, prayer, and consultation with his spiritual director and formation advisor.

Goals should bring about real growth in a person, so they should not be just isolated actions that can be carried out in a perfunctory or mechanical way and that do not really challenge one to conversion and self-transformation. In formulating a goal, one should ask, "Will this cost me something? Will it move me beyond where I am and challenge me?" Real growth requires a "pruning back" (John 15:2) and a discipline which can be painful but "in the end it yields for those who have been trained by it the peaceful harvest of an honest life" (Heb 12:11). To be able to see where we need to be formed presupposes a basic honesty and transparency to ourselves regarding what we lack and how we need to change for the better.

Seminarians are to write a brief statement of one to three goals that they wish to attain for each of the four areas of formation – human, spiritual, intellectual, and pastoral. Seminarians are to present their statement in draft form to their advisors in the fall of each year after discussing their goals with him, and they should give their goal-setting statement to their advisors by the date indicated in the formation calendar. The goal setting statement will be an important component in the seminarian's subsequent meetings with his advisor as well as with the formation advisor's yearly evaluation. Only matters in the external forum are treated in goal setting.

Effective goals have the following six characteristics:

- **Specific:** Clarity in goal-setting fosters clarity of action that in turn fosters ultimate success. A crucial element of this specificity is describing not merely what one will try to do but where, when and how one will try to do it.
- **Measurable:** One way of promoting measurability is to formulate goals in terms of observable behavior. For example, "establishing good relationships with the seminarians in the house" is better formulated, "establishing good relationships with the seminarians in the house by attending all house socials, sitting with different groups at meals, and spending time in the Rec Room" as it provides observable, objective criteria by which to evaluate the goal.
- **Time:** What will be the frequency and duration of the observable behavior described in the goal? Our previous example can be further developed, "establishing good relationships with the seminarians in the house by attending all house socials, sitting with different groups at meals, and spending at least an hour in the recreation room on Friday or Saturday evening." This is even better developed as it commits a specific time to the goal.
- **Personal:** Goals involve actions that are within one's control for one's own growth; they do not ultimately depend on the response of others. Rather than set goals to inspire others or create a reaction, it is better to set goals for oneself.

- **Ministerial:** To be conformed to Jesus the Good Shepherd, one must subordinate one's own desires to the needs of the Church, even those desires that are thoroughly virtuous. Goals are directed towards priestly ministry, not towards one's own ideas of self-improvement, and so goals always have some ministerial purpose driven by the ministerial needs of one's diocese.
- **Realistic:** Finally, goals should be challenging but also attainable. Priestly formation is much more like a marathon than a sprint, and it often takes years of sustained effort and slow growth to cultivate priestly virtues.

c. Issues by Year in the Formation Program

To help guide goal-setting and ongoing assessment of a seminarian's progress, issues in the four areas of formation for each year of the formation program are found below.

B. The Role of the Faculty in the Formation of Seminarians

1. The Coordinator of Human Formation

Delegated by the Rector, the Coordinator of Human Formation oversees the formation and evaluation process. He is responsible for implementing the program approved by the Rector and faculty and for reviewing the various elements of the program each year with a view to possible revisions. He is to help the formation team and advisors by providing them whatever information and materials they need. He and/or the Rector assign advisors to the formation team and to specific advisees. He meets with the formation team throughout the year to discuss the seminarians' progress and keeps the Rector abreast of these discussions.

2. Formation Team and Advisors

The priest formators will be divided into two groups, one group serving as Spiritual Directors and the other as Formation Advisors for the seminarians. Formation Advisors will have a vote in the annual evaluation and advancement of seminarians unless they previously served as Spiritual Director to the seminarian. The Rector, the Coordinator of Human Formation and the Coordinator of Pastoral Formation serve on both teams.

Seminarians should ideally keep the same advisor for the entire stage of formation, unless the advisor and/or advisee do not believe they can work well together. If at all possible, the seminarian's choice of advisor will be honored, but the Coordinator of Human Formation or Rector may judge it opportune to assign a seminarian to another advisor.

3. The Advisor's Role

Importance of sincerity and trust: The advisor operates exclusively in the external forum, which means that though advisees have a significant degree of confidentiality with their advisors, ultimately the advisor must report anything pertaining to suitability for Holy Orders to the Rector and his delegates. While the advisor's relationship with advisees does not have the same degree of confidentiality that exists in the internal forum of spiritual direction, advisor and advisees should know each other well and should feel that they can be open to, and trusting of, one another. The advisor contributes to the seminarian's discernment of his vocation to the extent that he evaluates how well the seminarian is fulfilling the expectations of the program for priestly formation. Using the objective criteria of the formation program for each year of formation as delineated in the Issues by Year (see below), the advisor reports to the faculty about whether a seminarian is where he ought to be at his particular stage of formation. He has to keep in mind the qualities and skills a seminarian should possess for priestly life and ministry. The advisor and whole formation team evaluate how well the seminarian has fulfilled the expectations of his particular stage of formation.

In meeting with their advisees, advisors assist them to understand and direct their development in the four areas of formation – human, spiritual, intellectual and pastoral. Advisors help their advisees formulate goals for each year and monitor their progress over the course of the year. Advisors also help the seminarians identify strengths and weaknesses and offer suggestions for ways of confronting and overcoming difficulties along the path toward ordination. Advisors help their advisees appropriately balance their efforts in each of the four areas and also help their advisees integrate these areas in order to appreciate formation as a unified development of the whole person. For example, integration helps an advisee understand that an ostensibly human goal of improving time management also has spiritual dimensions, in the self-discipline and generosity of self, required to spend time with tasks one might not readily desire to undertake. Such a goal also has intellectual implications by helping provide sufficient time for study and pastoral implications by developing organizational skills necessary for parish administration.

Though the advisor is responsible for evaluating advisees, his chief role is not evaluation but formation. The advisor is best understood as a mentor who provides guidance to seminarians on the road to the priesthood. After working with a seminarian throughout the year, the advisor's goal is to provide as fair and objective an assessment of the seminarian as possible. While this may take the form of critical observations, the advisee should know that these comments are made for his own growth. Advisor and advisee must both take the initiative to get to know one another. The seminarian should feel at ease in speaking with his advisor about significant issues in his life, and the advisor should reflect back to the seminarian in a timely, fair and honest way how he sees him. The advisee should have confidence that the advisor can speak knowledgably and fairly about him.

An extremely important task for the advisor is to verify that every advisee has reviewed archdiocesan policies governing the conduct of Church personnel and is committed to abiding by them. As a Catholic institution in the Archdiocese of Baltimore, Mount St. Mary's Seminary operates according to the policies enumerated in *A Statement of Policy for the Protection of Children and Youth* and the *Code of Conduct for Church Personnel of the Archdiocese of Baltimore* (both documents are contained in the cover pockets of the blue folder distributed to each seminarian). Each seminarian must sign the supplied documentation signifying that he has read and is committed to abiding by both documents. These signed documents must be submitted to the Administrative Assistant to the Rector at the beginning of the fall semester to be included in the seminarian's formation advisor folder.

Formation advisors are also responsible for verifying the following items:

- That their advisees are meeting regularly with their spiritual directors. In doing so, advisors may not ask their advisees about the specific content of those meetings.
- That their advisees have read the "Canonical Requirements for Orders," and have informed the Rector of any impediments that affect them personally. In doing so, the advisee has no obligation to discuss the nature of the impediment with his advisor.

4. The Advisor as Liaison between Faculty and Seminarian, and Vice Versa:

The advisor has the responsibility of communicating to the formation teams how well the seminarian is engaging in the formation program and its various expectations, including the seminarian's growth plan, feedback from various supervisors and pastors, and the seminarian's approach to the special challenges he faces. The advisor also communicates to the seminarian the insights and recommendations of the formation team for his continued growth.

The advisor is responsible for providing a forum for ongoing reflection and assessment that aims at the growth of the seminarian in the four areas of formation. The individual meetings between advisor and advisee provide this forum.

5. Interactions of Advisors and Advisees

a. Individual Meetings

At the start of the fall semester, advisors meet with their advisees as a group to review any changes to the formation program and to establish a schedule for individual meetings.

The advisor is to meet individually with his advisees at least once per month for approximately 45 minutes per session. More frequent meetings help advisors and advisees get to know one another well. These meetings focus on the seminarian's performance in the four areas of formation according to the specific issues previously delineated for each year of formation (see the individual "Issues by Year" (see below). For those aspects of formation that occur within the internal forum of spiritual direction, the advisor and the advisee share the responsibility of ascertaining in a manner appropriate for the external forum that sufficient growth is taking place. Advisors should keep a record of their meetings with advisees as well as notes on what was discussed.

- ***First Semester***

  First Meeting - The first meeting should include a discussion of the summer experience, particularly if any difficulties are involved. It is also a time for discussion of goals for each of the areas of formation and the field placement arrangement. This is also an opportunity to discuss the pastoral field placement contract.

  Last Meeting - Meetings should occur monthly as described above. The final meeting of the fall semester should include a review of the seminarian's progress in fulfilling his goals in the four areas of formation, and discussion of any difficulties, e.g., deficiencies in courses. This meeting should also address issues related to ordination, including celibacy, obedience, simplicity of life and any difficulties surfaced by the formation teams.

  Last Meeting – For those completing the Configuration Stage, a review of the year and an assessment of their seminary formation; discussion of ordination plans (for those being ordained deacons); discussion of Vocational Synthesis plan and other long-range plans for transition into diocesan life.

- ***Second Semester***

  First Meeting - This meeting should focus on observations of the formation team of the candidate and a review of the seminarian's Christmas break. New goals should be set for the spring semester, or adjustments made to incomplete goals from the fall semester.

  Last Meeting - Meetings will occur monthly with the final meeting including a review of possible goals for the next year, results of discussion of the faculty team, results of the peer evaluations, a review of the year's progress in meeting goals, and a discussion of summer plans.

b. Informal Settings

Opportunities for advisors and advisees to get to know each other better also occur in a variety of informal settings such as in the seminarian dining room during meals, at house socials, or in the university gym, to name a few. Advisors and advisees, all benefit by cultivating such opportunities.

6. Formation Team Meetings

As designated in the formation calendar, the formation team will meet on a regular basis to discuss the progress of the seminarians in their respective groups. They are to bring to light both the strengths and weaknesses of the candidates to help the seminarians know where progress has been made and where growth is needed. They are to discuss all candidates, not just those who are having difficulties. The advisor will report any observations or concerns to his advises and will be responsible for knowing

his advisees well in order to represent them fairly at these meetings.

The Coordinator of Human Formation will serve as moderator. His task is to convoke meetings, moderate the discussion, keep accurate minutes and see that these minutes are posted on the shared network, to which all formation faculty have access.

The Coordinator of Human Formation will keep the Rector informed of the deliberations of the team, and he will notify the Rector in a timely fashion well in advance of the faculty vote if problems are anticipated with a seminarian's advancement.

Under certain circumstances, the Coordinator of Human Formation will invite a seminarian to attend a formation team meeting in order to discuss an issue directly with the team. Such circumstances include:

- The team has reached a consensus that such a discussion would be helpful.
- The team is considering dismissal or a delay in advancement.
- The seminarian has requested the opportunity to discuss with the team a serious issue or grievance.
    - Such requests must be made in writing and must clearly stipulate the reason for the meeting. The seminarian should submit this written request to his formation advisor, who will present it to the team.
    - The team will automatically grant such requests unless the seminarian has already been dismissed from the seminary by his sponsoring diocese or by the Rector. In these cases of dismissal, the team in consultation with the Rector will determine whether such a discussion is appropriate.

7. Formation Workshops

Formation workshops are held to provide the seminarians in-depth education in some fundamental area of pastoral ministry or personal development. The dates for these workshops are in the *Seminary Calendar* available on the Seminary website.

The fall workshops are designed to address important pastoral issues that arise at various stages of formation. Though some of the topics are covered in different theology courses, these topics are of special importance. Some of the workshops are in preparation for seminary studies, some are in preparation for the field experience assignments of that year, and others are more general preparation for ordained pastoral ministry. Workshop themes for each year of formation are as follows:

- Fourth Configuration: Parish financial administration; transition from seminary to priesthood
- Third Configuration: Hispanic ministry; multi-cultural ministry
- Second Configuration: Health care ministry; personal physical health
- First Configuration: Catechetics
- 2nd Discipleship: Vocational discernment; Discipleship II Seminar (*Fides et Ratio,* etc.)
- 1st Discipleship: Study skills; time management

8. Spiritual Direction

Spiritual direction is also an important part of the faculty's formation work. Only priests may serve as spiritual directors.

A priest who serves as a seminarian's spiritual director holds that relationship entirely within the realm of professional confidentiality as defined by the policies of the Archdiocese of Baltimore and the laws of the State of Maryland. Such confidentiality is generally referred to as the "internal forum," which

is distinct from the "seal of confession." Exceptions to confidentiality in the internal forum are as follows (quoted from the *Code of Conduct for Church Personnel of the Archdiocese of Baltimore*, p. 13):

- If there is clear and imminent danger to the client or to others, those providing pastoral counseling, spiritual direction or guidance shall disclose the information necessary to protect the parties affected and to prevent harm.
- Suspected child abuse or neglect must be reported to civil authorities in accordance with Maryland law.

Spiritual directors should discuss these limits of confidentiality with their directees in their first session together. Such exceptions to confidentiality in no way apply to the seal of confession, which conforms to the universal law of the Church. A spiritual director will keep information obtained solely through the Sacrament of Penance absolutely confidential under all circumstances. Spiritual directors may not speak about their directees or disclose any information they have received from their directees at faculty or formation team meetings, or in any other setting, except as delineated in the exceptions noted above. "Opinions of the spiritual director or confessor of a seminarian may never be sought regarding his advancement." (PPF6, 251) Accordingly, priests may not vote on a candidate who is or has been their spiritual directee.

Within the seminary context, seminarians are free to approach their own spiritual director, the house spiritual directors, or any of the adjunct spiritual directors or confessors for the Sacrament of Penance. Seminarians may not confess to other faculty priests whose responsibilities are in the external forum, and priest formation advisors may not hear the confessions of their own advisees. The seminary's Coordinator of Spiritual Formation serves both in the capacity of seminarians' spiritual director and as resource person for the other priests involved in spiritual direction.

IV. GOALS OF THE FOUR DIMENSIONS OF FORMATION

A. Human Formation

In human formation of the candidate for the priesthood, the seminary aims to accompany him in conforming his heart and life to the Lord Jesus Christ, so as to become a sign of the love God has for each person. Human formation fosters growth in his character as a man who:

GOALS:

1. Practices virtues

Criteria:

a. Displays prudence by appropriately setting formation goals and choosing the means to accomplish them
b. Manifests justice in showing respect toward others and completing his house job
c. Shows fortitude by persevering in accomplishing goals and tasks
d. Demonstrates temperance in food, drink, and the use of technology

2. Demonstrates affective maturity

Criteria:

a. Cultivates friendships with others
b. Respects appropriate boundaries in relationships
c. Manifests an ability to work and relate well with others

d. Exhibits balance in judgment and behavior

3. **Lives as a public person**

Criteria:

a. Takes responsibility for his actions
b. Communicates well with others
c. Shows initiative

4. **Cultivates a healthy lifestyle**

Criteria:

a. Exhibits good hygiene and professional appearance
b. Makes healthful choices in food and drink
c. Exercises regularly
d. Gets proper rest and uses leisure time well

B. Spiritual Formation

Spiritual formation is directed towards promoting communion with God and with our brothers and sisters, in the friendship of Jesus the Good Shepherd, and with an attitude of docility to the Holy Spirit. Spiritual Formation develops the seminarian as a man who:

GOALS:

1. **Pursues a life of prayer**

Criteria:

a. Is faithful to the house liturgical schedule, especially daily Mass
b. Practices a daily holy hour
c. Participates in retreats and days of recollection
d. Meditates with the Scriptures (*lectio divina*)
e. Maintains a filial devotion to the Blessed Virgin Mary, especially the rosary

2. **Commits to spiritual growth**

Criteria:

a. Makes regular use of spiritual direction
b. Frequents the Sacrament of Penance
c. Does regular spiritual reading

3. **Practices chastity**

Criteria:

a. Relates maturely and appropriately to others, especially women and children
b. Shows a fraternal love for his fellow seminarians
c. Avoids occasions of unchastity, particularly pornography
d. Shows manly bearing in his conversation, dress, and behavior

4. **Shows obedience**

Criteria:

a. Manifests humility in dealing with others
b. Demonstrates docility in following direction from those in authority
c. Exhibits an openness to correction, advice, and modifying his opinions and behavior
d. Accepts and clearly teaches the Church's teaching

5. **Lives a spirit of poverty**

Criteria:

a. Exercises responsible stewardship over his own and others' property
b. Demonstrates a simple lifestyle in his possessions, attire, and recreation
c. Shows generosity toward others, especially the poor

C. Intellectual Formation

Intellectual Formation is directed toward enabling and fostering the seminarian's competence in philosophy and theology, that he might articulate credibly and intelligibly the Church's faith, and proclaim and defend it in a way that reveals its inherent goodness, truth, and beauty. (*Ratio Fundamentalis*, 116). Intellectual Formation aims to form a man who:

GOALS:

1. **Demonstrates a firm knowledge of the Person of Jesus Christ and the teaching of the Church** by successful completion of the required coursework for the ordination program and according to the academic integrity policies laid out I the Seminary Catalogue.

Criteria:

a. Possesses a familiarity with the Scriptures and understands biblical theology in accord with the mind of the Church
b. Knows and accepts the normative function of the Magisterium
c. Gives evidence of the knowledge of the distinction between the truths revealed by God and contained in the deposit of faith and their theological mode of expression
d. Grasps the rich history of the Church from the apostolic age to the present day

2. **Illustrates that he is an able minister of the sacraments**

Criteria:

a. Demonstrates knowledge of liturgical and sacramental theology, Canon Law, and pastoral practice
b. Exhibits the ability to celebrate faithfully and well the Church's liturgical rites, especially in the Mass and Penance practica
c. Shows that he has integrated the theological and pastoral curricula, especially in his participation in the capstone seminar (PAIS)

3. **Communicates the Church's moral and spiritual tradition** as a spiritual father and moral guide

Criteria:

a. Demonstrates the ability to preach, teach, and defend the Catholic faith, particularly in homilies and classroom presentations
b. Understands, promotes, and explains faithfully the Church's moral teaching, especially by successfully completing the Moral Theology coursework

c. Fosters the moral and spiritual life of the faithful and helps form their consciences by preaching, teaching, and evangelizing

4. Shows a love for learning and a commitment to ongoing intellectual formation

Criteria:

a. Demonstrates a habit of reading, particularly through the completion of assigned readings and dedication to further theological and non-theological reading
b. Practices critical thinking as evidenced in class participation, exams and/or papers
c. Shows a habit of reading and study during breaks and vacations

D. Pastoral Formation

"All four dimensions of formation are interwoven and go forward concurrently. Still, in a certain sense, pastoral formation is the culmination of the entire process." (PPF6, 366). Additionally, the PPF speaks of a principle of gradualism, which guides formation. With this principle, as the seminarian advances through the formation stages, his capacity for formation increases. "In short, the further a seminarian advances in the program toward priestly ordination, the greater should be his development of the requisite qualities" (PPF6, 59). This same principle is used in expectations of pastoral formation, as the time and responsibilities in pastoral field placement will increase during the years of formation.

The aim of pastoral formation is the development of a true shepherd who teaches, sanctifies, and governs after the example of Jesus Christ. The seminarian grows in the pastoral dimension of formation in three ways: integration, experience, and reflection. All other dimensions of formation are intentionally integrated and brought to the pastoral setting. The experience is attained through the Pastoral Formation Experience seminary assignment and the diocesan summer assignments, both under the care of and evaluation by a supervisor. Theological Reflection is an integral component of Pastoral Formation, without which the experience may become a simple task to be accomplished. Pastoral Formation develops the heart of a shepherd in the seminarian as a man who:

GOALS:

1. Demonstrates pastoral competence

Criteria:

a. Shows skill in dealing with various pastoral settings such as teaching, health care, evangelization, parish administration, and diaconate parish placements
b. Demonstrates an ability to minister to those of various cultures, particularly Hispanic
c. Manages his time well by being punctual and following through with assigned tasks

2. Shows pastoral leadership

Criteria:

a. Demonstrates effective communication skills, including preaching and catechesis
b. Shows fatherly care and dedication toward others by giving time and attention to them
c. Takes initiative with groups and projects
d. Accepts feedback and constructive criticism

3. Collaborates effectively

Criteria:

a. Respects different ministries and apostolates within the Church
b. Demonstrates respect for those of other beliefs and cultures
c. Exhibits docility toward authority
d. Works well with others in ministry, including women
e. Shows fatherly kindness and affability toward others

4. Is a man of communion

Criteria:

a. Fosters unity among the clergy and the lay faithful
b. Manifests a balanced outlook and avoids ideologies, especially in liturgical matters
c. Cultivates friendships with seminarians and priests, particularly in his own diocese

V. THE EVALUATION PROCESS

A. Documentation for the Evaluation

Formation advisors, working with the members of the formation team, are immediately responsible for following their advisees' personal and ministerial development and assessing.

The advisor is responsible for maintaining a file for each advisee with all the documentation needed for the yearly evaluation. The Formation Advisee E-Binder should contain the following documents:

- Autobiography; Essay on Priesthood
- Goals; Signed Statements for a Statement of Policy for the Protection of Children and Youth and the Code of Conduct for Church Personnel of the Archdiocese of Baltimore
- Field Experience documents – Deacon Evaluations, Summer Evaluations, Theological Portfolios
- Memos – Faculty Observations, Peer Evaluation Composite, Admissions Committee Observations
- Grades and Deficiency Reports
- Reports concerning Academic Performance (Learning Center, Deficiencies)
- Self-Presentation of Deacons
- Formation advisor Reports
- Information for Formation advisor Report
- Record of Individual Meetings with Advisor and Personal Notes

The advisors will have access to an e-binder for each advisee at the first formation meeting of the year. The Rector's Administrative Assistant is responsible for obtaining, scanning, and posting evaluations and other documentation on the seminarian.

B. Raising Concerns about Seminarians

To ensure that every seminarian will have as fair an evaluation as possible, the faculty will observe the following guidelines:

- When a faculty member has a specific difficulty with a seminarian (e.g., something that has happened in class), the faculty member should speak with the seminarian about it. The faculty member should report it

to the advisor, either verbally or in writing, if he believes it to be serious enough.

- The formation advisor should keep the seminarian current on any concerns the faculty have about him. Faculty should be mindful of informing advisors of problems in a timely fashion so that there are no surprises at evaluation time. Seminarians should also tell their advisor about problems as they arise.
- The advisor is to bring to the formation team any concerns about the seminarian that warrant the attention of the faculty as a whole because they bear on the seminarian's advancement toward the priesthood. The seminarian should be aware of these issues and of the fact that the formation team is discussing him. Seminarians may be invited to the formation team meeting to answer faculty concerns and present their viewpoint.

C. Components of the Seminarian's Evaluation

1. The Formation Advisor's Report

This report is divided into four sections, corresponding to the four areas of formation delineated in PDV. The Formation Advisor Report concludes with a recommendation for the next step, e.g., advancement, ordination, a pastoral experience, withdrawal from formation, , etc. The advisor's report is to reflect the consensus of the whole formation team, so the advisor must consult with the team, especially with respect to any areas of growth for the candidate. Thus, while this report should include the advisor's personal evaluation of the candidate, it is to represent a convergence of opinion. The report ends with a summary, commendations, and recommendations.

The Coordinator of Human Formation will review each evaluation before it is printed as a means of assuring that the observations of the Formation Advisor are shared by the majority of the Formation Team. If there is need for revision, he will return the report to the advisor. When the reports (Advisor's and Seminarian's self-evaluation) are in their final form and reviewed by the candidate (PPF6, 172), the seminarian and advisor sign both reports.

If the seminarian objects to anything in the Formation Advisor's report, he should discuss the problem with the advisor who, in turn, will inform the Coordinator of Human Formation of the seminarian's concern. Since the evaluation is a product of the whole formation team, the Vice Rector may consult with the team to see if there is warrant for modifying the original evaluation.

The Administrative Assistant to the Rector maintains the tally of the votes for advancement and this information is included in the Advisor's evaluation.

***Criteria for Evaluation*:**

"*The annual evaluation should include a well-founded judgment concerning the suitability of the seminarian for advancement to the next year of formation. The evaluation report should be detailed. The qualities listed in canon law as requirements for promotion to Orders should be considered at each stage of advancement: integral faith, right intention, requisite knowledge, good reputation, integral morals and proven virtues, and the requisite physical and psychological health. 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 advancemen*t" (PPF6, 171).

The following issues in each area of formation are to be considered and are to be applied, ***according to the principle of gradualism***, at each level of formation:

a. Human Formation:

- The human qualities of truthfulness, respect for others, justice, humility, integrity, affability, generosity, kindness, courtesy, integrity, and prudence
- The capacity to relate to others in a positive manner and the ability to get along with others and work

with them in the community

- Good self-knowledge, self-discipline, and self-mastery, including emotional self-control
- Good physical and mental health
- A balanced lifestyle and balance in making judgments
- Affective maturity and healthy psychosexual development; clarity of male sexual identity; an ability to establish and maintain wholesome friendships; the capacity to maintain appropriate boundaries in relationships
- Skills for leadership and collaboration with women and men
- Capacity to receive and integrate constructive criticism
- Simplicity of life, stewardship of resources, and responsibility for financial obligations
- Mature respect for and cooperation with church authority
- Engagement in the community life of the seminary

b. Spiritual Formation:

- There should be accountability in the external forum for seminarians' participation in spiritual exercises of the seminary and their growth as men of faith.
- Within the parameters of the external forum, habits of prayer and personal piety are also areas of accountability.
- Commitment to a life of prayer and the ability to assist others in their spiritual growth
- Abiding love for the sacramental life of the Church, especially the Holy Eucharist and Penance
- A loving knowledge of the Word of God and prayerful familiarity with that Word
- Appreciation of and commitment to the Liturgy of the Hours, the habit of praying all the Hours in place by the end of 2nd Configuration
- Fidelity to the liturgical and spiritual program of the seminary, including the daily celebration of the Eucharist
- Fidelity to regular spiritual direction and regular celebration of the Sacrament of Penance and a habit of spiritual reading
- A positive embrace of a lifelong commitment to chaste celibacy, obedience, and simplicity of life
- A love for Jesus Christ and the Church, for the Blessed Virgin Mary and the saints
- A spirit of self-giving charity toward others

c. Intellectual Formation:

- Love for truth as discovered by faith and reason
- Fidelity to the Word of God and to the Magisterium
- Knowledge of Catholic doctrine and adherence to it
- Interest and diligence in seminary studies
- Successful completion of seminary academic requirements
- Ability to exercise the ministry of the Word: to proclaim, explain, and defend the faith
- Knowledge of languages that will be necessary or suitable for the exercise of their pastoral ministry

d. Pastoral Formation:

- A missionary spirit, zeal for evangelization, and ecumenical commitment
- A spirit of pastoral charity, a quest for justice, and an openness to serve all people
- A special love for and commitment to the sick and suffering, the poor and outcasts, prisoners, immigrants, and refugees
- Demonstration of appropriate pastoral and administrative skills and competencies for ministry

- Ability to exercise pastoral leadership [effectively]
- Ability to carry out pastoral work collaboratively with others and an appreciation for the different charisms and vocations within the Church
- The ability to work in a multicultural setting with people of different ethnic, racial, and religious backgrounds
- A commitment to the proclamation, celebration, and service of the Gospel of life
- Energy and zeal for pastoral ministry

2. The Seminarian Self-Evaluation

(Deacon Candidates, see evaluation procedures at *point V.C.3.* below)

Each seminarian is required to submit a two to three-page written self-evaluation which will be reviewed with his Formation Advisor, co-signed, and sent to the seminarian's Bishop. The report will be divided into six categories: **1) Introduction, 2) Human Formation, 3) Spiritual Formation, 4) Academic Formation, 5) Pastoral Formation, and 6) Conclusion and Signatures**. This document will represent the seminarian, his progress, and the seminary community. It will be reviewed by the Coordinator of Human Formation prior to being printed and signed.

According to the Program for Priestly Formation, "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, their positive qualities as well as their areas of needed growth. It is the responsibility of the seminarian to show positive qualities that recommend his advancement in formation. This self-evaluation is done best in consultation with a priest formator," that is, the seminarian's Formation Advisor (PPF6, 167).

The following guidelines will help form the seminarians self-report:

Human Formation

- Annual review of goals
- Detailed personal assessment of success/failure/struggle with goals
- The seminarian might include:
  - Greatest area of growth as a result of the current year of formation
  - Greatest area for growth in human formation
  - Professional, spiritual, or social organizations to which the seminarian belongs and his personal involvement (e.g., Knights of Columbus, Legion of Mary, Seminarians for Life, Jesus Caritas, etc.)
  - Description of his contribution to the life of the seminary community (include House Jobs, Committees, special tasks) and his punctuality
  - Description of his ability to make and keep healthy friendships within the seminary community
  - Assess his current state of health; the seminarian's commitment to healthy diet and consistent exercise (address weight, addictions, sleep patterns, diet, medical issues if necessary)
  - Significant financial or legal issues which may be problematic
  - Report the amount of time spent engaged on the internet and the type of activity engaged in while on internet
  - Hobbies/recreation/activities and how these activities contribute to the seminarian's maturity and development

Spiritual Formation

- Annual review of goals
- Detailed personal assessment of success/failure/struggle with goals
- The seminarian might include:
  - Spiritual Discipline: Consistency with the Liturgy of the Hours, attendance and participation in

seminary liturgies, consistency with attendance at spiritual conferences
    - The effectiveness of the year working with his spiritual director
    - Description of his spiritual life (time spent in personal prayer, devotions, practices)
    - Devotion to the Eucharist (Holy Hour) and the Blessed Mother
    - Relate efforts at integrating Sacred Scripture into his prayer (i.e., *lectio divina*)
    - Include the spiritual reading and lessons learned from these texts
    - Assess how well he has adapted to the spirituality specifically appropriate to diocesan priesthood/religious order
- **MANDATORY INCLUSION**: three ***detailed and well-considered paragraphs*** describing how the seminarian has grown and continues to grow in the a) virtue of chaste celibacy, b) the discipline of obedience, c) simplicity of life appropriate to the priesthood.

Intellectual Formation

- Annual review of goals
- Detailed personal assessment of success/failure/struggle with goals
- The seminarian might include:
    - Detailed explanation of academic performance for the year
    - If applicable, explanation for missed academic deadlines or academic incompletes
    - Update on progress with regard to degrees pursue
    - Success or challenges associated with reading class material, including difficulties completing assigned readings
    - Extracurricular reading/writing ability
    - Progress report on Spanish language success or English as a second language work, including general level of proficiency
    - Work completed toward the Hispanic Ministry Certificate
    - Benefits received from participation in the seminary-sponsored summer immersion program in Guatemala
    - Description of some of the ways in which the seminarian is able to integrate academic work with the other areas of his formation

Pastoral Formation

- Annual review of goals
- Detailed personal assessment of success/failure/struggle with goals
- The seminarian might include:
    - Description of previous summer experiences, the nature of his work, the contributions these activities have made to his priestly formation
    - Detailed description of current pastoral placement (or volunteer pastoral activity) for both semesters, and name of supervisor, the nature of duties, including particular successes, challenges, disappointments, as well as the learning that resulted from the experience
    - Description of his ability to work with various people, across different demographics, including different age groups, women, men, and those marginalized due to particular circumstances
    - Experiences with public speaking
    - Participation in evangelization, catechesis, any sacramental formation process
    - Expound on areas of pastoral skills which have been strengthened by this placement and an explanation of what he intends to do to further develop necessary skills
    - Description of interaction/relationship with supervisor in detail
    - Include results of the evaluation the supervisor provided in the final review

3. The Seminarian Self-Evaluation for Deacon Candidates

The self-evaluation process for deacon candidates should accurately reflect the "scrutiny" of the individual candidate as required by Canon Law. A seminarian who has received the ministries of lector and acolyte and has been received as a candidate for Holy Orders generally petitions for diaconate

several months prior to ordination according to the wish of his bishop or by the date indicated on the Seminary Calendar. Ordinations to the Diaconate take place in the seminarian's home diocese as a rule, though the seminary can host ordinations at the Ordinary's request or with his permission.

When a seminarian petitions for ordination to the diaconate, he is to present his Seminarian Final Evaluation (SFE) to the formation faculty emphasizing his readiness for the reception of orders. The format of this report will follow the format provided above for the Seminarian Final Evaluation which will include goals he has set forth for his personal formation, his human development, spiritual life, academic and intellectual formation, and pastoral ministry skills. It is the responsibility of the candidate to provide adequate evidence to the formation faculty in these SFE reports of his readiness in each of these areas. It is particularly important to include the issues of chaste celibacy, prayer, obedience, maturity, apostolic zeal, and his readiness to assume priestly obligations upon ordination. His SFE should be a testament to his personal growth in each area from acceptance into seminary formation to the present and should also identify areas of continued growth for the period of his transitional diaconate (the Vocational Synthesis Stage) and into his priesthood.

Following the format outlined above for the Seminarian Self-Evaluation (above at point V.C.2), **the deacon candidate is urged to address the following:**

- Growth in each of the four dimensions since arriving at seminary describing goals in each area and fulfillment of those goals.
- Any significant formation issues
- Readiness to embrace the promises of chaste celibacy, obedience, and prayer for the People of God in the Liturgy of the Hours.
- Readiness to conduct oneself with professional conduct: awareness of personal boundaries, ability to cope effectively with loneliness, ability to recognize and address stress, capacity to live and work with challenging circumstances or people, eagerness to engage the Church's apostolate and the New Evangelization.
- Continued areas of growth during the time of transitional diaconate and beyond.

4. Peer Evaluations

Peer evaluations are recommended as helpful in the evaluation process. Seminarians completing peer evaluations should be exhorted to do so with honesty and in a spirit of charity. Positive or negative opinions concerning the suitability of a peer for advancement should be expressed clearly (PPF6, 168).

a. Process of Peer Evaluation

Peer evaluation provides the seminarian with insights from his fellow seminarians on his ability to live the Christian mystery within the daily demands of pastoral charity and on the ministerial skills which he has acquired or still needs to develop in order that he can effectively lead others to Christ.

The purpose of peer evaluation, like all other aspects of seminarian evaluation, is to enable the seminarian and the formation faculty to discern God's will for the person who presents himself for Holy Orders.

Electronic peer evaluations are completed for seminarians during the last semester of discipleship, the first semester of second configuration, and the second semester of third configuration.

All seminarians of the class are expected to participate in the written process, to evaluate their peers after prayerful reflection, and to maintain a spirit of fraternal charity. Even if a seminarian does not know a classmate well, he should indicate his initial impressions, since it is often on this basis that parishioners assess their priests.

- Completed e-forms are compiled electronically by the Executive Assistant to the Rector, who will compile them. The completed composites are then saved on the Shared Drive for the formation faculty to review.
- The formation advisor presents an oral summary of the peer evaluation composite to each advisee and works with him on any issues that need to be addressed. The formation advisor's annual report on the seminarian will include a summary of the peer evaluation results.

5. Field Placement Reports

Each seminarian receives an evaluation from his pastoral field placement annually (PPF6, 169). The advisor draws on this evaluation to assess the seminarian's strengths and weaknesses for pastoral ministry.

6. Summer Placement Evaluations

The seminary encourages seminarians to gain pastoral experience during the summer and expects an evaluation of the seminarian's summer activities from the appropriate supervisor (PPF6, 169). Some dioceses do not provide placements for their candidates, and so evaluations may not always be possible. However, advisors should explore with their advisees in this situation how they might profit most from the summer for their priestly formation, and review the summer's growth in all dimensions of formation at the beginning of the ensuing semester.

7. Grades

Academic performance is an important indicator of a candidate's ability to preach and teach the faith and to provide intelligent leadership in the Church.

8. Faculty Observations

When a faculty member wishes to report significant seminarian's strengths or weaknesses to the advisor, he should do so in writing and should send a copy to the Coordinator of Human Formation. The advisor is to consider what individual faculty members have observed and to discuss the observations with the seminarian.

9. Celibacy Policy

Seminarians are expected to adhere to the seminary's guidelines on celibacy (see the *Rule of Life,*) and faculty are to use these norms for assessing a seminarian's ability to lead a chaste celibate life.

10. Covenant Eyes Protocol

Please refer to **page 31** below.

D. Faculty Role in Formation

1. Faculty Input:

The contributions of "specialists" and laity is given great importance in PPF 6: "Although priestly formation necessarily includes agents of formation who must be priests, it is essential that a seminarian's formation be truly ecclesial through the formal participation of lay members of the seminary community. The laity, particularly women, offer insightful recommendations, opinions, and points of view to the rector and community of formators. In addition, families and other communities within the Church are an integral part of the initial stages of formation." (PPF 113)

Opportunities for feedback on the seminarians will be sought at a regularly scheduled full faculty meeting. Prior to the formation team voting on a candidate for any ministry, order or advancement, all faculty members will be given an opportunity for positive or negative input on these candidates.

At any time, faculty and staff can share observations of seminarians. These comments are e-mailed directly to the Coordinator of Human Formation who shares them with the formation team prior to the vote.

If a faculty member or formation team member brings up an issue that has not yet been discussed with the seminarian, that issue will be discussed with him prior to the formation team vote. The exception would be an incident that happened so recently that there was no time to discuss it with the seminarian. Apart from such exceptions, a vote of "no" should always be preceded by a formation team discussion of the reasons for such a vote. The Administrative Assistant to the Rector maintains the tally of the votes and this information is included in the Rector's recommendation to the bishop.

All faculty have access to the seminarian's formation advisor report on the shared network prior to their giving input on candidates for priesthood and diaconate. At the end of each year, all formation advisor reports are accessible on the shared network to all faculty, for advancement other than priesthood and diaconate.

Seminarians typically petition for ministries and candidacy and receive them as follows:

- Candidacy before the start of configuration stage.
- The ministry of lector in the spring of first configuration; conferred in the seminary each April.
- The ministry of acolyte in the spring of second configuration; conferred in the seminary each April.

Seminarians receive instructions on petitioning from the Administrative Assistant to the Rector several weeks before the petition deadline listed on the *Seminary Calendar* (posted on the Seminary website).

N.B.: Receiving the ministry of lector or acolyte is contingent upon being in good standing (i.e., the formation team is recommending the seminarian for advancement to the next year) at the time of the institution. If a seminarian is not being recommended for advancement, they will not be permitted to receive lector or acolyte.

2. Voting Options for Ministries, Candidacy, and Advisor Reports

Formation team members have the following three options in casting ballots for ministries, candidacy, and advisors' reports:

- **Yes** = In favor of conferral/advancement/ordination
- **Yes, with reservation =** In favor of conferral/advancement but there are particular concerns which, if not satisfactorily rectified, could lead to a future "no" vote. This cannot be used for a canonical vote for ordination
- **No** = Opposed to conferral/advancement/ordination. A written explanation is required
- **Abstain** = A completely neutral vote is to be used exclusively because you are or have been the candidate's spiritual director. *This is not an option because of insufficient knowledge.* Unless the faculty member is confident of a vote based on the review of the candidate in formation faculty meetings, he should inform himself of the candidate's suitability prior to the vote taken for advancement

On such ballots, faculty members should not raise issues that have not been previously brought to the seminarian's attention. The exception would be an incident that happened so recently that there was no time to discuss it with the seminarian. Apart from such exceptions, a vote of "no" should always be preceded by a formation team discussion of the reasons for such a vote. The Rector's Administrative Assistant takes the tally of votes and reports the results to the Rector.

3. Advancement Voting for Holy Orders

The formation team will not vote on candidates for Holy Orders who have not been at least three full semesters in the seminary formation program. Dioceses may request that the seminary make observations, and faculty who feel they know the candidate well enough may submit observations in view of the rector providing the bishop with a "nihil obstat" for ordination.

When there is doubt about a seminarian's readiness for ordination, a time of probation away from the seminary should be considered (PPF6, 179). A common form of this is the pastoral year in the sponsoring diocese. The precise duration and issues that need to be addressed should be specified. If there are still doubts at the end of this period, the seminary should not welcome the seminarian back. Some dioceses routinely require a pastoral year. In these cases, the pastoral year does not reflect any concern about the seminarian's suitability for ordination.

4. The Rector's Letter of Recommendation

Using the advisor's report and other materials in the seminarian's file, the Rector writes a letter of recommendation that he sends to the diocesan bishop. In this letter the Rector reports the formation team vote as well as his own observations to the diocesan bishop. The Seminarian Final Evaluation and Formation Advisor Report is attached to this letter.

E. Dismissal of Candidates from the Seminary

1. Dismissal through the Evaluation Process

After extensive consultation, a seminarian who does not seem to have the positive qualities to be a priest should be advised to leave (PPF6, 178). According to the Roman congregations, this means that a "prudent doubt" exists concerning his suitability.

A majority of negative votes typically means that the seminarian should be advised to leave the seminary.

> *"In these cases, an opportunity should be provided for the seminarian to present his self-assessment, including the possibility of others who can speak on his behalf. Seminarians not recommended for advancement should be notified as early as possible and in a constructive manner"* (PPF6 179).

Formation team meetings provide a forum for seminarians to air their viewpoint through the agency of their Formation Advisor.

Ordinarily, a seminarian whose evaluations present doubt regarding their capacity for continued formation will be informed by their Formation Advisor and given the opportunity to remedy the noted deficiencies. If specific behaviors or deficiencies are noted, the Rector may present the seminarian with a "*Notice of Serious Formation Concern*" which will specify the area(s) of concern and required remedial actions.

2. Grounds for Immediate Dismissal

The following are grounds for immediate dismissal of any seminarian from the Ordination Formation Program at Mount St. Mary's Seminary:

- criminal activity
- illegal use of and/or distribution of controlled substances
- serious abuse of alcohol
- sexual misconduct, including any form of sexual abuse
- flagrant immorality
- plagiarism

- any behavior which in the judgment of the Rector is seriously disruptive of seminary life

Anyone accused of any of the activities listed above will be given a fair hearing, with the seminarian's Formation Advisor and the Vice-Rector present and participating if circumstances permit.

3. Procedure for Immediate Dismissal

Any dismissible offense must be reported immediately to the Rector, the Coordinator of Human Formation, or the seminary Dean of Men. The Rector or Coordinator of Human Formation, in turn, must inform the appropriate civil and ecclesiastical authorities. Removal of the alleged offender from the grounds of Mount St. Mary's Seminary must be in accord with the rule of law. Only the Rector may make the decision to dismiss a seminarian. His decision is final.

CANONICAL REQUIREMENTS

I. Posting Names and Obligation to Report

At least two weeks before evaluation, the Rector will post the names of seminarians petitioning for candidacy, lector, acolyte or ordination to the diaconate or priesthood. Any seminarian who knows of any serious reason why another seminarian should not be advanced or receive candidacy, the ministries, or orders, has a serious moral obligation to make this known to the Rector for the good of the Church (Canon 1043).

II. Irregularities and Other Impediments

All seminarians are required to read and to be familiar with the canons from the Code of Canon Law that refer to the suitability of an individual to receive the Sacrament of Holy Orders. Please note especially the canons relating to:

- apostasy (a formal denial of the Christian faith or adherence to another religion)
- heresy (a formal rejection of a revealed dogma)
- schism (a formal act of membership in another church)
- voluntary homicide
- cooperation in the procurement of an abortion
- attempted suicide

Irregularities and impediments for Holy Orders should be discovered in the seminarian application process and should be addressed from the beginning of a seminarian's formation. Any seminarian affected by any irregularities and impediments is absolutely required to make them known immediately to the Rector, even if the seminarian discovers them well into his seminary career, so that any necessary dispensations may be obtained and that the situation can be resolved, if possible.

Failure to disclose such impediments before receiving Holy Orders could result in being impeded from the exercise of those orders.

III. Code of Canon Law, Canons 1040-1049

- **Canon 1040**

  Persons who are affected by a perpetual impediment, which is called an irregularity, or by a simple impediment, are prevented from receiving orders; the only impediments which can be contracted are contained in the following canons.

- **Canon 1041**

  The following are irregular as regards the reception of orders:

  - a person who labors under some form of insanity or other psychic defect due to which, after consultation with experts, he is judged incapable of rightly carrying out the ministry;
  - a person who has committed the delict of apostasy, heresy or schism;
  - a person who has attempted marriage, even a civil one only, either while he was impeded from entering marriage due to an existing matrimonial bond, sacred orders or a public perpetual vow of chastity, or with a woman bound by a valid marriage or by the same type of vow;
  - a person who has committed voluntary homicide or who has procured an effective abortion and all persons who positively cooperated in either;
  - a person who has seriously and maliciously mutilated himself or another person or a person who has attempted suicide;

- a person who has performed an act of orders which has been reserved to those who are in the order of episcopacy or presbyterate while the person either lacked that order or had been forbidden its exercise by some declared or inflicted canonical penalty.

- **Canon 1042**

  The following are simply impeded from receiving orders:

  - a man who has a wife, unless he is legitimately destined for the permanent diaconate;
  - a person who holds an office or position of administration which is forbidden to clerics by canons 285 and 286, and for which he must render an account until he becomes free by relinquishing the office and position of administration and has rendered an account of it;
  - a neophyte, unless he has been sufficiently proven in the judgment of the Ordinary.

- **Canon 1043**

  The Christian faithful are obliged to reveal impediments to sacred orders, if they know of any, to the Ordinary or to the pastor before ordination.

- **Canon 1044**

  The following are irregular as regards the exercise of orders already received:

  - a person who has legitimately received orders while he had an irregularity precluding his receiving orders;
  - a person who has committed a delict mentioned in canon 1041, n. 2, if the delict is public;
  - a person who has committed a delict mentioned in canon 1041, nn. 3, 4, 5, and 6.2.

  The following are impeded from exercising orders:

  - a person who has legitimately received orders while he was bound by an impediment precluding his receiving orders;
  - a person who is afflicted with insanity or some other psychic defect mentioned in canon 1041, n.1, until the time when the Ordinary, after consultation with an expert, permits him the exercise of that order.

- **Canon 1045**

  Ignorance of the irregularities and impediments does not exempt from them.

- **Canon 1046**

  Irregularities and impediments are multiplied when they arise from different causes. They are not multiplied by the repetition of the same cause except in the case of the irregularity arising from voluntary homicide or the effective procuring of an abortion.

- **Canon 1047**

  - A dispensation from all irregularities is reserved to the Apostolic See if the fact upon which they are based has been brought to the judicial forum.
  - A dispensation from the following irregularities and impediments to receiving orders is also reserved to the Holy See:
    - from the irregularity arising from the public delict mentioned in canon 1041, nn. 2 and 3;
    - from the irregularity arising from the public or occult delict mentioned in canon 1041, n. 4;
    - from the impediment mentioned in canon 1042, n. 1.
  - Also reserved to the Apostolic See is a dispensation from the irregularities precluding the exercise of an order already received which are mentioned in canon 1041, n. 3, but only in public cases, and in canon 1041, n. 4, even in occult cases.
  - The Ordinary can dispense from irregularities and impediments not reserved to the Holy See.

- **Canon 1048**

  If, in more urgent occult cases, access to the Ordinary cannot be had, or when it is a question of the

irregularities mentioned in canon 1041, nn. 3 and 4, access to the Sacred Penitentiary cannot be had, and if there is a danger of serious harm or infamy, the person who is impeded by an irregularity from exercising an order can exercise it, with due regard, however, for the responsibility of making recourse as soon as possible to the Ordinary or Sacred Penitentiary through a confessor and without mentioning the name of the person who has the irregularity.

- **Canon 1049**
    - In the petition to obtain a dispensation from irregularities and impediments, all the irregularities and impediments are to be indicated; nevertheless, general dispensation is valid even for those which have been omitted in good faith with the exception of the irregularities mentioned in canon 1041, n. 4, or others which have been brought to the judicial forum; however, a general dispensation is not valid for those which have been omitted in bad faith.
    - If it is a question of the irregularity arising from voluntary homicide or from procuring an abortion, the number of the delicts is also to be mentioned for the dispensation to be valid.
    - A general dispensation from the irregularities and impediments to receive orders is valid for all the orders

BEHAVIOR GUIDELINES

I. COVENANT EYES PROTOCOL

In order to assist seminarians in developing virtue regarding the use of the Internet and to support their formation regarding celibate chastity, the Covenant Eyes program is available. This software monitors how the Internet is used and sends daily, weekly, or monthly reports. Establishing this protocol is another way for each man to remain accountable for his behavior.

- Covenant Eyes is available to all seminarians. In certain circumstances, it may be required of a particular seminarian.
- The Seminary will assume the monthly cost of the Covenant Eyes software.
- A seminarian can speak to his Formation Advisor, Spiritual Director, and/or the Coordinator of Human Formation about installing Covenant Eyes. In order to enroll in the program, he should contact the Coordinator of Human Formation who will provide instructions for his enrollment.
- Upon enrolling, it is the responsibility of the seminarian to designate accountability partners who will take their role seriously and hold the seminarian accountable. For this reason, the seminarian must select the following:
    - A fellow seminarian who agrees to the responsibility
    - His Formation Advisor
    - His Spiritual Director
    - He may also designate any other person as an Accountability Partner.
- When a seminarian selects a new Spiritual Director or receives a new Formation Advisor, it is his responsibility to update the Accountability Partner in his account.
- No seminarian may uninstall the program without notifying his Formation Advisor, Spiritual Director, and the Coordinator of Human Formation.
- The seminarian will continue to be held accountable to the Accountability Partners throughout his time in formation at Mount St. Mary's Seminary, including pastoral years, vacations and summer breaks.
- The Accountability Partners will receive regular Covenant Eyes reports and will hold the seminarian accountable for any inappropriate use of the Internet (pornography, online gaming, gambling, overuse of the Internet, etc.).
- If, in the prudent judgment of the Accountability Partner, the nature or extent of the inappropriate Internet use warrants further intervention, a meeting will be held with the Rector or Coordinator of Human Formation, the Formation Advisor, and seminarian. If counseling is deemed advisable, the seminarian will be referred. The results of this meeting will be brought to the attention of the formation team and the vocation director. Without entering into a discussion, the Rector will inform the seminarian's Spiritual Director so the matter can be addressed in the internal forum as well.
- Upon leaving priestly formation at the Mount, the seminarian must contact the Rector's Executive Assistant to receive an uninstall code and then use it to uninstall Covenant Eyes from his devices. After uninstalling Covenant Eyes, he shall then inform the Rector's Executive Assistant so that his account can be closed, incurring no further expense to the Seminary.

II. STANDARDS OF BEHAVIOR

The behavior of all those engaged in or by the Seminary Community should follow the exhortation of St. Paul, "Conduct yourselves in a way worthy of the gospel of Christ" (Phil. 1: 27). The standards for behavior of seminarians, faculty, administration, and staff at Mount St. Mary's Seminary are found in the "Rule of Life," the "Sexual Harassment Policy of Mount St. Mary's University," and the "Code of Conduct for Church Personnel of the Archdiocese of Baltimore."

Faculty, administration, staff and third parties under the control of the Seminary must at all times maintain appropriate professional and personal boundaries with seminarians. Appropriate boundaries recognize the instructional and formative role of the Seminary, respect the individual dignity of each person, and are essential to avoid instances of unlawful discrimination, harassment, misconduct and sexual harassment.

Seminarians should maintain appropriate personal boundaries among themselves and foster an atmosphere of collegiality, fraternity, and community based on the individual dignity and integrity of each member of their community.

III. APPROPRIATE RELATIONAL BOUNDARIES

The manner in which individuals relate to others in words and actions should respect the identity of the person with whom they are interacting as a child of God and as a person of integrity and intrinsic value. It should also reflect the roles played by the individuals involved in the educational formational process for preparation for the priesthood. In short, relational boundaries exist in order to establish roles, responsibilities, and expectations and to protect and preserve the integrity of those relationships.

Along with the standards contained within the "Sexual Harassment Policy of Mount St. Mary's University" and the "Code of Conduct for Church Personnel of the Archdiocese of Baltimore," it is important to note that Seminary faculty, administrators, and staff assume the full burden of responsibility for establishing and maintaining clear, appropriate boundaries in all of their relationships, particularly those involving seminarians.

Physical contact should be respectful and consistent with the intent to provide a safe, appropriate, and comfortable environment, avoiding any unwelcome physical contact. Personally suggestive or offensive comments, questions or gestures should be avoided.

Meetings with seminarians should be conducted in appropriate settings and at appropriate times, respecting the parties concerned and the perceptions of others.

If any seminarian or employee believes that appropriate relational boundaries have been crossed in their situation or that of another individual covered by this policy, they should report that to their formation advisor or department head or if that is not possible or desirable for some reason, to the Rector.

If for some reason an individual experiencing or observing an inappropriate conduct, discrimination, harassment, sexual harassment or a relational boundary problem is uncomfortable communicating that fact as set forth above, they may file an anonymous report of such misconduct using the online reporting form from a trusted third-party provider, EthicsPoint, posted at msmu.ethicspoint.com.

Note that both types of reports, i.e., "for attribution" and anonymous reports, will both be subject to an appropriate investigation and remedial actions should that be necessary. If a complaint is filed anonymously, please know that the anonymous nature of the report may hamper the investigation process and the ability to resolve the matter.

IV. CHILD AND YOUTH PROTECTION TRAINING AND REPORTING PROTOCOL

Training

- Required of all new Seminary seminarians, regardless of sponsoring diocese or religious order*
  - ✓ Fingerprinting at the beginning of the academic year, which produces both a Maryland and FBI background check report.
  - ✓ Mandatory completion of an online child and youth protection training called "Virtus," including a segment on sexual harassment, which is used by the Archdiocese of Baltimore.

    * *The Office of Vocations for the Archdiocese of Baltimore handles the paperwork for the seminarians who are sponsored by the Archdiocese of Baltimore.*

- Required of all priests when they are hired and newly ordained transitional deacons, regardless of sponsoring diocese or religious order*
  - ✓ Fingerprinting, which produces both a Maryland and FBI background check report.
  - ✓ Mandatory completion of an online child and youth protection training called "Virtus," including a segment on sexual harassment, which is used by the Archdiocese of Baltimore.
  - ✓ Completion of the "Information Form."
  - ✓ Must supply copy of Passport and Driver's License.

    * *The Office of Vocations for the Archdiocese of Baltimore handles the paperwork for the deacons who are sponsored by the Archdiocese of Baltimore.*

- Required of all seminary seminarians regardless of sponsoring diocese or religious order, but who have a Pastoral Formation Experience assignment within the State of Pennsylvania*
  - ✓ Mandatory completion of State of Pennsylvania child and youth protection requirements which include:
    - PA State Police Criminal History Check.
    - PA Child Abuse History Check/Childline.
    - FBI report.
    - Completion of adult Unpaid Position Disclosure Statement.
    - Safe youth On-Line Training Course, which includes registration in the Learning Management System. It provides them with a link that directs them to the Mandated Reporter Training.

    * *The Office of Vocations for any diocese in the State of Pennsylvania handles the paperwork for the seminarians who are sponsored by that respective diocese in Pennsylvania.*

The following documents are processed by the Administrative Assistant to the Rector under the supervision of the Coordinator of Pastoral Formation for all seminarians.

- Required of all seminarians engaged with the Mount 2000 retreat, campus ministry, sports chaplaincy, or any other university-student outreach:
  - ✓ Mandatory completion of the University's on-line Youth Protection Training module at: https://learn.ue.org/T51EY891167/MSMaryEmployee.

Reporting

Any person who has reason to believe a child has been subjected to Abuse (including Sexual Abuse), Neglect, or Misconduct with Minors by Church Personnel shall immediately notify the Archdiocese of Baltimore's Office of Child and Youth Protection. Any person who has reason to believe a Child has been subjected to Abuse (including Sexual Abuse) or Neglect MUST make a report to the local office of the Department of Social

Services or Law Enforcement as soon as possible.

State law contains an exception from mandatory reporting when a priest learns of suspected Abuse or Neglect during the Sacrament of Reconciliation. If Abuse or Neglect is disclosed to a priest in any other setting, State law and Archdiocesan policies regarding mandatory reporting requirements apply.

V. SEXUAL HARASSMENT/ASSAULT TRAINING AND REPORTING PROTOCOL

All seminarians, faculty, administration, and staff of Mount St. Mary's Seminary follow the Title IX Policy on Sexual Harassment, Discrimination and Misconduct for any form of sexual misconduct that occurs on our campus or that involves an employee, student, or guest.

Training

- **Seminarians**

  All seminarians complete the online training "Virtus" module on Sexual Harassment.

- **Faculty, Administration, and Staff**

  Upon being hired each employee is required to complete several online training courses on discrimination, unlawful harassment, and sexual misconduct. Campus-wide mandatory refresher presentations in these subject areas are regularly offered.

Reporting

- **Seminarians**

  Any seminarian who believes he has been a victim of sex discrimination, sexual harassment or sexual misconduct or becomes aware of an incident of possible sex discrimination, sexual harassment or sexual misconduct should visit the University Student Affairs Sexual Misconduct Resource webpage to obtain information about what conduct is prohibited, the process of reporting and adjudication, and various support services (both confidential and official).

  A seminarian who becomes aware of possible sex discrimination, sexual harassment, or sexual misconduct should report it promptly so that appropriate action can be taken. He can choose to report it personally ("for attribution") to the Rector, his formation advisor, any Title IX Coordinator or Deputy Coordinator, or any University or Seminary official. Any report made to the Rector or Seminary official will then be reported to a University Title IX Coordinator and, in the case of an accusation against a cleric, it will also be reported to the Director of Clergy Personnel for the Archdiocese of Baltimore.

  If for some reason, a seminarian experiencing or observing sex discrimination, sexual harassment or sexual misconduct is uncomfortable communicating that fact, they may file an anonymous report of such misconduct using the online reporting form from a trusted third-party provider, EthicsPoint, posted at msmu.ethicspoint.com

  Note that both types of reports, i.e., "for attribution" and anonymous reports, will both be subject to an appropriate investigation and remedial actions should that be necessary. If a complaint is filed anonymously, please know that the anonymous nature of the report may hamper the investigation process and the ability to resolve the matter.

- **Faculty, Administration, and Staff**

  Any employee who believes he/she is a victim of sex discrimination, sexual harassment or sexual misconduct or becomes aware of an incident of possible sex discrimination, sexual harassment or sexual misconduct should report it promptly so that appropriate action can be taken.

  He/she can personally choose to report it ("for attribution") to the Rector, any Title IX Coordinator or Deputy Coordinator, or any University or Seminary official. Any report made to the Rector or Seminary

official will then be reported to a University Title IX Coordinator and, in the case of an accusation against a cleric, it will also be reported to the Director of Clergy Personnel for the Archdiocese of Baltimore.

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VI. MOUNT ST. MARY'S UNIVERSITY TITLE IX COMPLIANCE TEAM

- **Title IX Coordinator:**
  - Love Sechrest, Associate Provost for Academic Affairs 301-447-5734. L.L.SECHREST@MSMARY.EDU

    The newly revised Title IX policy which reflects important changes in the law and best practices in the prevention of sexual harassment is available on our website at: HTTPS://MSMARY.EDU/TITLE-IX-SEXUAL-HARASSMENT-DISCRIMINATION-POLICY/FILES/TITLE-IX-SEXUAL-HARASSMENT-DISCRIMINATION-POLICY-11-1-21.PDF
- **Deputy Title IX Coordinators:**
  - Kristin Hurley, Director of Human Resources, 301- 447-5522, K.HURLEY@MSMARY.EDU
  - Deputy Title IX Coordinator for Students, (open)
  - Justin Miller, Deputy Title IX Coordinator for Athletics, 301-447-6782, JUSTINE_MILLER@MSMARY.EDU
  - Dr. John Love, Professor, Mount St. Mary's Seminary, 301-447-8323, JLOVE@MSMARY.EDU
- **The Archdiocese of Baltimore**
  - Jerri L. Burkhardt, Director, Office of Child & Youth Protection (for the abuse of a minor), 410- 547-5348, JBURKHART@ARCHBALT.ORG
  - Rev. James Proffitt, Director of Clergy Personnel (for accusations involving a cleric), 410-547- 5427, JPROFFITT@ARCHBALT.ORG

ISSUES FOR FIRST AND SECOND DISCIPLESHIP

I. INTRODUCTION

The priest is called to be "a living image of Jesus Christ, head and shepherd of the Church" (*PDV* 43). He makes present the Lord's saving acts and strives to make them as fruitful as possible in the lives of God's people. Fulfilling this mission requires total commitment. The seminarian already has some appreciation of these truths, for he embarks on a program of formation designed to help him and the Church discern whether he is called to the priesthood. A priestly vocation can be rightly discerned only in a man who commits himself fully to all aspects of this program and receives the proper training.

Because he is preparing to serve as a living image of the Lord, the seminarian should begin "to reflect in himself, as far as possible, the human perfection which shines forth in the incarnate Son of God" (*PDV* 43). This means that he must begin to cultivate the human qualities that not only contribute to his personal growth but will also be necessary for him to offer effective priestly service. These qualities include integrity, self-sacrificing love, and affective maturity. Since priests live a celibate life, a major focus for the seminarian's reflection and discernment is whether the Lord is calling him to live the celibate vocation.

Only a man who cultivates an intimate relationship with Jesus Christ can properly respond to God's call and be appropriately sent by the Church into the world. The daily celebration of the Eucharist is central to community life and must also be at the center of his life. The Liturgy of the Hours complements the Eucharistic celebration; personal prayer and meditation also flow from and point to the Eucharist.

The study of philosophy and its themes "constitutes a valid aid in order to deal correctly with the principal arguments of systematic and moral theology, of Sacred Scriptures, of Liturgy, and of Canon Law, etc." (*DLMP* 77). For this reason, philosophy is the focus of intellectual formation for the seminarian, along with study of the *Catechism* and biblical and other languages.

The formation program also strives to help future priests develop pastoral charity, or a real receptiveness to all. Accordingly, Pastoral Formation Experience placements in discipleship are in areas of social outreach, through which seminarians will be able to receive a priestly formation based upon the patience of God and love for the poor.

Formation means personal development according to what God has in view for a person. Seminarians can count on the assistance of the Holy Spirit and on guidance from the formation staff. Ultimately, however, seminarians must take responsibility from the outset for their own human, spiritual, intellectual, and pastoral formation. These aspects converge on a common goal: enabling candidates to reach an appropriate level of readiness to participate fruitfully and successfully in priestly formation at the theologate level.

II. EXPECTATIONS

A. Human Formation

1. **Personal Development**
   Seminarians should strive to develop the qualities essential to a life of integral human growth. These qualities include integrity, balance in judgment and behavior, self-reflection, a proper sense of priorities, and a willingness to sacrifice. The capacity for self-sacrifice is a sign of an ability to live a life of service. Emotional maturity is vital for an effective priestly ministry, and thus it is important at this stage to address any weaknesses that stand in the way of full emotional maturity. Discipleship is a time for seminarians to get to "know themselves" thoroughly in order to build on their strengths and

talents and overcome limitations that would be an impediment to effective priestly ministry. This self-knowledge is acquired partly through self-reflection, but also in dialogue with one's formation advisor, spiritual director, vocation director, and others who have been given responsibility for one's formation.

- Do I accept that my time is not my own, and do I decide how I will use it on the basis of discipline rather than emotion? Do I avoid wasting time?
- Do I plan and live out a schedule that includes the proper mix of study, prayer, and exercise/recreation? Do I put my talents to good use?
- Do I give priority to the fulfillment of my own desires/plans/needs, or am I motivated by a spirit of self-sacrifice to be of service to others?
- What areas or issues in my life do I need to address in order to achieve greater personal and emotional maturity?
- What are my personal strengths and weaknesses? What can I do to address the weaknesses and to develop my strengths?

2. **Social Development**

Seminarians should attend to their own affective growth. To do so, they must nurture qualities of affability, generosity, kindness, hospitality, courtesy, civility, and magnanimity. They must strive to relate appropriately and naturally with everyone, i.e. peers in the seminary, faculty and staff, collegians and people outside the seminary. The capacity to develop mature friendships with peers and to relate in an emotionally mature way with everyone is an important indication of one's ability to embrace the celibate life in a healthy, happy way.

- Do I maintain proper boundaries and avoid inappropriate behavior with peers in the seminary, faculty and staff, collegians and people outside the seminary? Are my relationships with others compatible with my present state in life?
- Do I have good, mature friendships with peers? With both men and women?
- Do I interact well with other people? Do I need to work on the development of social skills that will facilitate interaction with others? Do I tend to be a loner?
- Do I integrate familial relationships appropriately into the overarching commitment that I have undertaken as a seminarian? Are there any family relationships that are problematic and that I should address?
- Do I strike a balance in my life between solitude and socializing? Are there signs in me of a "neediness" of others?

3. **Community Life**

Seminarians should contribute to the community life of the seminary. This means not only being well disposed and friendly toward everyone, but reaching out to others as appropriate, and being willing to use their gifts for the benefit of all. Above all, seminarians should not live as if they are just isolated individuals thrown together, but as members of a community who are responsible to and dependent on each other.

- Have I made an effort to get to know everyone in the house, especially those in my own class and my diocesan brothers?
- Am I respectful of different personalities and friendly toward everyone?
- Do I readily interact with community members from other cultures?
- Do I participate willingly in group activities?
- Do I take the initiative to serve the community? Do I have a house job? Do I recognize that I have responsibility to others in promoting the common good in the community?

4. **Health**

Seminarians should care for their own physical well-being. They should do so not only because of the obvious value of health itself, but because a healthy lifestyle will enable them to serve people better

and will have positive spiritual repercussions.

- Do I maintain a proper diet?
- Do I follow an appropriate regimen of physical exercise by exercising on a regular basis without spending excessive time doing so?
- If I smoke, have I committed myself to a plan to stop?
- Does moderation always govern my use of alcohol?
- Am I aware of any personal issues that should be addressed so that I might become a healthier person?
- Do I get appropriate recreation and relaxation?

B. Spiritual and Liturgical Formation

1. Liturgy and Communal Spirituality

Seminarians should devote themselves to the liturgical life of the seminary and to other forms of communal prayer. They should come to see the Eucharistic Liturgy as the source and summit of Christian life and let it be the wellspring of their formation.

- Am I forming a habit of daily liturgical prayer centered on the celebration of the Mass?
- Do I contribute to the Liturgy by enthusiastically participating as a member of the assembly and willingly accepting specialized roles when appropriate?
- Am I becoming comfortable with communal prayer in the Liturgy of the Hours?
- Do I participate in all required conferences, days of recollection, and retreats with an attitude of openness and a desire to grow spiritually?
- Do I try to contribute to the liturgy, for example, by singing in the choir or playing an instrument or acting as a cantor?

2. Personal Spirituality

Seminarians should strive to grow continuously and progressively in their personal relationship with Christ and in their commitment to the Church and to their vocation. With the guidance of their spiritual director, they should come to a deeper understanding of prayer and the different types of prayer, and then they should begin to develop a daily program of prayer and a personal spirituality suited to their own temperament.

- Am I developing the practice of personal prayer, including *lectio divina*, intimate conversation with the Lord, Eucharistic and Marian devotions, and spiritual reading?
- Do I go to spiritual direction at least once every three weeks, and learn to profit from it through open conversations with my director?
- Do I appreciate "the beauty and joy of the sacrament of penance" (PDV 48)? Do I avail myself of this sacrament frequently?
- Do I maintain personal prayer and liturgical practices during vacation times when there is no supportive community structure?

3. Celibacy

Discipleship is a crucial time for seminarians to explore with their spiritual director whether God has given them the charism of celibacy. They must honestly discern their calling in light of their behavior, their capacity for mature relationships with others, and their personal strengths and weaknesses. Above all, if they conclude that God is giving them the capacity to live the celibate life, they must develop a strong spiritual life to support their commitment, and they must be completely honest with their spiritual director concerning their struggles to live the celibate life faithfully.

- Am I growing in appreciation of what the Church means by celibacy and why it is appropriately linked to the priesthood?
- Am I honestly examining my personal strengths and weaknesses and my behavior in order to discern whether God is calling me to a celibate life? Am I meeting regularly with my spiritual director, and am I honest with him about my struggles?

- Do I demonstrate affective maturity in my relationships with others, and do I know how to act appropriately with different groups of people, e.g. peers, collegians, faculty and staff, people in field experience placements, teenagers, children, etc.?
- Do I avoid inappropriate behaviors and patterns of relaxation and recreation?
- Recognizing its inappropriateness, do I avoid sexual language and vulgarity?
- Do I discern and avoid inappropriate films, videos, and Internet programs?

4. Obedience

Seminarians should strive to form themselves by actively cooperating with the formation that the Church and superiors offer, and that communal life requires. A sign of obedience at this stage of development is docility toward those responsible for one's formation and, above all, a recognition that one needs formation. Observance of community directives and faithfulness to the daily schedule are also signs of an obedient spirit.

- Am I becoming familiar with the seminary schedule and house directives, and am I faithful to them?
- Am I docile to those in authority? Do I have a collaborative spirit?
- Do I recognize my need for formation, and am I open to listening to those who are responsible for my formation?

5. **Simplicity of Life**

While all Christians should cultivate simplicity of life, those preparing to commit themselves to positions of pastoral leadership have special reasons to live simply. They should not allow themselves to be distracted from their pastoral responsibilities by the burdens that excessive possessions inevitably impose. They also should give credible witness to the kingdom of God by manifesting a detachment from earthly goods.

- Am I learning to distinguish wants from genuine needs, and striving to satisfy the latter rather than the former?
- Have I begun to discern and carry out appropriate practices of penance and almsgiving?
- Am I adjusting my life style in the seminary so that it is appropriate for one who will be a priest?
- Is my appearance neat and well-groomed and at the same time modest and simple?

C. Intellectual Formation

The foundation for the graduate study of theology is laid by the serious and sustained study of philosophy, a comprehensive and adequate catechesis in the doctrine of the Catholic Church, and the study of classical languages. Seminarians at this level should possess or acquire foundational skills in college and graduate level reading, writing, note taking, and time management. Computer proficiency in word processing should be acquired. Seminarians should understand their own strengths and weaknesses as an adult learner and cultivate the disciplines and attitudes necessary to sustain them in rigorous study. They should not judge themselves in comparison with their peers but should strive to set and achieve personal goals. They should accustom themselves to be accountable to their dioceses and formation advisors. Seminarians in first discipleship should consider entering the Master of Philosophical Studies degree program and make elective choices accordingly. Second Discipleship M.A.P.S. candidates should be working with a Philosophy Department mentor on preparing for the comprehensive examinations, and to begin thinking about a topic for the qualifying paper to be completed by the end of First Configuration.

- Am I acquiring a firm grasp of philosophy so that I can see how reason supports and is supported by faith, and understand the underlying dynamics of contemporary society?
- Am I acquiring an adult understanding of the faith through a thorough study of the Catechism of the Catholic Church?
- Am I appropriating the language skills specified by my program? (That is, am I developing the skills in English necessary for graduate work and/or acquiring a reading knowledge of Latin and Greek and/or other languages?)

- Am I open and honest about my academic work with my formation advisor?
- Do I make use of the library, information technology, the Writing Center, Learning Services, study groups, etc.? Do I speak with my professors when I have problems?
- Have I reviewed the Master of Arts in Philosophical Studies degree program? Will I enroll? If enrolled, have I started working with a mentor in the Philosophy department towards the completion of the M.A.P.S. degree requirements?

D. Pastoral Formation

Pastoral formation is designed to prepare seminarians to be shepherds imbued with the charity of Christ and filled with his missionary spirit. It also enables seminarians to attain the pastoral competence and skills they will need to serve God's people. This aspect of formation begins by introducing seminarians to the practical pastoral life of the Church through formative, supervised experiences in ministry. The focus at this stage of formation is "social outreach" to the poor and needy. Seminarians should aim at developing a real love for the "least of the brothers and sisters," a love that should always be at the heart of their ministry in the future.

- How am I developing my identity as a servant of the people of God?
- What do I hope to get out of my pastoral experiences for my priestly formation?
- Is my concern for social justice, peace, and respect for life deepening, and do I regard them as integral to priestly service?
- Do I strive to recognize Christ in the "least of his brothers and sisters" and do I live with a true preferential option for the poor?
- Do I recognize that ministry involves collaboration with others? Do I enjoy doing things by myself, or do I look forward to working as a member of a team.

ISSUES FOR FIRST CONFIGURATION

I. INTRODUCTION

During the First Year of Configuration the seminarian begins a journey toward the priesthood, which is motivated and sustained by pastoral charity. As he begins this journey, he is committing himself to grow continually in charity in his relationships with everyone he meets along the way. At this stage, it is particularly within the seminary community that practical aspects of pastoral charity will be manifested, fostered, challenged, and refined. Pastoral charity plays a decisive role in all aspects of his life: in his response to people of other cultures, in relationships with new acquaintances, in his attentiveness to how his behaviors affect others (positively or negatively), in his willingness to be self-sacrificing on behalf of community needs, in his willing obedience to demands of the common schedule, and in his growth as a mature person with unpretentious self-assurance.

The Seminarian in first configuration also begins serious discernment of a vocation to the priesthood involving eventual commitment to a diocese (or comparable entity). He begins to wear clerical attire on campus and in field assignments, which should help him understand his formation as growth in public witness to Christ. Multiple new demands of his first year as a seminarian should also foster increased awareness that he is called to be a good steward of his time, his talent, and his possessions, always in the light of Gospel imperatives.

Called to become a "man of the Church," the Seminarian in first configuration's entire approach to prayer and spirituality should become increasingly interiorized. Personal piety and devotions need to become integrated with the Liturgical Prayer of the community in a balanced way. Since the ministry of Lector usually occurs during this year, he should become increasingly familiar with, and reliant on, the Word of God.

The First Year is a crucial time for discernment of a vocation to celibacy. The Seminarian in first configuration should examine honestly and thoroughly his capacity and desire for the celibate life, and should be attentive to what his behavior and attitudes tell him about his capacity. He should be honest and forthright with his spiritual director about his struggles, and where there are signs of difficulties in living celibacy in a mature and healthy way, he should take steps to address these problems. He should develop a certain prudent consciousness about behaviors that will foster a healthy celibate vocation, just as he should become aware of, and should avoid, behaviors truly detrimental to this calling. The Seminarian in first configuration should develop a disciplined spiritual life, consisting in prayer and the sacraments, to support him in being faithful to his commitment to the celibate life.

Depending on past life experience, adjustment to an academic schedule and expectations may be a great challenge for some seminarians. Each Seminarian in first configuration needs to assess his gifts and challenges and to honestly take appropriate steps to strengthen certain abilities--or lacks--as needed. As a future teacher of faith, the Seminarian in first configuration should cultivate intellectual and theological curiosity, viewing his studies not as an interruption to his spiritual life, but as an integral part of the vocation to which God calls him at this point. He should regard his studies as truly the "work of God" for him now.

The seminarian in the first year of the Configuration Stage will focus on a ministry of presence to the marginalized as well to those who are sick or homebound. The placements will provide opportunities for each seminarian to extend himself to God's people in new ways. The seminarian is encouraged to accept these challenges as a source of new pastoral skills. The seminarian will also see the pastoral placements as genuine opportunities to learn more about himself in the face of all sorts of human sorrows, which are, for the most part, inexplicable without a solid foundation of belief and firm trust in the ultimate goodness of God. Through his pastoral formation education placement, the seminarian in first year of the Configuration Stage will come to a deeper appreciation of himself as an instrument of God's healing and of the establishment of God's justice in the world.

II. EXPECTATIONS

A. Human Formation

The Seminarian in first configuration should make a sincere effort to learn about various cultures in order to broaden his thinking and experience. He should recognize that thoughtful consideration of others is necessary in community living and that he has a serious responsibility to know and to live seminary directives in a mature fashion. He should make conscious efforts to foster mature friendships with other seminarians, while avoiding exclusivity, cliquishness, or dependent relationships. He should also avoid excessive independence, as well as any inappropriate singularity drawing unnecessary attention to his person. The Seminarian in first configuration should demonstrate that he knows how to relate appropriately with all the different kinds of people he encounters in the seminary, college, field experience placement, and elsewhere.

He should treat the faculty and all seminary staff with consideration and respect, especially by being punctual regarding schedules (classes, meetings, appointments) and timelines (turning in assignments, forms, etc.). He should develop an increased awareness of how his behaviors can impact others with negative consequences in future priestly ministry. Family relationships will remain important for the Seminarian in first configuration, but he should also be fostering a capacity to function with a mature interdependence in relation to his family.

The Seminarian in first configuration should begin cultivating a close relationship with his diocese in view of the possibility of future priestly ministry there. He should spend significant time in his diocese becoming at least somewhat cognizant of its personnel, its structures, and its pastoral needs. Whether or not he is wearing clerical attire, his conduct should be consistent, avoiding any kind of "double standard." He should be conscious at all times of being and of behaving as a genuine Christian gentleman witnessing to Christ.

Demands of the seminary schedule may be intense, so the Seminarian in first configuration needs to realize his time is not his own but is given to God through service to His people. Thus, growth in effective time management is a necessary priority. He should recognize the need to relax, to exercise regularly, to foster healthy fraternity, and to balance well the time needed for prayer, study, and recreation. Limitations of seminary accommodations may automatically impose a certain restraint on possessions, so the Seminarian in first configuration should use this circumstance to assess his attitudes towards material goods and personal belongings.

He should strive to maintain good health so that his service to the Church will not be compromised, and to this end he should develop a healthy diet and a realistic program of physical exercise, hobbies, sports activities, etc. He should also learn polite and appropriate behavior regarding acceptable, common social skills (such as dining, mature conversation, listening, courtesy, etc.). Skills and habits that might foster self-confidence in future priestly ministry should be cultivated.

- How can I foster wholesome human friendships (with both men and women) that might be beneficial to the common good and transcend mere personal "neediness"?
- How might I genuinely honor and respect my living relatives, communicating with them regularly without inordinate dependence?
- How do I intend to foster positive internal attitudes and external behaviors regarding seminary directives, schedules, and activities?
- Am I familiar with my diocese; how can I become more acquainted with it?
- How might I foster a habit of neatness and simplicity in clothing, particularly when not in clerical attire?
- How might I grow in conducting myself with adequate public propriety as is required of those who are "public" persons in the Church?
- How am I addressing (or might I address) possible personally destructive behaviors?

- Do I have, and to what extent am I able to maintain successfully, a regular but flexible daily/weekly schedule? If not, why not? How might I adjust my behavior accordingly?
- How might I grow in appreciation of and care for my possessions without being overly concerned about them and other material things?
- Am I open to people of other cultures?
- Do I make an effort to contribute to the life of the community? Do I have a house job? Do I see myself as a "team player" or am I more of a loner?
- Do I strike a balance between solitude and socializing?
- Do I take care of my health? Do I get sufficient exercise and do I watch my diet? Do I achieve a balance between work and recreation?

B. Spiritual Formation

Fidelity to the seminary liturgical schedule should be a priority for each Seminarian in first configuration, enhancing his self-discipline as well as fostering a spirit of generous love for God and others. His personal spirituality should involve the integration of community prayer and personal prayer and devotions. The Seminarian in first configuration should devote quality time to personal prayer and to sound spiritual reading. He should regularly read and reflect on Sacred Scripture, particularly as the primary source for *lectio divina*. He should consistently receive the Sacrament of Penance and should practice wholesome, daily examination of conscience. Spiritual difficulties ought to be discussed openly and honestly with his Spiritual Director.

The Seminarian in first configuration should expunge sexual imagery and vulgarity from his language and should avoid any intimation of flirtation or seductive behavior. Simultaneously, he should be developing a positive, healthy understanding and acceptance of his own sexuality. He has to come to terms with how he as a celibate should handle his needs for intimacy. He should realize that certain types of literature, movies, videos, and Internet sites are simply not acceptable. In relating to collegians and the other people he encounters from day to day, the seminarian should be learning to set and to respect proper boundaries in keeping with the different kinds of relationships he develops.

The Seminarian in first configuration manifests an obedient spirit in a docile attitude toward those in authority and toward the seminary rule. A collaborative attitude is a good indication of one's capacity for obedience.

- In the development of my spiritual life, am I integrating community prayer with my personal prayer and devotions in an appropriate, balanced way?
- To what extent might I engage in communal prayer only matter-of-factly or grudgingly and/or out of obligation? If so, why?
- How might I personally grow in the virtue of humility?
- How has my own personal spirituality begun to take shape? What are the elements in my spirituality?
- In what way(s) am I developing an ability to relate to others (men and women) as a mature person who is committed to celibacy? Do I demonstrate affective maturity in my relationships with others?
- Am I making a sincere effort to understand celibacy from a theological, spiritual, personal, and psychological viewpoint, and to discern, through spiritual direction and prayer, whether God has given this gift to me?
- Am I making an effort to see the connection between my theology studies, my field experience placement, and my spiritual life?
- How am I growing in appreciation and love of the Word of God, and what practical steps am I taking to proclaim the Scriptures in a more convincing manner?
- Do I actively participate in the liturgy and contribute my personal talents, as in the music program?
- What evidence can I give that I live a life of obedience and simplicity? Are there aspects of my life that I must change in order to live them more authentically?

C. Intellectual Formation

It is expected that the Seminarian in first configuration will either possess or will acquire the ability to read, write, and speak English at the level demanded of the ordination program curriculum. He should learn to make good use of the assistance available from his professors and from the staff of the Library, the Writing Center and Learning Services, and the Information Technology help desk. He is expected to use the library regularly, and to be informed of the world about him through regular use of newspapers, news magazines, and on-line and televised news services. He should acquire proficiency with Microsoft Word, the electronic reserve system, the campus computer network, and the tools of computer-assisted research. At the same time, he should be developing a personal library of fundamental resources in the theological disciplines. He should acquire the skills necessary to proclaim Scripture effectively in public with a view to institution in the ministry of Lector.

The Seminarian in first configuration will make every effort to pursue studies with a view to grasping a general fund of basic knowledge, to developing skills in logical thinking, and to increasing his ability to express his learning precisely and intelligibly. He should be growing in understanding the meaning of theology and in developing a **habitus** of ongoing pursuit of learning in sacred sciences, integrated with his overall formation, particularly with his spiritual life and pastoral experiences. His intellectual goals should include the importance of being a hearer, proclaimer, and teacher of the Word of God. This year he must decide if he will enter one of the dual degree programs: the S.T.B. or the M.A. (theology) program and if so, in which area of concentration.

M.A.P.S candidates should be working on the completion of the qualifying paper or any other outstanding degree requirements. In First Configuration, seminarians are introduced to theological reflection for the first time to lay a foundation for life long reflection on the relationship between pastoral practice and theological issues.

- What might be (or what, in fact, are) my primary academic challenges and goals for the next year (two years…three years…)?
- How might I deal honestly and constructively with any possible learning disabilities or notable lacks in my academic background?
- How might I develop a sense of intellectual curiosity and sound skills in critical thinking?
- How might I apply myself more efficaciously to my ongoing intellectual formation insofar as possible (for example, by allotting sufficient time for reading, writing, and study, and by balancing this with my spiritual life and with other activities)?
- How might I integrate my learning with genuine virtue in my pastoral ministries? (e.g.: To what extent am I learning to treat all persons of whatever intellectual capacity/status with respect and charity in whatever circumstances I encounter them?)
- To what extent am I faithful in completing assigned reading and other academic responsibilities on time?
- Have I kept my formation advisor apprised of my academic progress?
- Have I made use of the library, technology, professors' office hours, the Writing Center, Learning Services, study groups, etc.?
- Will I enter the M.A. (Theology) degree program? If so which concentration? Or will I enter the S.T.B. degree program? If a M.A.P.S. candidate, am I working on studying for the comprehensive examinations, the completion of qualifying paper or any other outstanding degree requirements?
- Do I understand the concept and value of theological reflection?

D. Pastoral Formation

The seminarian in the first year of the Configuration Stage will focus on a ministry of presence and will reflect on his response to human suffering and will seek to grow in genuinely other- oriented Christological compassion when dealing with those who suffer, whether the person is struggling with physical, mental, emotional illnesses, moral difficulties or economic deprivation.

He will cultivate within himself a preferential option for the poor, learning especially to listen rather

than to speak, to be empathetic rather than to give advice, and to abandon personal self- concern in circumstances of illness or poverty. He needs to be developing the capacity to deal with his own emotions courageously and honestly and to become increasingly aware of how his own needs may negatively affect pastoral relationships. It will be important for him to know how to initiate conversation with strangers, to pray spontaneously, to cultivate good listening skills, and how to be respectfully silent when appropriate in pastoral circumstances. The seminarian in first year of the Configuration Stage will aim at acquiring those pastoral skills and qualities that will help him in ministering to those who suffer from illness or deprivation of justice.

- How am I developing skills necessary for positive relating in pastoral circumstances and how am I growing in ability to converse openly/easily with others?
- Is my professional "self-control" increasingly natural, comfortable, and meaningful or overly "rigid" and "distant"? How might I address any lacks or difficulties in this area?
- How might I be more friendly/gracious toward others, especially in my pastoral assignment, attending to the poor, the marginalized, the sick, the homebound, and those culturally diverse?
- How might I grow in ability to introduce others to Christ, to explain Church teachings, to accompany others in their suffering, and to be fully present during the interactions at my field placement?
- In what practical ways am I dealing constructively with any personal traits or limitations that impede my pastoral efficacy?
- How might I assess whether I have a collaborative approach to ministry or if I might be primarily concerned about being in control of others in pastoral circumstances?
- How do I genuinely display respect for supervisors and colleagues (men or women, clergy or laity), and do I really welcome their constructive criticism?
- How do I handle crisis situations and personal conflicts in pastoral ministry?
- What skills and qualities do I need to acquire to do effective ministry to the sick?
- Do I have a strong commitment to the Church's social justice ministry? How do I need to grow in my appreciation of the Church's mission on behalf of a just society?
- How might I better integrate other aspects of formation in my PFE experience? Have I integrated theological reflection into my pastoral formation?

ISSUES FOR SECOND CONFIGURATION

I. INTRODUCTION

The Seminarian in second configuration finds himself in a crucial year of formation. Having completed a year of theological studies, by the end of Second Configuration he will most likely be one year from Ordination to the Diaconate. Therefore, the Seminarian in second configuration should be moving from discernment of a priestly vocation to an increasing certainty of commitment to this vocation. Whatever his age, he should display growing maturity and greater ability in being self-governed and in doing what is right, not because another commands it, but because he understands and recognizes the intrinsic value of virtuous conduct in the likeness of Jesus. Another sign of his maturity should be growth in the ability to accept and integrate constructive criticism in the on-going formation process. He should also be attaining a consistent level of time management, setting reasonable and voluntary limits on his use of television, the internet, telephone, and the gym. He should accept the fact that time is not his own to use as he pleases but is a gift from God to be used as a good steward.

The Seminarian in second configuration, in anticipation of the reception of the Ministry of Acolyte, should be evermore integrating his prayer and spirituality as foundations for his entire future priestly service. Growth in his love for the Eucharist is imperative. He should also be increasing in fidelity to praying the Liturgy of the Hours. His personal and communal prayer should be becoming more and more interior, and his use of Scripture and *lectio divina* for prayer should be both regular and formative. Since he is one year closer to the promise of celibacy, this issue should become one of increasing attention, both in the internal and external forum. He should be consciously growing in awareness of the sacrifice of priestly celibacy and, simultaneously, should be learning to live a consistent and joyful celibate life with increasing ease. The Seminarian in second configuration should have a strong consciousness of himself as a "man of the Church," and thus should have a deep appreciation for the place of obedience in his life.

Having completed a year of seminary studies, the Seminarian in second configuration should have a substantial degree of comfort with the language of theological discourse as well as with the kinds of demands expected of seminarians in the second year of formation. He should be able to assess the success of his study habits. Where necessary, he should take initiatives in making appropriate adjustments. In Second Configuration, the seminarian should experience an increased capacity for integration of course content across the curriculum and should be able to see the relationships between his courses more clearly. Second Configuration seminarians should choose their electives carefully in light of the M.A. (theology) or S.T.B. degree programs, the Hispanic Ministry certificate program and the expectations of the home diocese for Spanish, the needs of the people they will serve, and their own personal interests and needs for intellectual growth. They should also sense a growth in awareness of how their academic endeavors relate to the other areas of formation, including their spiritual life, pastoral responsibilities, and personal relationships. By the end of the year, they should have a good understanding of what is involved in the Ministry of Acolyte.

During the 2022-2023, the seminarian in the second year of the Configuration Stage will be begin a 3-year process of formation which the Seminary will offer in partnership with the Catholic Leadership Institute. The seminarian will focus on a ministry of presence to the marginalized as well to those who are sick or homebound, with whom the seminarian will learn more about himself in the face of all sorts of human circumstances. The placements will provide opportunities for each seminarian to be God's instrument in various ways. Additionally, the seminarian will grow in his pastoral leadership skills.

II. EXPECTATIONS

A. Human Formation

The Seminarian in second configuration should have internalized the house liturgical schedule and be able to meet its expectations with ease, faithfully reporting any lapses in consistency. He should be recognizing that his capacity to obey the seminary directives indicates a potential to fulfill his promise of obedience at Ordination. Confronting any tendency to exempt himself from common obligations, he should set an example for Philosophers and Seminarian in first configurations, displaying a positive attitude toward formation and respect toward those in authority. He should be appropriately receptive to "peer evaluations," incorporating necessary adjustments for growth into his on-going formation. He needs also to increase his genuine respect for the seminary faculty and staff, and to develop appropriate relationships with them. In his behavior towards others he should avoid (or correct) any attitudes or expectations of being "served" and should be growing in concrete expressions of other-directed charity. The Seminarian in second configuration should feel at ease in social situations and should give evidence of his ability to relate to all different kinds of people in a mature way.

The Seminarian in second configuration should be especially concerned to cultivate a close relationship with his diocese and he should have a growing sense of being called by God to ministry in that diocese. He should become familiar with the structures, the services, the human demographics, and pastoral needs of his diocese through reading, discussion, and time actually spent there. In short, recognizing that the commitments of incardination are serious, he should be experiencing a sense of truly being "at home" in the diocesan Church which he is preparing to serve.

The Seminarian in second configuration should be cultivating an attentiveness to "what needs to be done" in the community and should show a spirit of generosity in response to such needs. Willing generosity is an absolute requirement in parish ministry, and it can be effectively cultivated in the seminary community through serious, prayerful consideration of multiple service opportunities. During Second Configuration, the seminarian's friendships should be based less on his own needs than on a genuine spirit of fraternal charity. Relationships which might best help him grow in virtue, rather than those which may seem more comfortable but do not challenge him, should be fostered. In general, he should be growing in constructive and appropriate awareness of the needs of others and responding more maturely to such needs as is the constant pattern required for authentic priestly ministry. He should show a genuine interest in people of other cultures and strive to know them and their cultures as well. He should also continue to develop a personal health lifestyle, which includes a balanced diet, exercise, and recreation.

- How am I developing wholesome friendships with other seminarians (for the common good and the benefit of others, beyond mere neediness and beyond competitiveness/ jealousy/cliques)? Am I also developing good friendships outside the seminary?
- How do I honor members of my family through regular communication while not demonstrating a dependence detrimental to future total service of the Church?
- What appropriate efforts do I make (or might I make) to learn about and to become better known in the diocese to which I will be committed?
- How do I display disagreement with those in authority (by internal rebellion?… denial?… behind- the-scenes complaining)? What might I do about such behaviors?
- How do I plan to manage my daily and weekend time giving priority to prayer and study, followed by apostolic activity, leisure, and personal responsibilities?
- In what ways am I really becoming a self-disciplined person; do I depend inordinately on others?
- How do I demonstrate willingness to serve others at some "cost" to my preferences? Am I generous in putting my time and talent at the disposal of others?
- What aspects of my lifestyle might not be balanced and/or healthy?

- How do I plan to demonstrate a Christ-like simplicity in clothing and possessions, maintaining neatness and observing the common norms concerning clerical/casual attire?
- How might I adjust behaviors or attitudes that imply a personal "entitlement" for others to defer to my preferences and personal desires?

B. Spiritual Formation

To increase his appreciation for the Eucharist, the Seminarian in second configuration, in consultation with his Spiritual Director, should be spending time each week in Eucharistic Adoration. Sound Marian devotion should be integrated into his spiritual life. He should experience a deep commitment to participation in daily Mass, both during the academic year and during breaks and vacations. He should see his consistent desire for the Eucharist as a significant gauge of an authentic priestly vocation. His liturgical and sacramental spirituality should go beyond the potential rigidity of ritualism and/or formalism to a direct, practical, operative understanding of the profound theological relationship between the Eucharist, Eucharistic Adoration, Marian devotion, and those persons who are daily placed before him, those whom Jesus Christ saved at the cost of His Cross and in whom the Trinity has chosen to dwell by grace. The Seminarian in second configuration should no longer need to be convinced of the necessity of daily prayer; he should experience an ever- deepening, insatiable need for prayer. He should seek to become thoroughly familiar with all dimensions of the Ministry of Acolyte, in preparation for receiving it in good conscience.

The Seminarian in second configuration is still in the process of discerning the call to celibacy, but by this time he should find fulfillment and peace in living as a celibate, and he should be comfortable in embracing the concrete consequences of celibacy for himself. Any serious difficulties in living the celibate life at this point are a strong indication that a man is not yet ready to assume this way of life freely and joyfully. The Seminarian in second configuration will continue to foster mature relationships and friendships in and outside the seminary, and will give evidence of his affective maturity in his ability to act appropriately and to respect proper boundaries in his multiple relationships. He will increase in his level of identity as a public person, responsible to Christ and the Church, recognizing that personal discipline, prudence, and restraint are necessary. He should be dealing honestly and constructively with any doubts or questions regarding the serious, long-term, practical implications of the obligation of clerical celibacy. His sense of "thinking with the Church" will manifest itself in an obedient attitude.

- How might I strengthen my prayer life, being faithful to public daily prayer of the seminary community, the Liturgy of the Hours, Eucharistic devotion, *lectio divina*, etc.?
- How might I be more faithful in spiritual direction and confession as well as in consistently reading good classical and contemporary works of spirituality?
- How might I develop a more interior prayer life (in contrast to a primarily exterior or merely outwardly "devotional" level of prayer)? Have I developed a personal spiritual life to which I am faithful each day?
- How might I be engaging in spiritual or liturgical practices to "be seen" or because I "am seen"?
- Do I feel genuine ease and fulfillment in living the celibate life? Do I believe the Lord is giving me the capacity to live this life in a healthy and happy way?
- How might I grow in understanding the need for at least some formative, mature, adult relationships/friendships in order to live celibacy effectively?
- Do I view myself as a man of the Church, filled with a deep sense of obedience toward my bishop and others who are responsible for my formation?
- Am I preparing to assume the Ministry of Acolyte?

C. Intellectual Formation

If enrolled in either the M.A. (theology) or S.T.B. dual degree programs, the Seminarian in second configuration should be taking steps toward fulfilling the degree requirements. By this time, the

Seminarian in second configuration should sense that he has the necessary tools and skills to complete theological studies. If any are lacking, he will take the steps needed to acquire them as soon as possible. He should have developed discipline in study habits and in note-taking, and he should be growing in the ability to express to various audiences in an effective and accurate manner whatever he has learned.

The Seminarian in second configuration should begin to see his studies, not as abstract or theoretical material existing in isolation, but as necessary, effective knowledge to be consistently and appropriately utilized in pastoral ministry. He should be able in an ever-increasing manner to see the integration and pastoral application of his studies in Scripture, Systematic and Moral Theology, Canon Law, etc. He should cultivate an appreciation for reading and study, not simply as a duty of the seminary curriculum, but as a necessary activity of any priest. In short, he should be developing a habit of continuing his theological education and of reflecting theologically on all his pastoral experiences.

The Seminarian in second configuration has done enough studies that he should be able to make a distinction between theology and doctrine, and he should have an appreciation of the value of theological pluralism. Through the study of the history of doctrine, he should also understand that doctrine develops over the course of the Church's history, and he should be able to distinguish the various degrees of authoritative teaching in the Church.

The Second Configuration seminarian should develop the habit of keeping abreast of national, international, and church related current events. He should plan to take advantage of the cultural richness of the Baltimore-Washington area. Study of modern church history should help increase his awareness of and interest in understanding the multiple cultures to which he will address the Gospel in his priestly ministry.

- How might I articulate my academic goals for the next 2-3 years, in an area of special interest, the M.Div, the M.A.(theology), the S.T.B., JP II Institute, language study (Spanish, Latin, Greek, Hebrew), electives, etc.?
- What skills can I hone to realize my intellectual abilities and work to my capacity?
- What areas of my theological background are still lacking and what concerted effort (or practical plan) might I initiate to remedy these lacks?
- In what ways are my studies becoming integrated or more meaningful? If such is not the case, what effort(s) is/are needed on my part to remedy this lack of integration?
- How might I develop a pattern of genuine intellectual curiosity and serious reading?
- How am I meeting the expectations of my diocese for preparation for Hispanic Ministry? Should I consider application to the Querétaro program?
- If I have enrolled in the M.A. (theology) program, have I been able to complete the concomitant research projects in a timely manner? Have I participated in any "community of learners" activities in my area of concentration?
- Am I keeping up with current events?
- Have I taken advantage of the cultural richness of the Baltimore-Washington area?
- Have I any plan to increase my understanding of the multiple cultures to which I will address the Gospel in my priestly ministry?

D. Pastoral Formation

The seminarian in the second year of the Configuration Stage will focus on learning about pastoral leadership in different ministry settings. He will have an opportunity to minister to those who are marginalized for a variety of circumstances, including illness. Additionally, he will learn important elements of intercultural ministry. He will continue to develop in self-knowledge, and in the capacity to deal with his own emotions courageously and honestly and to become increasingly aware of how his own needs may negatively affect pastoral relationships. The seminarian in second year of the Configuration Stage will aim at acquiring those pastoral skills and qualities that will help him in ministering to those who

find themselves disconnected from the community and parish life.

- How am I developing skills necessary for positive relating in pastoral circumstances and how am I growing in ability to converse openly/easily with others?
- Is my professional "self-control" increasingly natural, comfortable, and meaningful or overly "rigid" and "distant"? How might I address any lacks or difficulties in this area?
- How might I be more friendly/gracious toward others, especially in my pastoral assignment, attending to the poor, the sick, the homebound, and those culturally diverse?
- How might I grow in ability to bring God's love to others, to accompany those who are suffering, and to make the most of brief human interaction in my apostolic service?
- In what practical ways am I dealing constructively with any personal traits or limitations that impede my pastoral efficacy?
- How might I assess whether I have a collaborative approach to ministry or if I might be primarily concerned about being in control of others in pastoral circumstances?
- How do I genuinely display respect for supervisors and colleagues (men or women, clergy or laity), and do I really welcome their constructive criticism?
- How do I handle crisis situations and personal conflicts in pastoral ministry?
- What skills and qualities do I need to acquire to do effective ministry to the sick?
- Do I have a strong commitment to the Church's social justice ministry? How do I need to grow in my appreciation of the Church's mission on behalf of a just society?
- How might I better integrate other aspects of formation in my PFE experience? Have I integrated theological reflection into my pastoral formation?

ISSUES FOR THIRD CONFIGURATION

I. INTRODUCTION

The Seminarian in third configuration is in his final year of preparation for ordination as a Deacon. In the first semester, he will be admitted as a candidate for ordination, and in the second semester he will take the oath of fidelity and declaration of freedom. He should take these final steps before ordination only if he is fully convinced that he is ready and willing to petition for ordination. He will be able to advance in good conscience if he and those responsible for his formation are convinced that he possesses the human, spiritual, intellectual, and pastoral qualities that a priest should have.

The focus of this Third Year on the level of human formation is on consolidation of the individual good habits related to personal growth and communal spirit and service into an overall lifestyle appropriate to the ordained minister. This involves a spirit of universal charity, a desire to serve, generosity, simplicity and detachment, zeal for ministry, and a cooperative spirit. Because the ordained minister is a "man for others," the Seminarian in third configuration must be able to relate socially with all the different kinds of people he will be called upon to serve. He must give evidence of mature friendships with his peers and good relationships within and outside the seminary community.

The focus of spiritual formation during this year is immediate preparation for a free and joyful embracing of the celibate state of life and the promise of faithful obedience to one's Ordinary. This presumes that the seminarian, by this stage of his formation, has developed a self-motivated faithfulness to his personal prayer life, the spiritual exercises of the seminary, and the Liturgy of the Hours. At the same time, readiness for ordination requires that the seminarian has developed a spirit of humility and self-sacrifice that must ground the future fulfillment of the promise of obedience for the good of the Church and her mission.

The special focus of the intellectual formation of the prospective Deacon during this Third Year should be on the consolidation and integration of both the content of his theological education and the virtues related to sound study habits. The candidate for the M.A. (theology) or S.T.B. will manifest this integration by working diligently to fulfill the various requirements for his degree. However, all seminarians at this stage of their formation should manifest a self-commitment to intellectual growth as part of the life of the ordained minister, and not only as a preparation for ordination. Since he is about to enter the ordained ministry, the Seminarian in third configuration should make a conscious effort to see the connections between pastoral ministry and his theological studies. Theological reflection should be a regular practice of daily life and not just a formal exercise required by the formation program. Seminarian in third configurations should also focus in a particular way on their Homiletics course as immediate preparation for the ministry of preaching.

Finally, the focus of this year's pastoral formation is developing a spirit of pastoral cooperation and prudence combined with an authentic zeal for pastoral service. This spirit of cooperation must be shown to extend not only to the immediate authority of the bishop and pastor, but also to all the faithful who are cooperating with these authorities in the service of the Church. It is especially here that the future Deacon and Priest must manifest an openness to direction from legitimate authority, a non-critical spirit, a commitment to building communion, and humility in the face of criticism that makes personal change possible. The prospective Deacon must give evidence in his field placement of a spirit of generosity, service and self-sacrifice.

The seminarian in the third year of the Configuration Stage should embrace his pastoral formation experience placement as an opportunity to introduce or re-introduce others to Christ in evangelization outreach and to participate in catechesis of children, adults. Additionally, he will be involved in sacramental preparation in the parish. Since he will be ministering to parishioners of different ages, he will learn effective communication skills across the lifespan and differing educational needs. He should develop skills of listening, leadership, and

collaboration appropriate to the tasks assigned him and he should become particularly aware of his relational abilities and behaviors in different ministerial circumstances.

During this year, the seminarian is expected to develop a spirit of pastoral cooperation and prudence combined with an authentic zeal for pastoral service. This spirit of cooperation must be shown to extend not only to the immediate authority of the bishop and pastor, but also to all the faithful who are cooperating with these authorities in the service of the Church. It is especially here that the future Deacon and Priest must manifest an openness to direction from legitimate authority, a non-critical spirit, a commitment to building communion, and humility in the face of criticism that makes personal change possible. The prospective Deacon must give evidence in his field placement of a spirit of generosity, service, and self-sacrifice

II. EXPECTATIONS

A. Human Formation

The Third Year seminarian should have a firm and well-grounded conviction that he is capable and ready to accept candidacy and move forward to ordination to the Diaconate.

He should show that he has developed a more universal openness to friendship and service in the seminary and in the field placement assignments where he serves. People should be able to identify him as a "man for others." Within the seminary community, he should manifest a spirit of service and interdependence.

By Third Year, the seminarian should have developed a way of life appropriate to the ordained ministry, including a spirit of poverty and detachment, producing a simplicity in lifestyle that frees him for service in the Church.

He should give evidence that he has attained a level of personal maturity in his self-knowledge, self-acceptance, personal integrity, and friendliness that enables him to give a more selfless form of service to the People of God. The Seminarian in third configuration should be capable of mature relationships with his peers, with people in authority, and with those whom he serves. He should know how to respect proper boundaries in each of his personal and professional relationships.

The Seminarian in third configuration should manifest a readiness to accept direction, constructive criticism and correction from superiors with legitimate authority. He should reflect on the observations from the Second Year peer evaluations in considering what changes he needs to make in himself in order to be a more effective priest.

He should show proper concern for his health so that he will be a more effective minister. This includes observing a healthy diet, getting regular exercise and sufficient recreation. By the Third Year, a man should have any serious health concerns, such as overweight or smoking, under control.

- Have I made an honest effort to examine and evaluate my personal strengths and weaknesses for the sake of self-correction and improvement?
- Have I developed a personal integrity in all my dealings with others so as to be a person that others find trustworthy?
- Do I make an effort to be friendly towards all, kind and considerate, so that people find me approachable?
- Have I made an effort to expand my circle of friends in the seminary or parish, so as to avoid cliquishness or exclusivity?
- Do people find me a joyful person, someone who inspires hope rather than doom?
- Have I made an effort to be of service in the community? Do I try to get to know others? Am I open to people who are different from me, including people of other cultures? Do I maintain a proper balance between solitude and socializing?
- Am I faithful to the seminary rule of life?

- Have I made an honest effort to evaluate my lifestyle, spending, possessions, etc., to bring my way of living into accord with the simplicity of life that the Church calls for her priests to adopt?
- Am I possessive of my time, or do I forego my personal convenience for the service of others who impinge on my time with their needs?
- Do I show proper concern for my health? Do I observe a healthy diet and get regular exercise?
- Are there questions about my readiness for ordination that have been raised by others that I still need to deal with? Have I taken seriously the observations made about me by my peers in the Second Year peer evaluations?
- Have I developed a genuine openness to direction and correction by co-workers or superiors, or am I defensive when confronted with criticism which is intended for my genuine growth?

B. Spiritual Formation

The Seminarian in third configuration should show that he has developed a spiritual maturity that is self-motivated in fulfilling faithfully all the spiritual exercises in the seminary and that is faithful to one's own personal prayer life.

The spirituality of the Seminarian in third configuration should be rooted in the Eucharist and in pastoral charity, and it should also have a strong Marian component.

The Seminarian in third configuration should now pray the whole Liturgy of the Hours out of conviction that this prayer, even when it becomes an obligation, is prayer that unites himself more closely to Christ in His prayer for the Church.

The Seminarian in third configuration should have a good understanding of what he is doing when he takes the oath of fidelity and declaration of freedom. He should discuss these with his spiritual director and/or advisor.

The Seminarian in third configuration is expected to make the canonical retreat as an essential part of his preparation for ordination.

By the Third Year, the seminarian should have developed such personal and spiritual maturity that he has a deep confidence and ready willingness to make the life-long commitment to the celibate state of life, not simply as a requirement for ordination, but as an integral part of his future priestly spirituality and union with Christ.

The Seminarian in third configuration should have developed the spiritual foundations for embracing the promise of obedience to his Ordinary and all legitimate superiors, including the requisite humility and self-denial for a life of obedient service.

- Do I faithfully participate in all required spiritual exercises, except when I am legitimately excused?
- Have I developed the habit of praying the Liturgy of the Hours in its entirety, even when I am away from the seminary?
- Have I developed a prayer life that is appropriate for a diocesan priest and am I faithful in observing it each day?
- Am I prepared, after prayer, reflection, and spiritual direction, to embrace the commitment to celibacy joyfully and freely? Am I aware of any interior or exterior obstacles to committing myself to this way of life?
- How do I respond interiorly and exteriorly to authority in the Church, especially when I disagree with their theology or vision of things?
- Do I appreciate the meaning of obedience in the life of a minister? Am I an obedient person, motivated by a collaborative spirit?

C. Intellectual Formation

The Seminarian in third configuration is expected to develop an intellectual maturity that manifests itself in a self- motivated commitment, not only to master the required learning in the classroom but, beyond this obligation, to foster an ongoing intellectual growth in general, and specifically in theological and pastoral matters.

The Seminarian in third configuration should be conscious of seeing the connections between his theological studies, his pastoral experiences, and his spiritual life so that he can appreciate better how all areas of formation are related and so that he can develop his own unified vision of ministry.

In his Third Year of Configuration, the seminarian takes his first Homiletics course, which he should accept as an opportunity for learning how to communicate with others what he has learned in his Scripture and Theology studies.

In view of Diaconate ordination, the candidates should deepen their knowledge of the Order of Deacon by studying the theology and history of this Order.

Dual degree M.A. (theology) and S.T.B. candidates should be well along in the completion of their degree requirements.

- Have I developed a specific plan for the completion of the various requirements of the M.A. (theology) or S.T.B. degree? For the Hispanic Ministry Certificate?
- Have I established a solid work ethic that enables me to accomplish effectively the learning objectives of my courses, including the timely completion of reading assignments and papers, or do I tend to procrastinate or do the minimum? Have I set aside blocks of time each day for study?
- Do I make an effort to expand my intellectual interests and reading habits beyond the required course contents, especially during vacation times?
- Do I take my preparation for the ministry of preaching and teaching seriously? Do I devote sufficient time and effort to it?
- Am I learning foreign languages that will be useful for me in the pastoral ministry? Am I getting to know the cultures of the people I will be serving?

D. Pastoral Formation

The seminarian in the third year of the Configuration Stage should manifest zeal, generosity, and a spirit of self-sacrifice in his pastoral field placements.

He should manifest an understanding of, and appreciation for, the complementarity of the various vocations within the Church for the internal mission of the Church and its mission to the world. He should show that he is a “team player” who is capable of taking direction and criticism from his supervisors.

The seminarian in the third year of the Configuration Stage should give evidence of leadership ability and, in particular, he should show that he can take the lead while maintaining a collaborative spirit. He should take initiative and not always have to be asked to do things. He should give himself wholeheartedly to what he is asked to do, and he should manifest enthusiasm and a desire to learn. In his dealings with others, he should show that he has the heart of a shepherd.

The seminarian in the third year of the Configuration Stage should also have an ecumenical spirit of openness to people of other Christian communities or other religions. He should be eager to cooperate with them where this is possible, and he should always manifest respect for them and their religious traditions.

- Am I generous and forthcoming with my time and talents in my field experience placement and am I open to forms of service that do not appeal to me? Do I see myself as a servant?

- Am I a “team player” in my assignments and do I willingly take direction and correction from my supervisors?
- Am I zealous and enthusiastic? Do I take initiative, or do I always have to receive orders about what to do?
- Do I truly respect and esteem the dignity of the vocation of the baptized with its specific participation in the priesthood of Christ?
- Do I try to see teaching ministry as part of the “New Evangelization”?
- Am I collaborative in my pastoral placement? Do I prefer doing things on my own?
- Do I handle conflicts and disputes in my field experience assignments in a mature and charitable way?
- Am I open-minded toward people of other Christian communities or other religions, and do I collaborate with them on common projects, wherever possible?
- Am I trying to become familiar with other cultures and languages so that I can better serve all the different peoples that make up the Church?
- How might I better integrate other aspects of formation in my field experience assignment? Have I integrated theological reflection into my pastoral formation?
- What pastoral skills and qualities do I need to acquire in order to be more effective pastorally, especially in the field experience assignment I have this year? Are there attitudes or behaviors that I need to adjust, or correct?
- How might I better integrate other aspects of formation in my field experience assignment? Have I integrated theological reflection into my pastoral formation?

ISSUES FOR FOURTH CONFIGURATION

I. INTRODUCTION

The Fourth Year of seminary formation has a unique character all its own, for it is a time of transition from the seminary to ministry as a priest. Many of the men have already been ordained deacons and others soon will be so ordained. Approaching the end of their seminary formation, Fourth Year men have passed through the initial stages of formation and cultivated solid habits that will serve them well in priestly life. Many have already served in parishes as deacons and have thus begun their preaching and sacramental ministry. All their experience should help them to value the Fourth Year of seminary life as an especially precious time of imminent preparation for ordination to the priesthood.

The role of the Fourth Year seminarians within the seminary is of great importance, for they are examples to other classes of the maturity which fidelity to seminary formation brings. The fidelity they practice both to the various phases of seminary life and to their ministries in the parishes should at this point of formation be greater than at any earlier stage. Since they are to be sacramentally conformed to the priesthood of Christ, all their words and actions should manifest their own efforts to conform themselves to Christ.

Fourth Year men should take advantage of the time they have to deepen their knowledge of theology, especially with regard to marriage and family life and moral issues. They should begin planning their on-going theological education for the time after ordination, and to this end they should consolidate an adequate library of indispensable reference books. For those in the M.A. (theology) or S.T.B. dual degree programs, the goal should be completion of all degree requirements, especially the comprehensive exams, before leaving the seminary. Fourth Year men should also focus intensely on perfecting their homiletic skills, keeping in mind what they learned from their summer experience. In their practicum, they should strive to become prayerful celebrants of the sacraments.

As ordained ministers, they should see how all the areas of formation converge in their parish pastoral experience. The parish weekend assignment should be viewed as an opportunity to develop the pastoral skills that will soon be put to good use after ordination to the priesthood. Finally, the seminarian in the fourth year of the Configuration Stage will continue spiritual direction to deepen his prayer life and his love of the Lord, and he will already be looking for a spiritual director in his home diocese.

II. EXPECTATIONS

A. Human Formation

It is expected that the Fourth-Year seminarian be fully convinced that he is called to the priesthood and that he is ready and able to accept ordination. By this time, he should understand well the commitment to celibacy and have adopted a way of life that supports it. This means that he understands the importance of establishing limits and guidelines in relating with men, women, and children in ministry and that he knows how to maintain a pastoral and professional relationship. He is also expected to manifest a lifestyle and behavior that is consistent with the poverty of spirit appropriate to the priestly life, especially as this is enunciated by Pope John Paul II.

By the Fourth Year, the seminarian should be able to organize and coordinate his various responsibilities. He is also expected to demonstrate qualities of leadership and to support others who are in leadership positions. He also displays an ability for collaborative ministry and cooperation with the pastor and all those with pastoral responsibilities.

It is expected that the Fourth-Year seminarian be a mature man of profound personal integrity and respect for others. He has a realistic knowledge of himself and his strengths and weaknesses and manifests a capacity for friendship and service towards others. It is essential that he possess those human qualities that will allow him to assume the figure of the "Good Shepherd" in his pastoral ministry.

Do I have any serious doubts about my fitness or ability to assume the obligations of the ordained priesthood? If so, have I discussed this with my spiritual director, formation advisor, and vocation director? Has anyone expressed serious doubts and, if so, have I honestly dealt with these with my spiritual director and formation advisor?

- Am I aware of any potentially unhealthy tendencies in my relationships with others in my exercise of the ministry? Are there any signs of singularity or eccentricity in me that would detract from my effectiveness as a priest?
- How have I shown leadership qualities in my pastoral ministry during the summer and in my deacon assignment? Am I overbearing, possessive, and jealous of my authority? In other words, am I secure in exercising authority?
- On a practical level, how do I collaborate and cooperate effectively with others? Are there any complaints from co-workers or authorities concerning my inability to cooperate?
- Am I on time for meetings, etc? Do I prepare ahead of time? How capable am I of efficiently organizing my responsibilities in the seminary, in the parish, etc.?
- Have I honestly assessed my attachment to material goods and commitments to see if they are in harmony with the priestly life and ministry? How am I preparing for rectory life in terms of recognizing the demands of living with others? Do I try to accommodate others?
- Do I seek out friendships with my peers? Do I intend to seek out priestly fraternity after ordination? Am I a "lone ranger" or do I value the sense of solidarity that exists in the presbyterate?

B. Spiritual Formation

It is expected that the Fourth Year seminarian has developed a strong spirituality and the habit of prayer and that he shows that he is easily able to combine fidelity to the spiritual exercises of the seminary with his personal prayer life and his service to others.

By the Fourth Year, the seminarian is committed to his diocese and manifests obedience to his bishop and those representing him. He also has begun to look for a spiritual director and confessor in his own diocese and has made arrangements to fulfill the requirement of his canonical retreat. He has also begun to think of belonging to a priestly support group.

The Fourth Year seminarian demonstrates a sense of the importance of the ministry of preaching. He fulfills his obligations carefully in this regard by careful preparation and consultation with more experienced preachers.

Knowing the riches that are in Christ and in his Church, the seminarian recognizes and respects the freedom of the faithful with respect to personal devotions and different spiritualities. He is ready to give spiritual guidance to others in accord with their way of life and God's call to them without forcing his personal devotions or attractions on them. The Fourth Year should be a time when the seminarian acquires the basic elements of spiritual direction so that he can offer his services to those who seek him out for direction.

- In my final year of seminary, am I able without great effort to be faithful to my communal exercises and my personal prayer life, or do I regularly excuse myself from one or the other?
- Does my commitment to the Liturgy of the Hours and to personal prayer continue when I am away from the seminary on vacations or exercising my ministry in the parish?
- Have I made any concrete efforts to inquire from others who might be a good spiritual director or confessor?

Do I have an alternate plan if I cannot find either in my diocese?

- Am I open to serving as a spiritual director after ordination, and am I taking steps to prepare myself for this ministry?

- Have I made an honest evaluation of my own piety to see if it is in conformity with the mind of the Church and the contemporary needs of the Church?
- Do I make an honest effort to respect and value the diversity of spiritualities and devotions among the faithful? Do I have a tendency to want to impose a particular spirituality or pious practices on the faithful?
- Do I experience joy and fulfillment in the celebrate life? Have I experienced difficulties that I still need to resolve before my ordination to the priesthood? Am I open and honest with my spiritual director?
- In my pastoral assignments, have I demonstrated that I am an obedient person and a "team player"?

C. Intellectual Formation

In his final academic semester, the seminarian should aim at bringing synthesis to his intellectual formation. He should conduct an honest self-assessment of his theological readiness and take appropriate steps to address areas of deficiency. Fourth Year classes treat central issues, so the seminarian must strongly resist the temptation to so emphasize his role as deacon as to neglect his role as seminarian. In applying himself to the curriculum, he should note that this is the year in which nearly all his sacramental theory, law, and practice is treated (Marriage, Eucharist, Anointing, Reconciliation, priesthood practicum). Study of Pauline literature, the most extensive New Testament writings, becomes the capstone of the Scripture study. Seminarians should be particularly attentive to ecumenism this year. Fourth Year men should strive to be prepared for ministry to marriage and family by the combination of pastoral counseling, medical and sexual ethics, and the marriage and family courses. If not taking an elective for one of the dual degree programs, ordination program candidates should give serious consideration to electing to take those courses aimed particularly at Fourth Year men (spiritual direction, parish administration).

M.A. (theology) and S.T.B. candidates should be working on the comprehensive examinations and at the completion of any other outstanding degree requirements.

Fourth Year men should manifest a fidelity to study, a habit of theological reflection and reading, interest in contemporary national, international, and church related current events. They should be attentive to how their theological training is reflected in their teaching and preaching as deacons. Deacons should welcome positive and critical feedback on their preaching. They should be attentive in their weekend assignments to learn how parish priests address ongoing theological education, what periodicals and books they are reading, and what workshops and other opportunities for ongoing education are available. They should take care to develop their own collection of theological resources, both in print and on line, for future ministry.

Fourth Year men from dioceses where there is a pastoral need for Spanish language proficiency should take the necessary steps to become proficient in Spanish if they have not already done so. Study of U.S. Church history should help increase his awareness of and interest in understanding the multiple cultures to which he will address the Gospel in his priestly ministry.

- Am I preparing for S.T.B. or M.A. (theology) comprehensives? If an M.A. (theology) candidate, have I successfully completed all three research projects for my concentration?
- Have I done any outside theological reading not directly related to my courses?
- Is there some area of theology that I need to strengthen before leaving the seminary? Have I acquired proficiency in Spanish or other languages needed for ministry?
- Have I assembled a library of resources that will be useful to me in the parish ministry?
- Have I acquired the habit of doing regular theological reading not related to my courses, and do I have a plan to continue my theological education after ordination?

D. Pastoral Formation

The Fourth Year seminarian who is a deacon should take advantage of opportunities to preach in his deacon assignment and in the seminary. He should manifest an ability to preach to different kinds of congregations and to show appreciation of multiple aspects of life.

He should show himself able to carry out all functions of pastoral ministry with the patience, humility and kindness of Christ. In the parish setting, he should demonstrate leadership within the context of a willingness to implement the pastoral vision and policies of the pastor and other parish leaders. In the seminary setting, he should strengthen unity and build up the community.

The Fourth Year seminarian is expected to avoid singularity and eccentricities of behavior in his personal and pastoral activities. He is also expected to have the willingness and ability to minister within the customs of the local church and to foster its unity. Finally, he demonstrates the ability to be realistic about accomplishing his ideals and projects, taking into account the actual situation of the parish and the people.

The Fourth Year seminarian should be characterized by a missionary and ecumenical spirit. As a priest, he should have a sense of his universal mission to preach the Gospel to all and to regard himself as sent to all who live within his parish. He should have a profound respect for other Christian and religious traditions, and he should be ready to collaborate with all for the building up of a just society.

- Have I had made a serious attempt to develop my preaching skills? Do I make any serious effort to understand the issues that hold people's attention today? Am I at ease in discussing a range of topics and questions in my personal contact with people?
- Do I find myself getting upset when people do not agree with me or do not understand my point of view? Am I able to maintain respect and calm when I disagree with others?
- Do I make an effort to distinguish between what is a matter of law and what is a matter of my personal preference when it comes to the celebration of the liturgy and the sacraments? Am I biding my time in the seminary in relationship to my own agenda? Once I am out of the seminary, will I have regard for the customs of the local church and the sensibilities of others?
- Do I have the intention of adopting what I know others will consider an eccentric lifestyle or liturgical style once I am free from the constraints of seminary life without thought of the impact of this on my priestly ministry? Is it my intention to conform to the customs of my diocese with regard to clerical dress?
- Do I willingly and effectively cooperate with the pastor in my present assignment, and do I see this as a *modus vivendi* for the future? Do I recognize, respect, and further the leadership roles of other members of the pastoral team in the parish (e.g. DRE, Music Director)?
- Am I realistic in my expectations when it comes to implementing my ideas? Have I honestly examined my own ideals to see how they conform to the Church's life and mission?
- Do I keep in mind that I am a missionary sent to bring the Gospel to all people within the parish to which I am assigned? Am I eager to undertake the New Evangelization?
- Do I appreciate that the priest is supposed to be a source of unity and not of division? Do I strive to promote unity, peace, and charity?
- How might I better integrate other aspects of formation in my field experience assignment? Have I integrated theological reflection into my pastoral formation.

PASTORAL FORMATION

I. INTRODUCTION: WHAT IT IS - OBJECTIVES OF PASTORAL FORMATION

In accordance with the *Program of Priestly Formation*, the seminary requires pastoral experience that includes supervised ministry, evaluation, and theological reflection. Supervised pastoral formation experience is an integral part of the Master of Divinity degree program at Mount St. Mary's Seminary.

Pastoral Formation Experience (hereinafter, PFE) should assist the seminarian in his desire to integrate the various aspects of priestly formation. His human, spiritual, intellectual, and pastoral formation should lead to developing a "pastoral personality" in union with our Lord Jesus Christ, who is Head and Shepherd, Servant, and Spouse of the Church.

The goals of the PFE Program are:

- To instill **a self-awareness in the seminarian as a future shepherd** imbued with the charity of Christ and filled with a missionary spirit.
- To help seminarians **gain pastoral competence** through supervised ministry in distinct settings, such as social justice and the corporal works of mercy, teaching, ministry to the sick and dying, and their families, evangelization, catechesis, sacramental formation, parish administration, and diaconate parish placements.
- To provide a **pastoral forum to use and integrate the skill**s they have learned and developed in their spiritual, human, and intellectual formation.
- To train seminarians in **theological reflection** in order to assess their own efforts, to develop confidence in their future ministry, and to learn their particular areas of strength and areas of needed growth.
- To develop an **appreciation for the different ministries** of the Roman Catholic Church, as well as develop an ability to collaborate with different persons in leadership roles, whether they be ordained priests, deacons, consecrated religious, or lay men and women.

II. DESIRED OUTCOMES OF PASTORAL FORMATION EXPERIENCE

Effective Pastoral Formation Experience will enable the seminarian to integrate his formation, evidenced by the following outcomes.

A. Personal

- That from his experience the seminarian would gain insight into his strengths and better awareness of his weaknesses.
- That he would be able to take direction and be open to channels of growth and development.

B. Relational

- That the seminarian's relations with those whom he serves, with those who supervise him, and with those with whom he works be in every respect appropriate and respectful.
- That he be able to relate with and communicate to others with ease and effectiveness.

C. Professional

- The seminarian would come to know, to appreciate, and be able to act within the philosophy and goals of the pastoral setting within which he serves.
- He would become familiar with the language and concepts of the field, with the staff and

clientele of the pastoral setting, and the specific tasks it has set for itself.

- He would be able to execute creatively and responsibly the tasks assigned to him in a compassionate, efficient and effective manner.

D. Theological

- That the seminarian would be able to integrate what he learns in the classroom with what he is experiencing in the field.
- That he can see how Scripture and the Church's teaching on social justice apply to the situations he is involved in.
- That he can bring his commitment of faith to bear on his experience.
- That his judgment and actions in ministry are guided by his knowledge of theology.
- That he is able to move from service to prayer and back again to service.

E. Ministerial

- The seminarian would demonstrate initiative, leadership, and a desire to take maximum advantage of the possibilities to learn from the field experience assignment.
- He would appreciate the team model of ministry and be able to function appropriately and effectively within a ministerial team.
- Within his sphere of responsibility, he would demonstrate the ability to lead others toward the greater good, toward wholeness and the appropriate use of freedom.
- He would enable others to use their gifts, insights, and energy.

III. PASTORAL FORMATION AND PFE: WHAT IT IS NOT

- It is NOT merely an "internship" program for a seminarian to function as a priest. Instead, the PFE site serves as a forum to learn how to serve in appropriate ways for a man who discerns priesthood but is not yet a priest. In other words, the service he provides must fit the seminarian's theological level and experiences.
- It is NOT a substitute for a pastoral year program. Instead, the PFE experience provides only highlights and glimpses of future priestly ministry. It cannot provide a seminarian the full and complete experience that he or the supervisor may want to have.
- It is NOT an opportunity simply to provide necessary help to a PFE institution. Instead, the PFE experience requires the supervisor to provide a forum for a man to learn. To assume that a seminarian is sent to a site simply to provide extra help or volunteerism is incorrect. In fact, the PFE institution and supervisor provide more help to the seminarian than vice versa.
- It is NOT simply a Pass/Fail course. Instead, the PFE is an academic course that requires full compliance with the syllabus, which includes fulfillment of the learning agreement, in order to be ordained a priest. Although the final grade is a Pass or Fail, the seminarian will be evaluated with "letter grades" regarding his performance in particular pastoral settings. Seminarians must consider how their Bishop or Vocation Director would react to a man who seeks ordination but has "failed" the requirements of pastoral formation.

IV. TWO ELEMENTS OF SUPERVISED MINISTRY

Supervised ministry involves two interlocking components: **(A)** supervised ministry in approved ministerial settings with qualified supervision and **(B)** theological reflection.

A. Supervised Ministry in Approved Ministry Placements

The basic elements of supervision consist of: **(1)** learning agreement requirements which outline the purpose of the assignment, desired outcomes, and the seminarian's PFE goals; **(2)** the supervisor-seminarian relationship; and **(3)** written assignments, theological reflections small group discussion, evaluations and feedback. The sequence of ministries for seminarians typically follows, but is not restricted to the following:

- **Discipleship: Outreach Ministries- Seminarians** in the discipleship stage engage in pastoral ministries that exercise outreach to those in need as well as those visiting sacred places. Ministries at this level include work with the poor, food pantries, parish censes activities and working in shrines.
- **First Year – Health Ministries:** Seminarians in the first year of the Configuration Stage begin to develop skills for a ministry of presence to those who are sick or homebound. The seminarians gain pastoral compassion through the practice of effective listening skills, a growing understanding of collaborative ministry, and the ability to extend pastoral charity to the sick, the needy, the marginalized, and their loved ones. The placements during this year also provide the seminarians with opportunities to learn the effective pastoral practice of the corporal works of mercy.
- **Second Year – Evangelization and Catechetical Ministry with children and youth:** Seminarians in the second year of the Configuration Stage will grow in acquisition of necessary in faith formation ministry, either in Catholic school settings or in parish faith formation offerings. In order to offer engaging faith formation opportunities, which invite others to a relationship with Christ, firstly, the seminarian should become familiar with the demographics of the pastoral setting, and the needs of the groups to be served. Under the supervision of the field supervisor, the seminarian can begin to gain a basic understanding of evangelization and catechesis to be offered according to age-appropriate and cultural-appropriate methodology.
- **Third Year – Evangelization and Catechetical Ministry with adults, sacramental preparation, and preparation for diaconal ministry:**

  Third-year seminarians continue to develop relational skills needed to invite others to a personal relationship with Christ, to communicate the faith to people across the generations, to assist in sacramental formation processes, to grow in their capacity for exercising pastoral leadership, to engage in collaborative ministry, and to acquire ecumenical sensitivity. Placements in this year offer an experience is a more open ended and personalized program tailored to fit the needs of the individual seminarian. While this third year is technically designated as "evangelization ministry," this could include a regular parish assignment, developing programs of evangelization within the parish, learning administrative skills, vocation promotion, or any other pastoral work determined by the Coordinator of Pastoral Formation, the seminarian's bishop or vocation director, as well as the formation team to help the man advance to the clerical state.
- **Fourth Year – Parish Internship:** The assignment for fourth-year seminarians offers them the opportunity to serve as transitional deacons, with a particular emphasis on the ministry of preaching. Engagement in sacramental formation processes should also be a key component of this PFE. Additionally, the assignment provides experiences in other aspects of ministry such as pastoral administration, planning and leadership. Lastly, the over-night element of the fourth- year assignment invites the seminarians to grow in the area of living and praying in community with fellow clerics.

B. Theological Reflection

- Theological reflection is a key component of pastoral formation for it "provides an opportunity for personal synthesis, the clarification of motivations, and the development of directions for life and ministry" (PPF6, 370h). The "primary purpose (of theological reflection) is to interpret pastoral experience or activity in light of Sacred

Scripture, Church teaching, personal faith, and pastoral practices. Reflection of this kind should become a lifelong habit in priestly ministry" (PPF6, 391).

- ***Theological portfolios*** are tools used to assess the seminarian's growth for ministry. Theological reflections constitute the theological portfolios – one theological reflection per semester (two per academic year). Theological reflections are two-three pages long.
- These written theological reflections provide feedback for discussion between the seminarian, the Coordinator of Pastoral Formation, the PFE supervisor, as well as the seminarian's formation advisor.

V. General Pastoral Formation Experience Requirements

In order to earn one required academic credit each semester, as well as a favorable report for his vocation director and bishop, every seminarian engaged in PFE must fulfill the following requirements:

A. Full compliance with the PFE syllabus and learning agreement:

Each semester, the seminarian will receive a course syllabus for the given semester and will submit a learning agreement, signed by the seminarian and the field supervisor. Outcomes for the semester will be outlined in the syllabus, and the learning contract will describe the goals for the seminarian. The goals should be discussed with the supervisor.

B. Faithful attendance at the pastoral placement:

Supervised ministry requires a certain number of times / hours each week at the placement. Travel and preparation time are not included. All seminarians are required to make up any missed assignments. Specific policies on number of visits and hours for each PFE site can be found below in *section IX, B.*

C. Attendance at scheduled pastoral formation experience workshops:

This includes all meetings set forth and agreed upon by the seminarian and supervisor at the beginning of the academic year. This also requires the seminarian to ensure an appropriate balance of his schedule along with the other responsibilities set forth by the seminary.

D. Completion of all written requirements:

There are several written materials that are required for the academic portion of the PFE assignment. These include: (1) a completed copy of the signed learning agreement; (2) theological reflections as indicated in the course syllabus; (3) the seminarian's evaluation of the PFE site and supervisor; and (4) for C4 seminarians only: an assessment and preaching evaluations at the end of the 1st semester. These written assignments are described in more detail below in *section VIII, A-F and following.*

E. Submission of all materials and proper copies distributed by the established date:

All Seminarians must upload all pastoral program documents as a PDF document onto Canvas. No hard copies will be accepted. Kindly follow the instructions from Canvas. This is the responsibility of the seminarian, not of seminary staff. Failure to return all necessary information by the due date or to comply with all instructions, unless previously excused due to serious illness or unforeseen emergencies, will result in a failure of the PFE course.

F. Other requirements on a case-by-case basis:

The seminarian, working with his supervisor, formation advisor, and the Coordinator of Pastoral Formation, may have other requirements in order to maximize the educational aspect of this PFE experience.

VI. PASTORAL FORMATION GOALS (AS DISTINCT FROM PFE LEARNING CONTRACT GOALS)

The Coordinator of Pastoral Formation requires formation goals for each seminarian at the beginning of the year. Seminarians are asked to work with their formation advisor in developing one or two pastoral formation goals based on their review of the **"Issues by Year"** (*Discipleship, First Year, Second Year, Third Year, Fourth Year*) contained in this Seminarian Handbook. The pastoral formation goals should reflect the pastoral consideration of what a man needs to develop in order to be a compassionate and effective public minister. The pastoral goals are to be evaluated by the formation faculty and the seminarian's peers. These goals should be appropriate to the seminarian's level of configuration and discernment but distinct from the PFE syllabus or any specific PFE goals.

VII. PASTORAL AND THEOLOGICAL REFLECTION (DESCRIPTION)

Theological reflection is an important component of priestly and pastoral formation, and has two general goals:

***FIRST*:** To foster in seminarians the habit of honest, critical, and ongoing reflection regarding their pastoral ministry, thus contributing to a constructive discussion with their supervisor and formation advisor. Some topics for discussion: **(a)** successes and failures in ministry; **(b)** challenges and difficulties in ministry; **(c)** issues in collaborative ministry; and **(d)** receiving advice or instruction from the supervisor.

***SECOND*:** To encourage seminarians to understand their pastoral work in light of Scripture and the theological tradition of the Church. They should make connections between the various aspects of priestly formation, including academic coursework, their personality, their spiritual life and their pastoral responsibilities. When this happens, the seminarian can better discern how God is present in the situation and thus make pastoral decisions which are more theologically grounded and effective, even if challenging.

VIII. DETAILS OF ALL PFE WRITTEN REQUIREMENTS

All seminarians will submit the following written assignments as described below onto Canvas; the seminarian will keep a copy for the seminarian's personal records).

NOTE: Seminarians *are solely responsible for making scanned copies and delivering them (CANVAS) electronically as requested, by the deadline. The content of each of these written requirements is described below*.

A. Completed and Signed Learning Agreement:

In order to comply with the academic aspect of this PFE program, seminarians and supervisors will use the PFE learning agreement designed for each level with specific required pastoral learning experiences outlined for each PFE site. This learning agreement will allow seminarians and supervisors to establish concrete areas of learning, dialogue, supervision and theological reflection. The list of pastoral objectives or possible PFE responsibilities should shape the PFE experience for the seminarian.

NOTE: *The PFE syllabus is distinct from the* "pastoral formation goals" (***see VI. above***).

Since each level as well as each PFE site and supervisor have different requirements, each PFE syllabus will be designed for that particular program and theological level.

A PFE learning agreement will be distributed at the beginning of each semester and is to be completed by the seminarian and supervisor. Each learning agreement will have the following: **(1)** name of placement;

(2) name of supervisor and assigned seminarian; **(3)** contact information; **(4)** general description and objective of ministry; **(5)** specific goals established by the supervisor and seminarian; **(6)** specific due dates for various PFE assignments; and **(7)** signatures of the supervisor and seminarian.

B. Theological Reflections

One theological reflection is assigned each semester. Each reflection should be 2-3 pages long, considering the following:

- Address a **concrete experience** from your pastoral field placement. Briefly describe the experience (the first paragraph)
- What Scripture passage can bring light to this experience?
- What Church teaching helps you process this experience?
- Where did I see God in this experience?
- How does this experience resonate, or challenge, the present culture? Is there an opportunity for cultural transformation?
- How did I grow from this experience, across the spiritual, human, and pastoral dimensions? **(Theological reflection due dates are found on the PFE Calendar)**

C. PFE Theological Reflection Format

- Use this format at the top of your Theological Reflection page:

Document Title: Theological Reflection on Pastoral Experience	
Name of Seminarian	Date
Theological Level	PFE Site
Formation Advisor	PFE Supervisor

D. Homiletic Assessment & Preaching Evaluation [for 4th Configeration ONLY]

All 4th year seminarians in parish placements are required to preach at least one time per month, preferably every weekend that they go to their PFE parish assignment. The exact number of preaching opportunities will be determined by the supervising pastor and the seminarian.

If a seminarian in 4th configuration is not yet ordained a deacon, the supervisor must provide some opportunity for the seminarian to exercise some "practice" of preaching before a congregation. Non-deacon preaching can be done as a "post-communion reflection", a prayer group reflection, at a parish mission, or even in a Liturgy of the Word outside of Mass.

Before the end of the first semester each 4th year seminarian, with the help of the supervising pastor, will complete a preaching evaluation. The specific evaluation sheet will be made available at the beginning of the year. The specific instructions are as follows:

- The deacon and pastor will select a weekend to evaluate the deacon's homily.
- The deacon will be responsible for making ten copies of the preaching evaluation form. He will give five blank copies to the pastor.
- The pastor will select randomly five parishioners who will complete the preaching evaluation form. The deacon will distribute, at random, his remaining copies to five parishioners. These parishioners should represent the following groups of people: (1) a senior citizen (2) a married

couple with a young family (3) a young adult single male (4) a young adult single female (5) a teenager.

- After collecting the completed evaluation forms, the deacon and supervising pastor should discuss the results. The pastor should offer his personal comments to the deacon regarding the style, content and tone of the deacon's homily on the "Pastor's Summary" form.

E. Final PFE Evaluations

A link to the final evaluations will be sent to each supervisor. It is most effective for both the seminarian and supervisor if the evaluation is reviewed together.

F. Voluntary Evaluation of the PFE Site by Seminarian

A PFE site evaluation will be sent in order that each seminarian has the opportunity to provide feedback about his experience at the site. The evaluation will be helpful to the Coordinator of Pastoral Formation when he makes a visit to the site.

IX. FORMATION EXPERIENCE POLICIES

A schedule of PFE events will be given to each seminarian and supervisor at the beginning of the year. The schedule provides the supervisor and seminarians with a list of dates when the seminarian is NOT available to participate in his PFE, due to seminary or university obligations.

The program hopes to establish a "regular" schedule of PFE experiences weekly or monthly. The PFE program schedule hopes to create regularity for the seminarian, the people he serves, and the supervisor to sense consistency in his ministry.

The hours listed must not be interpreted so strictly that the hours no longer correspond with the reality of the situation at the PFE itself. In other words, there will be a need for flexibility, just like in all pastoral settings. These "policies" should be seen more as "guidelines" to help establish a good, honest, thorough schedule between the seminarian and supervisor. These policies do not include driving time but should be considered a factor by the seminarian and supervisor, especially during the busy times of the seminarian's semester. Flexibility and constant communication about the schedule are **essential** to this program. There may be times when either the PFE supervisor or the seminarian's schedule precludes a scheduled meeting. Missed meetings that were scheduled should be made up for the seminarian to show that he is pro-active in ministry and not simply trying to do the bare minimum in terms of his service. A seminarian is not required to make up weather-related cancellations.

Those seminarians, who for some reason are not able to make up their time required by the Manual, must arrange the make-up time on their PFE assignment (always in communication with the coordinator for pastoral formation) or through the food pantry, soup kitchen or similar organized by the coordinator of pastoral formation. If there are serious extenuating circumstances for mission the PFE assignment, please speak with the Coordinator of Pastoral Formation. Those seminarians who did not miss any PFE time are also welcome to join the food pantry, soup kitchen or similar organized by the coordinator for pastoral formation as an opportunity to serve the poor and marginalized.

Supervisors are asked to ensure the seminarian works within the goals established but not misconception

that he is the sole provider of a particular ministry.

These policies suggest a certain number of hours/time commitment per month, which can be increased or decreased if it is agreed upon by the supervisor and seminarian and approved by the Coordinator of Pastoral Formation.

It is important that at the first meeting, the seminarian and supervisor discuss schedules to complete the PFE learning agreement by the due date. That will help avoid any confusion about the seminarian's expected days and times of service.

The official PFE schedule contains two helpful distinctions: First, "OPTIONAL EXEMPTION" – i.e., a seminarian may legitimately ask to be absent from a PFE date originally requested by the supervisor: Second, "OPTIONAL OPPORTUNITY" – i.e., seminarians may choose to participate in a PFE even during a non-required time, such as one of the semester breaks.

A. Absences

If a seminarian is unable to attend a scheduled assignment, he must inform both the supervisor and the Coordinator of Pastoral Formation before the scheduled event. It is a serious formation issue if a seminarian chooses to miss an assignment without due cause. If a seminarian learns that a scheduled placement has been cancelled (e.g., due to inclement weather or by supervisor's decision), he should also inform the Coordinator of Pastoral Formation. Any excused absences requested by the seminarian must be made up to fulfill syllabus requirements.

B. Inclement Weather or Other Emergencies

Seminarians must be attentive to any closings due to inclement weather. Seminarians must have a way to contact the supervisor in case of emergencies. At the introductory supervisor meeting there should be a discussion of all policies. Seminarians must have an alternative number or a cell phone for each supervisor to immediately communicate any delays or cancellations.

C. Mediation

If the seminarian has made attempts but has not been successful in discussing an issue with the PFE supervisor, he must contact the Coordinator of Pastoral Formation as soon as possible. Learning to recognize and address potential problems early on is an important skill in ministry. The Coordinator of Pastoral Formation will inform the seminarian of any concerns raised by his supervisor.

D. Hours on Site:

Scheduled time and requirements at the pastoral placement: The supervised ministry will require a certain number of times/hours each week at the placement, as well as other placement requirements, according to the year of formation. Travel and preparation time are not included. The time requirements, according to the cohort/year of study, are as follows:

1. THE DISCIPLESHIP STAGE:

Seminarians will be assigned to a regular but limited PFE assignment. The hours required are 1.5-2 hours per week or six to eight hours per month. This time frame does not include travel time. Extra time in a PFE site requires permission from the Coordinator of Pastoral Formation. Ministries at this level include work with the poor, food pantries, parish census activities, and working in shrines.

Exemptions: Seminarians will need to speak with the Coordinator of Pastoral Formation and supervisor regarding any rare exemptions to the learning agreement. They are expected to fulfill their assignments. In case that some urgent matter presents itself, it is the responsibility of the seminarian to communicate those issues with the Coordinator of Pastoral Formation and his supervisor in as timely a manner as possible. Except for medical emergencies, two weeks' notice is a 'professional standard' of time for communicating the exemptions to scheduled requirements.

All seminarians are required to assist in some capacity for two activities:

(1) seminary participation in the annual March for Life in Washington, DC; and
(2) the Mount's annual Eucharistic gathering for youth (Mount 2000)

2. CONFIGURATION STAGE:

a. **Seminarians in First Configuration:**

Three hours per week. It is possible for the seminarian to attend his PFE two times every other week for a six-hour block of time. This time frame does not include travel time. Additional time at the site requires permission from the Coordinator of Pastoral Formation to ensure the seminarian is keeping a balanced schedule.

b. **Seminarians in Second Configuration:**

Four hours per week. It is possible for the seminarian to attend his PFE two times every other week for a longer block of time. This time frame does not include travel time. Additional time at the site requires permission from the Coordinator of Pastoral Formation to ensure the seminarian is keeping a balanced schedule.

c. **Seminarians in Third Configuration:**

Five hours per week or twenty hours per month. This time frame does not include travel time. Additional time at the site requires permission from the Coordinator of Pastoral Formation to ensure the seminarian is keeping a balanced schedule.

d. **Seminarians and Deacons in Fourth Configuration:**

At least ten scheduled weekend overnights, with a maximum of twelve weekends. Failure to complete ten weekends will result in failing the PFE course with notification to the vocation director and bishop. The weekends must be specifically stated in the learning agreement which is to be signed by the supervisor and seminarian at the beginning of each semester. If necessary, specific weekends could be changed, but the requirement of ten weekends cannot be changed. The "weekend" may begin after the seminarian's last obligation on Friday but no later than 11:00 am Saturday. He ought to end his weekend in time to return to the seminary by 5:00 pm for community Vespers unless there are evening activities at his assignment. He then has permission to be absent from Sunday Vespers, but should inform his formation advisor.

It is also possible for the seminarian to attend one "extra PFE opportunity" for a weekday event at the parish per month. That will allow the seminarian and supervisor to organize a pastoral experience that does not occur on weekends, such as a marriage preparation meeting, a baptism preparation meeting, a funeral liturgy, a parish council meeting, school board meeting, a parish mission, or a special parish celebration. In some cases, these "extra PFE opportunities" can be scheduled at the beginning of the semester. However, ample time must be given if the supervisor wants the seminarian to attend a weekday parish event to ensure a proper balance in the seminarian's schedule.

Pastor supervisors are asked to ensure that the seminarians have ample pastoral activity on Saturday morning and afternoon, prior to the Saturday vigil Masses.

Additionally, please note that deacons are:

1) Expected to **preach** at least **1 Sunday homily** every weekend or **2 Sunday homilies** every other week.
2) Required to spend minimum of **10** and maximum of **12** weekends in the parish.
3) Expected to celebrate/assist at least one **baptism**, **wedding** outside Mass, and **wake** or **burial** in the parish (this may vary according to the parish's reality)
4) Expected to help **prepare** couples for **marriage** and/or for the **baptism** of their children.
5) Expected to attend one or more **parish council** and/or **finance committee** meetings even if that takes place on weekday evening.
6) Expected to regularly visit **hospitals**, **nursing homes** and **homebound sick** of the parish.
7) Expected to spend some time with parish clergy for common meals and fraternal socializing.
8) Expected to accompany pastors or parochial vicars for pastoral activities in parish when possible.
9) Expected to accompany priest for Anointing of the Sick to become familiar with the Rite.
10) Must report to the parish no later than 11:00 am on Saturday and be back at the seminary for Sunday Vespers at 5:00 pm, unless parish obligations prevent him from returning in time. He should discuss this with his formation advisor.

e. **<u>Homiletic Assessment & Preaching Evaluation</u>**

At the end of the fall semester, all 4th Configuration seminarians will submit a maximum two-page report based on the homiletic feedback received from the evaluation process. All 4th year seminarians in parish placements must preach at least once per month, preferably every weekend they go to their PFE parish assignment. The exact number of preaching opportunities will be determined by the supervising pastor and the seminarian. If a 4th Configuration seminarian is not yet ordained a deacon, the supervisor must provide some opportunity for the seminarian to exercise some "practice" of preaching before a congregation. Non-deacon preaching can be done as a "post- communion reflection", a prayer group reflection, at a parish mission, or even in a Liturgy of the Word outside of Mass. Before the end of the first semester each seminarian or deacon, with the help of the

supervising pastor, will complete a preaching evaluation. The specific evaluation sheet will be made available early in the academic year. The specific instructions are as follows:

The seminarians/deacon and pastor will select a weekend to evaluate the deacon's homily.

1) The deacon will be responsible for making ten copies of the preaching evaluation form. He will give five blank copies to the pastor.
2) The pastor will select five parishioners, at random, who will complete the preaching evaluation form. The deacon will distribute his remaining five copies to other parishioners. These parishioners should represent the following groups of people: (1) a senior citizen (2) a married couple with a young family (3) a young adult single male (4) a young adult single female (5) a teenager.
3) After collecting the completed evaluation forms, the deacon and supervising pastor should discuss the results. The pastor should offer his personalized comments to the deacon regarding the style, content, and tone of the deacon's homily.
4) The concluding remarks and evaluation form from the pastor will be up-loaded onto Canvas by the assigned date.

f. **Further Clarifications of Policies for Deacons**
Seminarians from the Archdiocese of Baltimore, Archdiocese of Washington, Diocese of Arlington, Diocese of Harrisburg, and the Diocese of Wheeling-Charleston usually receive an assignment from their (arch)bishop.

g. **Preaching and Preaching Evaluations:** A deacon should assist at appointed Sunday Masses and should preach at least during one of those Masses. There will be times in which he must complete a preaching evaluation.

h. **Weekday Duties:** Men in Fourth Configuration (C4) are assigned (generally) only on weekends. However, in order to provide some limited experience for parish preparation, the supervisor and seminarian can organize a schedule that will allow the seminarian to come to the parish one extra day per month, during the weekday, in order to experience another important pastoral experience, such as a wake service or an important parish meeting that occurs during the weekday. This extra day can be helpful in completing the leaning agreement requirements. This extra day of pastoral presence, however, cannot be scheduled at an inopportune time that would affect the seminarian's other duties or the seminary community schedule. This extra visit will also require mileage reimbursement, but not a stipend.

3. **All seminarians are required to make up missed assignments**.

4. **All seminarians are required to attend all scheduled pastoral formation experience workshops:** This includes all meetings set forth and agreed upon by the seminarian and supervisor at the beginning of the academic year. This also requires the seminarian to ensure an appropriate balance of his schedule along with the other responsibilities set forth by the seminary.

5. **All seminarians are required to complete all written materials as follows:**
   a) a completed copy of the signed learning agreement.
   b) one theological reflection in the fall semester.
   c) one theological reflection in the spring semester.
   d) the seminarian's evaluation of the PFE site and supervisor; and

e) for 4T seminarians only: theological reflection and preaching evaluations at the end of the 1st semester.

Submission of all materials and proper copies distributed by the established date: Seminarians are required to upload a PDF copy of PFE contracts, theological reflections, site evaluations, other written materials, assignments, and evaluations on to CANVAS. Please keep all your records. You do not have to email them to the Coordinator of Pastoral Formation and Assistant to the Faculty, Ginny, as was the case before.

Failure to return all necessary information by the due date or to comply with all instructions, unless previously excused due to serious illness or unforeseen emergencies, will result in a failure of the PFE course.

6. **Other case-by-case requirements:** The seminarian, working with his supervisor, formation advisor, and Coordinator of Pastoral Formation, may have other requirements to maximize the educational aspect of this PFE experience.

E. Absences

If a seminarian is unable to attend a scheduled assignment, he must inform both the supervisor and the Coordinator of Pastoral Formation before the scheduled event. It is a serious formation issue if a seminarian chooses to miss an assignment without due cause. If a seminarian learns that a scheduled placement has been cancelled (e.g., due to inclement weather or by supervisor's decision), he should also inform the Coordinator of Pastoral Formation. It is necessary that any excused absences requested by the seminarian be made up in order to fulfill syllabus requirements.

F. Inclement Weather or Other Emergencies

Seminarians must be attentive to any closings due to inclement weather. Seminarians must also have a way to contact the supervisor in case of any other emergencies. The particular policies should be discussed at the introductory meeting with the supervisor. Each seminarian must also have an alternative number or a cell phone for each supervisor to thoroughly communicate any delays or cancellations immediately.

G. Deadlines for all Written Materials

Meeting deadlines is a matter of respect, courtesy and personal discipline. Seminarians are expected to consult the "PFE Calendar" of the handbook or the syllabus for details. Deadlines are also posted in the seminarian mailroom as well as on each blank copy of PFE documents. Reminders are usually reported in the Weekly *Bulletin*, but it is the responsibility of each seminarian, not the supervisor or the Coordinator of Pastoral Formation, to constantly make these deadlines. If a seminarian fails to submit materials in a timely manner, he will fail the PFE course and a letter will be sent to his vocation director.

H. House Cars

A house car is available for transportation to PFE assignments for seminarians who do not own a car. The PFE car is reserved only for official PFE use. Any other requests must receive specific permission from the Coordinator of Pastoral Formation. Seminarians who use the car must satisfy the requirements of the Department of Public Safety before being eligible to operate the car. They will follow the procedure established by the Coordinator of Pastoral Formation. They are to obey traffic laws of the jurisdiction. Any traffic tickets incurred are the responsibility of the seminarian. Gas reimbursement for the PFE car follows the policies established in the **section IX.I.,** located below. If an accident occurs, seminarians are solely responsible for getting police reports and all insurance information. Policies are established by Mount St.

Mary's University.

I. Mediation

If the seminarian has made attempts but has not been successful in discussing an issue with the PFE supervisor, he must contact the Coordinator of Pastoral Formation as soon as possible. Learning to recognize and address potential problems early on is an important skill in ministry. The Coordinator of Pastoral Formation will inform the seminarian of any concerns raised by his supervisor.

J. Mileage Reimbursements for all PFE Seminarians

The seminary expects seminarians to use their personal vehicle for traveling to and from their PFE assignments. Seminarians have all been assigned to their PFE assignments in teams; this helps us to be ecologically and fiscally responsible. PFE assignment teams are expected to carpool. If carpooling is impossible, this should be reported to the PFE administrator so that personnel changes may be made. There will only be one reimbursement per team. A PFE site should not expected to pay equal reimbursement for two men who choose to drive separately for any reason.

Seminarians may request mileage reimbursement from the PFE Site to cover travel expenses to and from the placement sites. It is a serious formation issue for any seminarian to take unfair advantage of this policy. Reimbursement claims must always be documented using the on-line travel planning assistance of a reputable site (i.e., Google Maps). Seminarians requesting mileage reimbursement from the PFE Site will make a travel reimbursement plan for their PFE pastoral supervisor; this will include total mileage to and from the location. No other reimbursements are authorized. Seminarians will create a reimbursement plan / system for their pastoral supervisor at the start of the semester to afford PFE Sites the opportunity to plan and budget for the expense.

Seminarians assigned to sites who cannot afford to reimburse may apply to the seminary's pastoral Formation Office for travel reimbursement. The seminary PFE fund will reimburse the seminarian's travel expenses if the PFE site cannot do so. Seminarians must follow the policies established on the PFE reimbursement form. Seminarians / deacons receiving stipends and/or mileage reimbursement from the supervisor should not request reimbursement from the PFE program. Once again, it is a serious formation issue to violate this policy.

PASTORAL TRAVEL REIMBURSEMENT

SEMINARIANS: The normal rate for seminarian reimbursement is $.45/mile. Seminarians will only be reimbursed for mileage, not other expenses. Seminarians will be reimbursed after their last PFE visit of the semester. If a seminarian is experiencing financial hardship, he may apply for a monthly reimbursement.

DEACONS AND 4th YEAR SEMINARIANS: Pastor-Mentors for 4th year deacons are asked to provide at least $50.00 compensation per weekend of service plus mileage reimbursement of .45 cents per mile. This payment can be made directly to the deacon and thus avoid having to write a check to the seminary for the mileage reimbursement. Deacons must keep accurate logs of their travel to and from their PFE Site. If a deacon attends an approved weekday ministerial event opportunity, he should receive mileage reimbursement but not the $50.00. The $50.00 compensation is only for deacons (not 4th year configuration seminarians… who will submit travel reimbursement under the same rules and regulations as seminarians) and only for weekends, as it is expected that deacons will perform some sacramental service such as weddings, baptisms, prayer services, and preaching homilies. Again, 4th year seminarians who are not deacons do not receive the $50.00 compensation but are qualified to receive mileage reimbursement.

1. Since PFE is a one-credit course per semester, a seminarian is not to receive a salary to compensate work rendered. However, the seminary expects seminarians to use their personal vehicle for traveling to PFE assignments. Teams are expected to carpool. Only one driver per apostolate will be reimbursed. A PFE site is not expected to pay equal reimbursement for two men who choose to drive separately for any reason. Any exemptions must be approved by the Coordinator of Pastoral Formation. Otherwise, mileage reimbursements will not be provided in those cases in which team members choose to travel separately.
2. Seminarians may request mileage reimbursement to cover travel expenses to and from the placement sites *only*. It is a serious formation issue for any seminarian to take unfair advantage of this policy. This must always be documented with on-line travel planning assistance (i.e., Google Maps or MapQuest).
3. Seminarians are asked to make an accounting to each supervisor regarding their driving miles. Seminarians must organize a system with their supervisor by the beginning of the semester in order to request reimbursement. Reimbursement can be paid directly to the seminarian each month, or the PFE supervisor can provide a reimbursement or partial reimbursement check to the seminary each semester to cover those expenses. The seminary PFE fund will reimburse the seminarian's travel expense if the PFE site cannot do so. Seminarians must follow the policies established on the PFE reimbursement form.

   Seminarians receiving stipends and/or mileage reimbursement from the supervisor should not request a reimbursement from the PFE program. It is a serious formation issue to violate this policy.
4. Reimbursements are distributed on a monthly basis only. Seminarians should submit the forms by the requested monthly deadline and not wait for semester breaks. Failure to follow this policy may result in a delay or denial of reimbursement.
5. Reimbursement is set for .45 cents per mile. This is not considered a salary but simply a reimbursement for the wear and tear and use of the car.
6. An international seminarian (on an F-1 student visa) who is using their own vehicle and expecting reimbursement for PFE expenditures must speak with the Seminary Registrar about signing up for part-time CPT (curricular practical training) before accepting any such payments. Failure to do so could cause the international seminarian to fall "out of status" with their I-20 responsibilities.

K. Deacon's Pastoral Service Compensation

Deacons are not permitted to receive a salary for services rendered. This is a one-credit course per semester.

- Supervisors for 4th year deacons are asked to give a stipend of $50.00 per weekend plus mileage reimbursement of .45 cents per mile. This is given directly to the deacon. However, accounting by the deacon is required.
- If a deacon attends a weekday opportunity, he should receive the mileage reimbursement but not the $50.00. The $50.00 stipend is only for deacons (not 4th year configuration seminarians) and only for weekends, as it is expected that deacons will perform some sacramental service such as weddings, baptisms, prayer services, and preaching homilies.
- 4th year seminarians who are not deacons do not receive the $50.00 stipend but are qualified to receive mileage reimbursement. A stipend is a gift and not a salary.
- **International 4th year seminarians, studying here on an F-1 student visa**, who expect to receive mileage reimbursement, or as a deacon the stipend for weekend PFE expenditures, must speak with the Seminary Registrar/DSO about signing up for **part- time CPT** (curricular practical training)

before accepting any such payments. Failure to do so could cause the international seminarian to fall "out of status" with their I-20 responsibilities.

L. Other Policies as Needed

Unforeseen situations may require the Coordinator of Pastoral Formation to create new or adjust current policies, in which case these will be communicated to the Executive Committee prior to establishing these as an official PFE policy. After approval from the Executive Committee, these policies will be made known to the rest of the seminary community.

XI. FOURTH YEAR INTERNSHIPS (FURTHER CLARIFICATION OF POLICIES)

A. Parish Assignments

Upon approval of the local Ordinaries concerned, and with the collaboration of various Vocation Directors, the Coordinator of Pastoral Formation appoints the seminarian to a parish assignment. The seminarian will receive the assignment at the beginning of the year.

1. **Local sponsoring dioceses:** Seminarians from the Archdiocese of Baltimore, Archdiocese of Washington, Diocese of Arlington, Diocese of Harrisburg, and the Diocese of Wheeling- Charleston usually receive an assignment from their bishop.
2. **Preaching and Preaching Evaluations:** A deacon should assist at appointed Sunday Masses and should preach at least during one of those Masses. There will be times in which he must complete a preaching evaluation. See *section VIII-F* above for details.

B. Learning Agreement Requirements

The supervisor and seminarians are asked to complete the specific requirements of the learning agreement in order to provide pastoral experiences of future priestly ministry. The Pastoral Formation Experience is not designed to duplicate pastoral formation during the pastoral year.

C. Weekday Duties

Men in Fourth Configuration (C4) are assigned (generally) only on weekends. However, in order to provide some limited experience for parish preparation, the supervisor and seminarian can organize a schedule that will allow the seminarian to come to the parish one extra day per month, during the weekday, in order to experience another important pastoral experience, such as a wake service or an important parish meeting that occurs during the weekday. This extra day can be helpful in completing the leaning agreement requirements. This extra day of pastoral presence, however, cannot be scheduled at an inopportune time that would affect the seminarian's other duties or the seminary community schedule. This extra visit will also require mileage reimbursement, but not a stipend.

D. International 4th Year Seminarians

Those foreign-born seminarians studying here on an F-1 student visa, expecting to receive mileage reimbursement, or as deacons the stipend for weekend PFE expenditures, must speak with the Seminary Registrar/DSO about signing up for part-time CPT (curricular practical training) before accepting any such payments. Failure to do so could cause the international seminarian to fall "out of status" with SEVIS and may result in the need to immediately leave the USA. Further information about International Students'

rights and responsibilities is located on the Mount St. Mary's Seminary website.

E. Exemptions

Seminarians will need to speak with the Coordinator of Pastoral Formation and supervisor regarding any rare exemptions to the learning agreement. They are expected to fulfill their assignments. In the event that some urgent matter presents itself, it is the responsibility of the seminarian to communicate those issues with his supervisor and the Coordinator of Pastoral Formation in as timely a manner as possible. With exception of medical emergencies, two weeks' notice is a 'professional standard' of time for communicating particular exemptions to the scheduled requirements. The skill to communicate these circumstances is an important part of parish and priestly life.

XII. SUMMER EVALUATIONS AND PASTORAL YEAR EVALUATIONS

A. Summer Evaluations

Forms will be provided to each seminarian before the end of the spring semester. The first document will be a "summer contract" which explains some of the objectives for the summer experience. The summer assignment, normally made by the local bishop through the vocation director, is not officially directed by Mount St. Mary's PFE program. However, the evaluations are reviewed by the Coordinator of Pastoral Formation. Therefore, the contract must be completed, signed, and returned to the Coordinator of Pastoral Formation in order to get an understanding of what the seminarian accomplished during this summer pastoral experience. The second document is the actual "summer assignment evaluation." The evaluation must be completed by the summer assignment supervisor. Both the supervisor and seminarian should sign these forms and return them to the Coordinator of Pastoral Formation by the due date. Proper copies should be made (see *section V-E* above). These documents provide evaluation information to the formation team. The information is also helpful in order for the Coordinator of Pastoral Formation to make appointments for the upcoming academic year's PFE. If the seminarian's diocese requires a particular evaluation, the Coordinator of Pastoral Formation will also accept that document along with the Mount St. Mary's documents.

International Seminarians – please note: All international seminarians studying at the Mount on an F- 1 student visa who expect to receive any form of financial compensation for summer PFE expenditures must speak with the Seminary Registrar/DSO about signing up for part-time CPT (curricular practical training) before accepting any such payments. Failure to do so could cause the international seminarian to fall "out of status" with SEVIS and may result in the need to immediately leave the USA. Further information about International Students' rights and responsibilities is located on the Mount St. Mary's Seminary website.

B. Pastoral Year Evaluations

The pastoral year is an appointment by the bishop. This provides the seminarian invaluable experience as well as opportunities for formation and discernment. The seminarian requires documents similar to the summer assignment, but specifically geared for the entire year. These documents must be completed by the supervisor, reviewed with the seminarian, and signed by both the supervisor and seminarian. These documents should then be sent to the Coordinator of Pastoral Formation before the start of the next semester (generally, the same date as the summer assignment). If the seminarian's diocese requires a particular evaluation, the Coordinator of Pastoral Formation will also accept that document along with the Mount St. Mary's documents. Seminarians should inform the Seminary Registrar that they will be on a required Pastoral Year and register for ORDN 010 Pastoral Year Internship, which will maintain their full-time status as a student for loan-deferments and insurance purposes.

International Seminarians – please note: All international seminarians studying at the Mount on an F- 1

student visa and are required by their diocese to have a "pastoral year" internship must speak with the Seminary Registrar about signing up for **part-time CPT** (curricular practical training). This will allow the seminarian to maintain full-time student status and to accept any financial compensation offered for expenditures while on the pastoral year. Failure to do so could cause the international seminarian to fall "out of status" with SEVIS and may result in the need to immediately leave the USA. Further information about International Students' rights and responsibilities is located on the MSM website.

XIII. GOAL FOR THEOLOGICAL READING AND REFLECTION

The goal for each year of theological reflection is to integrate **(a)** the seminarian's level of theological knowledge and ability to reflect theologically; **(b)** what the seminarians are learning about in their academic theology courses (from God the Father, to the Son, to the Holy Spirit in the Church); and **(c)** the nature of pastoral fieldwork in which they are engaged and the kinds of skills they are trying to learn. The purpose of all three years is to help seminarians to be open and undefensive about difficulties, to help each other overcome them and encourage each other, and to understand the realities of pastoral experience in the context of the wisdom of the two thousand years of the theological tradition of the Church.

XV. POLICY REGARDING SPORTS CHAPLAINS

A. Overview

Sports chaplains serve campus intercollegiate teams under the direction of the Chaplain of Campus Ministry of Mount St. Mary's University and are responsible to the Rector of Mount St. Mary's Seminary. The Head Chaplain coordinates the Chaplaincy Program for the academic year and functions as the liaison among the seminarian chaplains, the Chaplain of Campus Ministry, and the Rector.

B. Further details

Sports Chaplaincy is not a Pastoral Formation Experience (PFE) assignment, but a volunteer opportunity. The chaplain's average weekly time commitment will vary according to many circumstances, most especially the present duties regarding his preparation and formation for the priesthood (i.e., schoolwork, seminary functions, PFE, diocesan events, etc.). The time devoted to chaplain-related activities should not exceed four (4) hours per week without explicit permission of the Dean of Men. Chaplaincy should never be detrimental to the seminarian's fundamental commitment to seminary formation and all it entails. The expectations of time commitment and activity for the chaplain shall be determined/clarified with both the Chaplain of Campus Ministry and the Head Coach of the team for which the seminarian is chaplain. Chaplains may step down from chaplaincy at any time, for any reason. In such a case, the seminarian shall notify the Head Chaplain, Coach, University Chaplain, and the Dean of Men.

C. Chaplain Eligibility

Seminarians should have time to become acclimated to seminary life and deal with preliminary formation and discernment issues before offering themselves for service.

D. Process for Selecting Chaplains

Qualified seminarians will be given the opportunity to express interest in becoming a chaplain by signing up on a sheet in the mailroom every spring semester. This sheet will be posted by the Head Chaplain on February 1st and taken down on February 15th of every academic year. All the present sports chaplains will discuss all the names on the list and then select those seminarians most fit to fill empty chaplain slots for the following academic year. The Head Chaplain then presents the entire sign-up list as well as the

selections of the present chaplains to the Rector for his approval. If approved by the Rector, the respective sports chaplain(s) can then approach the seminarian to propose chaplaincy.

E. Process for Accepting a Chaplain Position

Before accepting a sports chaplaincy position, a seminarian must obtain permission from his Vocation Director, Formation Advisor, and Spiritual Director. The seminarian is expected to pray, discern, and discuss with each of these individuals whether or not this is God's will for him to serve as a sports chaplain at this point in his seminary formation. A candidate for chaplaincy ought to consider many things before accepting a position, such as the quality of his prayer life, the amount of time he will commit to this service on top of his many other duties in seminary, his academic performance, his life of fraternity in the seminary, and any concerns regarding a specific team that are worthy to note. Relevant information should be given to a candidate for chaplaincy so that he, alongside his Vocations Director, Formation Advisor, and Spiritual Director, can make an informed discernment and decision. The Rector reserves the right to terminate the service of any chaplain if it proves to interfere with the overall progress of his priestly formation.

F. Chaplain's Role

The chaplain's primary role on a sports team is to bring Jesus to the student-athletes, and to bring the student-athletes to Jesus. His usual responsibilities may include, but are not limited to the following activity: praying before and after games and practices, having meals with the team, attending one or two practices a week, forming a group for faith formation, helping bring athletes into RCIA, arranging a team Mass and/or dinner, etc.

G. Boundaries

The seminarians must be incompliance with the safe environment policies of the university and the Archdiocese of Baltimore. Private meetings with an individual may only occur according to the safe environment guidelines.

H. Relating with Women

Seminarians should be cultivating appropriate ministerial, rather than social, relationships with university students. Moreover, great care should be taken not to foster close friendships with female students and to maintain the custody of the eyes and heart. The chaplain should practice prudence in relating with women in keeping with his commitment to celibacy and the circumstances that surround athletic training and events for women.

I. Overnight Policies

Travelling on the road and staying overnight at a hotel with the team is an extraordinary situation and is not permitted except possibly with post-season play. Seminarians need permission from the Coach and the Rector to stay overnight at a hotel with their team. If permission is granted, the chaplain must give the following information to the Rector: hotel location, room number, duration of trip, and relevant contact information. Chaplains must have a hotel room to themselves and may under no circumstances share a hotel room with student-athletes, coaches, athletic trainers, or other team personnel. Seminary funds will not be used to cover any incurred expenses.

J. FAM (Faith and Athletics Mentors) Meetings

Sports chaplains are encouraged to meet regularly to discuss ideas, issues, and events related to chaplaincy. The Head Chaplain is responsible for coordinating these meetings and ought to invite the Chaplain of Campus Ministry and the Varsity Catholic missionaries.

K. Team Dinners

With regard to Sport Team Dinners organized by the appropriate chaplain, refer to the corresponding policy under the use of the Recreation Room in the “Rule of Life.”

STUDENT GOVERNMENT ASSOCIATION

THE CONSTITUTION AND BY-LAWS OF
MOUNT ST. MARY'S SEMINARY STUDENT GOVERNMENT ASSOCIATION

PREAMBLE

"For the letter brings death, but the Spirit gives life." (2 Cor 3:6)

"The 'seminary' in its different forms … more than a place, a material space, should be a spiritual place, a way of life, an atmosphere that fosters and ensures a process of formation, so that the person who is called to the priesthood by God may become, with the Sacrament of Orders, a living image of Jesus Christ, head and shepherd of the Church." (John Paul II, Pastores Dabo Vobis, 42)

Mount St. Mary's Seminary Student Government Association (SGA) - comprised of the Executive Committee, Executive Board, and General Assembly – exists to represent individual seminarians and promote the good of the entire seminary student body in an intermediary and advisory role to the Rector, his designees, the seminary faculty and administration, and to Mount St. Mary's University, when appropriate.

The SGA acts to assist the Rector and the faculty in order that seminarians may discover and develop their potential in the areas of human, spiritual, intellectual, and pastoral formation (*PDV*, 43-59). Together, they seek to maintain the seminary as "a community built on deep friendship and charity so that it can be considered a true family living in joy" (*PDV*, 60). By presenting the needs and concerns of the student body with filial trust to the Rector, the seminary advances in its mission to become a true brotherhood of men who relive "the experience of the group of Twelve who were united to Jesus" (*PDV*, 60).

The SGA promotes the common good of the seminarians by addressing issues that affect the whole community, by providing a means whereby each individual seminarian's voice is presented with filial trust to the Rector, and by serving as the coordinating body for its ongoing subsidiary activities. As befits a community that lives by active cooperation with God's grace and has fraternal charity as its measure and goal the present Constitution does not attempt to foresee and legislate for every possible contingency. To assure that they remain current, the SGA will review the by-laws at the end of each academic year and recommend necessary changes.

ARTICLE I: DUTIES & POWERS OF THE SEMINARY STUDENT GOVERNMENT ASSOCIATION

"*You know that the rulers of the Gentiles lord it over them, and their great men exercise authority over them. It shall not be so among you; but whoever would be great among you must be your servant, and whoever would be first among you must be your slave; even as the Son of man came not to be served but to serve, and to give his life as a ransom for many*." (Mt 20:25-28)

All members of the seminary student body (Discipleship through and including IV Configuration) are voting members of the General Assembly of the Mount St. Mary's Seminary Student Government Association (SGA).

The SGA serves in a representative, advisory and intermediary capacity for the seminary student body in relation to the Rector, his designees, the seminary faculty and administration, and to Mount St. Mary's University, when appropriate.

Under the authority of the Rector and with the participation (including but not limited to consent, advice, voting, discussion, etc.) of the governed, the SGA serves the community by legislating for the common good concerning issues which affect the whole community of the student body or its subsidiary parts, and which legislation is therefore binding upon each member.

The SGA responds to the needs and concerns of the community through necessary governance and discipline; the management of communal funds and financial affairs; and the organization and coordination of subsidiary functions, such as fund-raising, house committees, and house jobs.

The SGA levies dues from its members each year in the amount of $25.00. If and when an increase of dues seems advantageous, it will have to be approved by a majority vote in the General Assembly.

ARTICLE II: EXECUTIVE BODIES AND MEETINGS

> "*If I, then, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. For I have given you an example that you also should do as I have done to you. Truly, truly, I say to you, a servant is not greater than his master; nor is he who is sent greater than he who sent him."* (John 13:14-16)

I. EXECUTIVE BODIES OF THE SGA

The Executive Bodies of the SGA work in harmony for the benefit of the whole body of the community by accomplishing their individual and subsidiary tasks under a common coordinating authority. *A simple majority* of voting members found present passes all motions, except under extraordinary circumstances and as provided for in the by-laws. *Robert's Rules of Order* is the basis for resolution of conflicts about points of order at these meetings. Minutes of all meetings are taken and archived by each body.

The Executive Bodies comprise the following:

A. The Executive Committee

The Executive Committee is the governing committee of the SGA, which includes:

1. **President**
   Under the Rector's authority, the President acts as the chief elected representative of the seminary student body in official matters. He has the duty and power to implement the constitution and by-laws; to call meetings of the student Executive Committee, the Executive Board, and the General Assembly, and to establish committees. He makes *ad hoc* decisions when necessary, after prudent consultation with appropriate persons/bodies which might include: members of the student Executive Committee or Executive Board, the Rector or his designees, or resources outside of the immediate seminary community. Along with the Vice President, the President meets with the Rector in an Executive Meeting on a monthly basis and presents the representative ideas, concerns, and suggestions from the General Assembly and the SGA Executive Board meetings.
2. **Vice President**
   The Vice President acts as an elected representative of the seminary student body, governing the student Executive Board in the absence of the President; succeeding to his office upon his untimely resignation or removal; and fulfilling such other duties as the President may assign or delegate. Along with the President, the Vice President meets with the Rector in an Executive Meeting on a monthly basis and presents the representative ideas, concerns, and suggestions from the General Assembly and the SGA Executive Board meetings.
3. **Treasurer**
   The Treasurer acts as an elected representative of the seminary student body, manages and reports the financial affairs of the student Executive Committee, prepares its budget, and coordinates the budgets of all the subsidiary groups within the SGA. He records all financial transactions using the

house-wide standard financial records log.

a. Members of the seminary student body may ask to review but not keep or copy the financial activity of receipts and expenses during or at the end of each semester.

b. Members of the student body may request a financial report from the SGA Treasurer with prior permission from the SGA President.
   - If the SGA President denies permission for the financial report, then the student(s) may seek permission from the Rector or his delegate to Student Government.
   - The financial report is to be reviewed in the presence of the SGA Treasurer so that questions may be readily answered.
   - The financial report may only be reviewed, and it may neither be kept nor copied.

4. **Secretary**

The Secretary acts as an elected representative of the seminary student body, manages all minutes, records, archives and correspondence of the student Executive Committee, and ensures appropriate public notice of its affairs and positions.

a. The Secretary will take the minutes at all meetings. These minutes will be given to those in attendance at the meeting who request a copy. The Secretary will keep copies of all minutes of all meetings, and a copy will be given to the President.

b. These minutes will not be posted for general review; however, individuals of the seminary student body may ask to review them but cannot duplicate them. Any seminarian wishing to see these minutes must speak to the President and make a request. The Secretary will show the minutes to the seminarian wishing to see them.

c. The Secretary has the responsibility to assist the SGA and the rector in the communication of information among and with the seminarians, including the scheduling of events on the house-wide calendar, in order to ensure that the various means of communication are used accurately and effectively

B. The Executive Board

The Executive Board is the official voice for the ordinary expression and representation of student opinion concerning community living, discipline and legislation. The Executive Board meets no less than every two months and no more than two times each month. It includes the following voting members:

1. **The student Executive Committee**
2. **The Class Presidents (Discipleship through IV Configuration) and**
3. **Non-voting guests of the President, including but not limited to:**
   - The Dean of Men or other designee of the Rector;
   - A representative from each religious order which forms part of the seminary student body; and
   - Other guests or members of the General Assembly whose presence in an advisory capacity is judged helpful by the President.
4. **First Discipleship Representative**

The President of the Discipleship Class will consult with the Discipleship Class Officers in order to identify and designate a representative of the men in First Discipleship. This designee is to be approved by the SGA President no later than October 15th each year and will attend meetings of the Executive Board (I, B) in order to represent the interests of his classmates and provide the perspective of someone who is both new to the Mount and new to seminary. (N.B. because he is a designee, the First Discipleship Representative lacks voting power at the Executive Board Meetings. He is present in

an advisory role.)

At one of these meetings during the academic year, the seminary's *Rule of Life* (in particular Section II "*Practices within the Seminary Community*") and this *Seminarian Handbook* (both available on the Seminary website) are to be reviewed. The SGA Secretary will distribute the directives to be discussed well in advance and the SGA President can bring suggested changes to the Rector or his designee.

C. The General Assembly

The General Assembly is the present and actual voice of the entire seminary student body in all of its members.

1. The General Assembly is ordinarily advised about house affairs by the SGA president at appropriate times. The executive body and board should be consulted and take an active role in these meetings.
2. An executive or legislative meeting of the General Assembly is called by the President under extraordinary circumstances. As provided for in the by-laws, there is to be adequate time to consider the matters at hand.

II. SUBSIDIARY BODIES OF THE SGA

The Subsidiary Bodies of the SGA are the organs of the whole community, which serve the everyday needs of the seminary and seminarians, promoting priestly formation and growth in fraternal charity, and reaching out to the communities beyond the seminary. They include:

A. Class Assemblies

Class Assemblies are called at least once per semester and as needed by their respective President. They elect class officers and representatives which include *Class President, Secretary, Treasurer, Spiritual Life Representative, and Academic Representative* for each class from Discipleship to IV Configuration.

B. Class Officers and Representatives

All five of these class officers and representatives are elected positions from Discipleship through IV Configuration.

1. **Class President**
   The Class President acts as the chief elected representative of the class in official matters. He has the power to call meetings consisting of the Class Secretary and the Class Treasurer, as well as calling meetings of the entire class. He can also establish committees and make *ad hoc* decisions when necessary after prudent consultation with those concerned/affected, such as the other two class officers, the two class representatives, as well as the whole class.

2. **Class Secretary**
   The Class Secretary is an elected representative of the class and manages all of the minutes, records, archives, and correspondence of both the three class officers and the two class representatives.
   - The Class Secretary will take the minutes at all meetings and give a copy to the Class President.
   - Any member of the class may ask the Class President to see the minutes from any meeting. This request must be made prior to the review of the minutes. These minutes will be shown to the person making the request, but they cannot be duplicated in any way.
   - If the Class President should resign or be removed, then the Class Secretary would succeed the Class President pending a class election of a replacement.

3. **Class Treasurer**
   The Class Treasurer is an elected representative of the class and manages and reports financial affairs to both the class officers and the class.
   - The treasurer prepares a budget based on expected revenues from fundraising and expenditures, for example, fundraisers, dinners, photocopying, gifts, etc.
   - The treasurer records all financial transactions using the house-wide standard financial records log.

   - An oral report by each Class Treasurer will be given to both the class officers and the class once per semester.
   - A request by a class member to review the financial report may be made to the Class President, who will ask the Class Treasurer to provide the class member with the financial report; however, this report is not to be duplicated in any way.
   - The financial report is to be reviewed in the presence of the Class Treasurer so that questions may be readily answered.

4. **Liturgical/Spiritual Life Representatives**
   The Liturgical/Spiritual Life Representatives will primarily serve as liaisons between the Liturgy/Spiritual Life Committee and their respective class. They will assist in planning, implementing, and evaluating the various liturgies that occur throughout the year (i.e., special Feast Day Masses, Eucharistic processions, retreat, etc.). This includes, but is not limited to, scheduling classmates for the house liturgical schedule (***1st Discipleship***: Ushers; ***2nd Discipleship and 1st Configuration*****:** Servers; ***2nd Configuration*****:** Lectors; ***3rd Configuration***: Acolytes; ***4th Configuration*****:** Deacons), informing classmates about changes in liturgical norms, and bringing liturgical/spiritual life questions and concerns of classmates to the Liturgy/Spiritual Life Committee. The Liturgical/Spiritual Life Representatives may also help organize spiritual exercises according to the desires of their respective class.

5. **Academic Representatives**
   Academic Representatives from every class will assist their classmates by planning and organizing an academic calendar which will contain the dates and deadlines for exams and papers for each semester as well as other seminary activities and mandatory functions. Each Academic Representative (Discipleship through IV Configuration) will make up an academic calendar. Three copies of the calendar will be made – one placed in the faculty workroom, one on the seminarian bulletin board, and one will be given to the Academic Dean. The representatives will also give input to the professors and assist in resolving issues regarding exams and papers. Academic representatives will, periodically, at least once a semester, survey their classmates and make suggestions to the professors and Academic Dean on creating a better learning and teaching environment. These representatives will be the ordinary channels for communication with the Academic Dean through their participation on the Seminarian Academic Affairs Committee and to the faculty through the Academic Dean on matters related to the particular academic norms and concerns of their classmates.

C. House Committees

House Committees are composed of a volunteer Chairman accepted by the SGA President, and one or more members from each class, a volunteer elected by the class or appointed *interim* by the Class President pending class acclamation. The committees recruit other members as necessary. All committee members serve under the authority of the President, who may replace them for a serious reason (except the faculty members of the Liturgy Committee). House Committees promote seminary life and formation

and meet monthly, or at least every two months to discuss concerns and improvements. They maintain minutes and report their proceedings to the SGA President. They include the following:

1. **Social Committee** coordinates two house parties per semester, with a total of four house parties per academic year. If the Social Committee wishes to coordinate subsequent house parties beyond these four, the Committee must submit a budget proposal and receive approval from the SGA President and from the Rector. There are to be one representative for each class (Discipleship through IV Configuration). The Social Committee Chairman and the committee will put together a calendar and a budget for said house parties, which will be submitted in writing to both the SGA President and SGA Treasurer for approval, as well as to the Dean of Men for his consent. The calendar items will then be incorporated into the broader *Seminary Calendar* located on the Seminary website (http://msmary.edu/seminary/ calendar-Seminary).

2. **Academic Committee** is comprised of the Class Academic Representatives in consultation with the Academic Dean. These representatives are to meet as a group, independently or in conjunction with the Academic Dean no less than once per semester. These meetings will be called by the IV Configuration Academic Representative, who will determine the time and date of the meetings by consulting with the other representatives and the Academic Dean. The Academic Dean shall be invited to all meetings, but he must come to one meeting per semester.
    - At these meetings, these representatives should include in their discussion, but not solely, the following topics:
        - All areas of the intellectual formation program.
        - Ongoing review of the "*Academic Norms"* section of the *Seminary Catalog*, academic schedules and timetables.
        - Suggestions and proposals regarding speakers, symposia, workshops, and the like.
        - To raise matters related to academic support (library, information technology, writing center, learning services, etc.).
        - Any other matter relating to the intellectual life of the seminary.
    - This committee is also to review the *"Academic Norms"* section of the *Seminary Catalog*, as well as the *Seminary Catalog* as a whole on a regular basis.

3. **Athletic Committee** will coordinate and promote intramural athletics and procure and maintain seminary athletic equipment.
    - The SGA President will either ask for a volunteer or appoint a member of the seminary student body to be Athletic Committee Chairman.
    - The Athletic Committee Chairman is to oversee all intramural athletic events and all house equipment.
    - A captain must receive prior verbal approval by the Athletic Committee Chairman before forming a team.
    - The Athletic Committee Chairman oversees the formation of team rosters and the creation of additional teams, if necessary.
    - Each captain will give a copy of the team's schedule to the Athletic Committee Chairman, who will oversee and correct scheduling conflicts due to required seminary schedule and/or events. The Athletic Committee Chairman will both consult with and seek the permission of the Dean of Men, if necessary, in regard to any conflicts with the seminary schedule and/or events.

4. **Life and Justice Committee** coordinates and promotes the pro-life formation of seminarians and organizes their participation in various pro-life activities.
    - This committee consists of a chairman and a member from each class (Discipleship through IV

Configuration).

- The chairman and committee members will be responsible for organizing the seminary's involvement in the Right-to-Life March.
- This committee will also work in conjunction with the Mount Students for Life in promoting pro-life issues on the Mount campus.
- The chairman and/or this committee will meet with the Rector's delegate for pro-life issues at least once per semester and at other necessary times.
- The chairman and the committee members will draft a budget proposal and submit this to both the SGA President and the SGA Treasurer.

5. **Liturgy/Spiritual Life Committee** is composed of the house Director of Spiritual Formation, Coordinator of Liturgy, Professor of Liturgy, Organist/Director of Liturgical Music, head Master of Ceremonies, head Sacristan, Sexton, Programs Coordinator, Liturgical Ministries Scheduler, and one representative from each class (Discipleship through IV Configuration) who meet usually once a month.
   - This committee is an extension of the role of the Rector, to whom the faculty Coordinator of Liturgy reports.

D. Working Committees

Working Committees assist in the operations of the seminary that involve more than one man and require more coordination that a simple house job. Their chairman is a volunteer approved by the SGA President, and they (SGA President and the chairman and/or the chairman and his committee) meet and recruit workers as required.

Working Committees include, but are not limited to the following:

1. Postal Committee
2. Technology Committee
3. Kitchen Committee
4. Orientation Committee

E. Associated Committees

House Scholas: These groups report to the Organist / Director of Liturgical Music

1. Latin Schola
2. Spanish Schola
3. Vespers Schola
4. Contemporary Schola

ARTICLE III: ELECTIONS AND TERMS OF OFFICE

"*His office let another take'…. And they prayed and said, 'Lord, who knowest the hearts of all men, show which one of these two thou hast chosen to take the place in this ministry and apostleship from which Judas turned aside, to go to his own place.' And they cast lots for them, and the lot fell on Matthias; and he was enrolled with the eleven apostles*." (Acts 1:20, 24-26)

I. SGA ELECTIONS

A. The Executive Committee

The *Executive Committee* is elected in the spring semester.

1. **Nominations** are taken at a meeting of the General Assembly, either after the Rector's Conference or

at an extraordinary meeting.

- Any member of the General Assembly nominates.
- The nomination must be seconded by another member.
- The nominee must be present and accept the nomination.
- Nominations for a given office must be closed by a motion to close, which is seconded.
- The office of President should be filled by someone from III Configuration, and the office of Vice-President should preferably be filled by someone from III Configuration or at least someone from II Configuration.

2. The **Student Government President** places a ballot in the mailbox of each member of the General Assembly and places a ballot box in a central location.
3. The **ballot box** is collected within 48 hours. The ballots are counted independently by the President, and then by the Secretary, and then lastly by an independent balloter, with any needed assistants.
4. The results of the election are posted for the entire seminary before noon on the day following the ballot count.
5. One person cannot hold two offices with the SGA Executive Committee, but he may hold a class office or be a class representative. He cannot, however, be a class president, as these are two distinct positions on the Executive Board. **Furthermore, one person cannot be both the SGA Treasurer and a Class Treasurer.**
6. Regarding election of SGA Executive committee, 1st Discipleship through rising 4th Configuration are the voting members of the General Assembly of the Mount St. Mary's Seminary Student Government Association (SGA).

B. The Class Representatives

The *Class Representatives* are elected by their respective classes in the spring semester for the upcoming academic year, except Discipleship and I Configuration, who will elect officers and representatives in late August or early September. Spacing the time of these elections with those of the Executive Committee provides for continuity in governance while the new Executive Committee members take office.

1. **Process**
   - The SGA President, or his delegate, will explain the election process for officers and representatives to both the Discipleship and I Configuration Classes and will assist them in these elections.
   - The SGA President will also ask each Class President if he, the Class President, wants to conduct the new class. If the Class President does not want to conduct the new class elections, then the SGA President will conduct said election.
   - Elections for Discipleship and I Configuration, which are held in the fall, are to be conducted by the outgoing Class President. If he does not want to conduct the new class elections, or is otherwise unable, then the SGA President will conduct said elections.
   - IV Configuration elections are for a lifetime appointment. These officers are elected for life and will help organize reunions and other such things for the graduating class.
2. The same procedure is followed by class nominations as for Executive Committee elections, adapted appropriately.
3. Class elections are secured by *voice vote* or a *simple majority* at the same class meeting when nominations are made.
4. Class officers include Class President, Secretary, Treasurer, for the classes of I, II, III, and IV

Configuration and the combined Discipleship class. The classes of I, II, III, and IV Configuration and the I and II of Discipleship will elect a Spiritual Life Representative and Academic Representative.

5. An officer of the Executive Committee is not eligible to be a class president.

C. Resignation

Resignation from office occurs when any member of the Executive Board or other Executive Body or class officers or class representatives notifies the President, and his resignation is accepted.

- Class Presidents tender their resignation to the SGA President.
- The SGA President tenders his resignation to the Rector and the Vice President.

D. Procedures for Removal

Procedures for removal from office of any executive or class officer or class representative for protracted gross negligence or other serious reason occurs upon intervention by the Rector for independent cause, or after receipt of ***either:***

For the removal of:

- the SGA President, there must be a unanimous petition for removal by the Executive Board with the approval of the Dean of Men *and* the Rector;
- Class officer or class representative, there must be a unanimous petition for removal by the class officers and representatives with the approval of the Dean of Men *and* the Rector.

or:

For the removal of:

- the SGA President, a petition containing the signatures of two-thirds of the General Assembly, accepted by the Rector.
- members of the Executive Committee, a unanimous petition of the Executive Board accepted by the President and approved by the Rector.
- any class officer or class representative, a petition of two-thirds of the class accepted by the SGA President and approved by the Rector.

E. Succession

Succession to the office of SGA President belongs to the Vice President, who appoints another to serve out his own term. The President appoints successors to positions in the Executive Committee. Class Presidents are succeeded temporarily by the Class Secretary pending class election of a replacement. Presidential appointments are made at subsidiary levels.

ARTICLE IV: AMENDMENTS AND REGULAR REVISION OF THE CONSTITUTION AND BY-LAWS

"*For Christ is the end of the law, that everyone who has faith may be justified*." (Rom 10:4)

I. REGULAR REVISION OF THE CONSTITUTION AND BY-LAWS

Each SGA President, prior to leaving office, will review the constitution and by-laws and make recommendations to the Executive Board and to his successor regarding changes necessary to keep the constitution and by-laws in harmony with current practice and needs.

II. AMENDMENTS AND REVISIONS

Amendments and Revisions to the constitution and by-laws are secured by *either:*

Method One

- passage by the Executive *Committee;*
- approval by the Rector; and
- a majority vote in the General Assembly

or:

Method Two

- unanimous approval by the Executive *Board*; and
- approval by the Rector *and* the Dean of Men

III. RATIFICATION

A. ***Ratification*** of a new constitution and by-laws is secured by a vote of three-quarters of the General Assembly and the approval of the Rector.

B. Prior to ratification of the by-laws:

1. The by-laws will be physically and electronically posted for two weeks, for review by all members of the General Assembly prior to voting on these by-laws at the SGA meeting.
2. Any legislative meeting of the General Assembly is called to hear concerns about the by-laws before the by-laws are voted on, or it can be done at the same meeting.

ARTICLE V: FINANCIAL PROCEDURES AND AUDITS

"*No one can serve two masters; for either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve both God and Mammon (a Semitic word for money or riches).*" (Mt 6:24)

I. DISBURSEMENT(S) OF FUNDS (CASH OR CHECK) BY A CLASS PRESIDENT:

A. The schema is as follows:

- $0.00 - $199.00 Approved by the Treasurer
- $200.00- $500.00 Approved by the Treasurer in conjunction and agreement with both the President and the Secretary
- Over $500.00 Approved by the Treasurer in conjunction and agreement with both the President and the Secretary, and also with a two-thirds class approval by vote during a class meeting

B. Disbursements are classified as either two kinds: ordinary or extraordinary

- Ordinary disbursements are defined as either for expenses or for fund-raising.
- Extraordinary disbursements are defined as examples such as making a donation, expenditures for Deacon Night, etc.

C. If the Class President is away, then the Secretary and the Treasurer will both approve disbursements from $0.00-$500.00. If the disbursement(s) is(are) greater than $500.00, then a two-thirds class approval by vote during a class meeting is required.

II. DISBURSEMENT(S) FROM THE STUDENT GOVERNMENT ASSOCIATION (SGA):

Individuals or committees seeking disbursement(s) (cash or checks) must seek prior approval of the SGA Treasurer is according to the following schema:

- $0.00 - $499.00 — Approved by the Treasurer alone
- $500.00- $899.00 — Approved by the Treasurer and the Executive Committee
- Over $900.00 — Approved by the Treasurer, with the approval of the Executive Committee, and Executive Board

If the Treasurer is away, then the President can approve disbursements by having the unanimous agreement of the Executive Committee.

III. SEEKING REIMBURSEMENT FROM THE STUDENT GOVERNMENT ASSOCIATION (SGA)

A. The SGA is not obligated to reimburse an expense if the SGA President and/or SGA Treasurer did not authorize the expenditure.

B. If an expense does not pertain to an event which is open to all seminarians or does not pertain to all seminarians in an overt and obvious manner, then prior approval from the Rector is required or, in the Rector's absence, from both the Vice Rector and the Dean of Men.

C. If an expense exceeds an approved budget by more than $25.00, the SGA President must consult with the SGA Treasurer in order to authorize an over budgeted reimbursement.

D. SGA is not obligated to reimburse any expense which is not proven with a receipt, even if the expense was previously budgeted.

E. In the absence of a valid receipt, the SGA may approve reimbursement after consulting with the SGA Treasurer, with the following stipulations:

- For any expenses is greater than $299.00, the SGA President will consult with both the SGA Vice President and the SGA Treasurer to decide whether to disburse monies to pay the expense(s).
- If they either cannot unanimously agree or refuse to disburse monies to pay the expense(s), they will seek the advice of the Rector or, in his absence, the Vice Rector and the Dean of Men or the delegate of the Rector to Student Government, if he is not the Vice Rector or the Dean of Men.

F. If, in any given month, the monthly ending balance of the SGA checking account falls below $1,000.00, or the checking account balance is projected to fall below $1,000.00, then the SGA Treasurer must inform the SGA President.

- This same procedure holds true for any class where their checking account balance either falls below or is projected to fall below $300.00.

IV. PROCEDURES FOR A CLASS TO BORROW MONIES (A LOAN) FROM THE S.G.A.:

A. A class may borrow monies from the SGA in the following manner:

1. The class must hold a meeting and obtain a two-thirds vote in order to borrow the monies.
2. The Class President and Class Treasurer will submit their request in writing to the SGA President and SGA Treasurer.

B. The SGA Treasurer and the SGA President will consider the request with regard to the SGA projected budget.

1. A document must be submitted to the SGA President and the Rector for approval, which must

contain the following criteria:

- The reason(s) for the loan
- The amount to be borrowed
- The approximate date that the monies will be returned
- A place for the signatures of the following:
  - Class President
  - Class Treasurer
  - SGA President
  - SGA Treasurer Rector or his designee, if the Rector is away.
  - Rector or his designee, if the Rector is away

2. Two copies of the document are to be made. The Class Treasurer keeps one and the second copy is kept by the SGA Treasurer. A copy of the check is to be attached to both documents.

C. No interest is to be charged on any loans.

D. The borrowing class, within the stated time frame, makes the repayment of a loan.

1. If an extension is needed, then the Class President and Class Treasurer request an extension from the SGA President and SGA Treasurer.
2. The Rector, or in his absence his designee, is to be notified.
3. An extension can be either given or denied.
   - The SGA President and SGA Treasurer in agreement with the Rector can either grant or deny the extension.
   - All three must consent for the extension to be granted.

E. The repayment of a loan must be documented in the form of a letter from the Class President and Class Treasurer stating that the monies borrowed have been paid in full to the SGA President and SGA Treasurer.

1. One copy will be kept by the Class Treasurer and
2. The SGA Treasurer will keep a second copy.
3. A copy of the check for repaying the loan is to be attached to both documents.
4. The Rector, or in his absence his designee, is orally notified that the loan has been repaid.

V. INTERNAL AUDITING OF THE FINANCIAL BOOKS AND RECORDS:

A. There will be two independent auditors, appointed by the SGA President, who will audit all of the accounting and financial records of all classes (Discipleship through IV Configuration) as well as those of the Student Government Association.

B. The SGA President will choose two men from the seminary student body who have either a great deal of work-related experience or degree(s) in the areas of accounting and finance.

1. If no men in the seminary student body can be found who have accounting/ finance expertise and are also willing to undertake such a position, then the SGA President will search for two men of strong, trustworthy and competent character within the seminary student body.
2. These two independent auditors are appointed (not voluntary) house jobs. The auditors should have two-year terms, alternating years of appointment.

C. There will be one audit done once per semester by class and SGA in the following time frames:

1. Fall semester: Between October and December
2. Spring semester: Between February and May
3. The two independent auditors may request to the SGA President a change in the time frames to conduct the audits. The SGA President can either accept or refuse the request to the change in the time frames.

D. All audits of accounting procedures and financial records of each class will be completed and then reported orally to their respective Class Presidents and Class Treasurers.

- These oral reports will also be made to both the SGA President and SGA Treasurer.

E. The audit of the SGA accounting procedures and financial records will be made by the independent auditors and reported directly to both the SGA President and the SGA Treasurer.

- These two independent auditors will then seek the permission of the SGA President to make a brief oral presentation to the seminary student body at a Student Government Association meeting to inform the whole student body of their findings from the audit.
  - This presentation is to be neither a written nor an oral financial report, but an affirmation that the audit was conducted and that there were no problems with the accounting process and financial records.

F. If there is a major finding by these two independent auditors, then this finding will be reported in writing to the following in the proper sequence:

1. First, to both the Class President and Class Treasurer.
2. If the issue is not resolved at this level within one week, then it is reported by the two independent auditors to the following:
3. Second, to both the SGA President and SGA Treasurer. If the issue is not resolved at this level within one week, then it is reported by the two independent auditors, the SGA President, and the SGA Treasurer to the following:
4. Third, to the Rector and his delegate to Student Government whose responsibility it is to resolve the matter in a timely fashion. In the absence of the Rector and/or his delegate, the report is made to both the Vice Rector and the Dean of Men.

VI. MOUNT ST. MARY'S UNIVERSITY AUDITORS

A. If the Accounting Office of Mount St. Mary's University requests or notifies either a Class

or the SGA that they will be audited, then the following procedure will be followed:

1. Both the Class President and Class Treasurer will submit to and attend the audit if the audit is for the class.
2. If the audit is for the Student Government Association, as such, then both the SGA President and the SGA Treasurer will submit to and attend the audit.
3. In both cases, the Rector (or in his absence his delegate to Student Government, and in his absence the Vice Rector and the Dean of Men) is to be notified and invited to attend the audit with the respective officers.

LITURGY AND CONFERENCE SCHEDULE

I. DAILY LITURGICAL SCHEDULE

Day of Week	Morning Prayer	Mass IC Chapel	Eucharistic Adoration St. Bernard Chapel	Evening Prayer	Rosary N.P.
Sunday	private	9:00 am	Holy Hour 4:00 - 5:00 pm **(IC Chapel)**	5:00 pm **(IC)**	private
Monday	6:45 am	7:00 am	Simple Exposition 5:45 – 6:45 am **(St. B)** Holy Hour 4:00 - 5:00 pm	5:00 pm	private
Tuesday	6:45 am	7:00 am	Simple Exposition 5:45 – 6:45 am **(St. B)** Holy Hour 4:00 - 5:00 pm	5:00 pm	8:00 pm OLPH Devotion With N.P. (St. B)
Wednesday	6:45 am	7:00 am Spanish	Simple Exposition 5:45 – 6:45 am **(St. B)** Holy Hour 4:00 - 5:00 pm Praise & Worship 7:00-8:00 pm **(IC Chapel)**	5:00 pm	private
Thursday	6:45 am	7:00 am	Simple Exposition 5:45 – 6:45 am **(St. B)** Holy Hour with Night Prayer 8:00-9:00 pm	5:00 pm after Conference	N.P. 8:50 pm
Friday	6:45 am	7:00 am	Simple Exposition 5:45 – 6:45 am **(St. B)**	private	private
Saturday	private	8:30 am **(St. B)**	Holy Hour 7:15 –8:15 am **(St. B)**	private	private

II. CONFERENCE SCHEDULE

Conference	Day of Week	Time of Day	Place
Rector	Alternate Thursdays	**4:30 pm** = Conference followed by Evening Prayer	**OLH**
Spiritual Director	Alternate Thursdays	**4:30 pm** = Conference followed by Evening Prayer	**St. Bernard's Chapel**

III. EASTER WEEK SCHEDULE

Morning Prayer **(IC Chapel)**	7:15 am
Regular Class Schedule	Morning Hours
Mass (Evening Prayer in private) **(IC Chapel)**	4:30 pm

IV. WEEKDAY SOLEMNITY SCHEDULE

(All Saints, Immaculate Conception, St. Joseph) (follow Sunday Schedule – No Seminary Classes)