

Table of Contents

I.	Introduction	1
II.	The Formation Faculty	2
A.	Introduction.....	2
B.	Rector	2
C.	Vice-Rector	2
D.	Director of Formation	3
E.	Seminary Spiritual Director	3
F.	Academic Dean.....	3
G.	Director of Liturgy	3
H.	Director of Field Education	3
I.	Dean of Men.....	3
J.	The Formation Team	4
K.	Academic Faculty.....	4
L.	Staff	4
III.	The Formation Program.....	5
A.	Introduction.....	5
B.	Formation Advising Relationship	5
C.	Formation and Spiritual Conferences	6
D.	Retreats and Days of Recollection.....	6
E.	Topic of Celibacy in the Formation Program	7
F.	Counseling Services.....	8
G.	Evaluation of Seminarians.....	8
H.	Progress toward Ordination to the Priesthood	10
1.	Admission to Candidacy.....	10
2.	Ministries of Reader and Acolyte.....	10
3.	Diaconate.....	11
4.	Priesthood.....	12
IV.	The Dimensions of Formation	13
A.	Introduction.....	13
B.	Human Dimension.....	13
1.	Goal of Human Formation:	13
2.	Program of Human Formation	13
3.	The Benchmarks of Human Formation:.....	13
C.	Spiritual Dimension.....	14
1.	The Goal of the Spiritual Formation	14
2.	Program of Spiritual Formation	15
a.	Spiritual Direction.....	15
b.	Prayer and Devotional Practices	16
3.	The Benchmarks of Spiritual Formation	18
D.	Intellectual Dimension	18
1.	Goal of Intellectual Formation.....	18
2.	Program of Intellectual Formation	19
3.	Benchmarks of Intellectual Formation	19
E.	Pastoral Dimension.....	20
1.	Goal of Pastoral Formation.....	20

2.	Program of Pastoral Formation.....	20
3.	Benchmarks of Pastoral Formation.....	20
V.	LITURGICAL FORMATION	21
A.	Introduction.....	21
B.	Eucharist.....	21
C.	Liturgy of the Hours	21
D.	Seminarian Preaching.....	22
E.	Reconciliation.....	22
F.	Liturgy Preparation	22
G.	Liturgical Music	22
H.	Liturgical Schedule.....	22
I.	Liturgical Ministries	24
J.	Borrowing Liturgical Supplies	24
VI.	THE SEMINARY COMMUNITY.....	25
A.	Introduction.....	25
B.	Seminarian Committees.....	25
1.	The Student Life Committee.....	25
2.	The Academic Affairs Committee	25
3.	The Spiritual Life Committee	26
4.	The Recruitment Committee	26
C.	Class Representatives, Class & Town Hall Meetings and Rector’s Conferences	27
D.	Athenaeum Senate and Archdiocese of Cincinnati Presbyteral Council	27
VII.	GENERAL GUIDELINES.....	28
A.	Introduction.....	28
B.	Required Attendance	28
C.	Seminarian Dress.....	29
D.	Weekends.....	30
E.	Overnight Absences from Campus during the Week	30
F.	Sharing of Time and Talents for House Tasks	30
G.	Quiet in the Building.....	31
H.	Library Courtesy	31
I.	Guests on Residence Corridors	31
J.	Information Technology.....	31
K.	The Use of Tobacco and Alcohol.....	32
L.	Prohibitions.....	32
M.	Decoration of Public Areas in the Seminarian Residence	32
N.	Seminarian Rooms.....	32
O.	Moving to a Different Room	33
P.	Fire Prevention	33
Q.	Security	34
R.	Summer Break Residence.....	34
S.	Tuition and Other Seminarian Expenses	34
T.	Sexual Harassment Policy	34
1.	Definition of Sexual Harassment.....	35
2.	Categories of Sexually Harassing Behavior.....	35
3.	Reporting of Sexual Harassment	35

U.	Child Protection Policy	36
	Background Evaluations	36
VIII.	SEMINARIAN SERVICES	37
A.	Introduction	37
B.	Food Service.....	37
C.	Overnight Guests	37
D.	Health Insurance and Health Services	37
E.	Newspaper	38
F.	Athletics	38
G.	Leisure Activities	38
H.	Telephone and Internet Service.....	39
I.	Laundry Service	39
J.	Residents' Kitchens	39
K.	Student Bank and Treasurer	40
L.	Transportation.....	40
M.	Seminarian Parking	40
N.	Mail.....	40
O.	Bulletin Boards	40
P.	Storage of Seminarians' Personal Effects	40
Q.	House Jobs.....	41
R.	Key Fobs	41
S.	Name Badges	41
IX.	EMERGENCY ACTION PLAN	42
A.	Introduction.....	42
B.	Responsibilities	42
C.	Chain of Command.....	42
D.	Fire Emergencies.....	42
E.	Fire Evacuation Plan	42
F.	Weather Emergencies	43
G.	Drills	43
	APPENDIX A: USE OF INFORMATION TECHNOLOGY	44
	APPENDIX B: SOCIAL MEDIA POLICY.....	47
I.	Purpose.....	47
II.	Definitions	47
III.	Ministry Websites.....	48
IV.	Specific Guidelines With Children.....	49
V.	Personal Use Of Social Networking Sites	52
VI.	Conclusion.....	53

I. Introduction

A man's time in the seminary is one of great opportunity, challenge, and, above all, grace. It is a time in which a man can come closer to God in order to know himself better, to see his life more clearly in the light of God's plan for him, and become prepared to do the work to which the Lord has called him as a priest in His Church.

The whole of the life lived here at Mount Saint Mary's of the West -- the structure of the day, prayer, academics, community life, and apostolic work -- is directed toward forming the interior freedom of the man such that his exterior actions are authentic and reflective of his relationship with Christ and his call within the Church. The hope and goal of one's life in the seminary should be to learn to trust Christ and His Church to such an extent as to "put out into the deep" and take as his personal motto *Totus Tuus*, totally yours. It is the goal of a formation program to provide the optimal structures, practices and opportunities that encourage the man in formation to grow in the evangelical counsels of obedience, poverty, and chastity so that *Totus Tuus* does not remain a motto but becomes a way of being.

In order for this to occur, a seminarian must be willing to live a life of disciplined prayer and study within a community, be open to new challenges leading to personal growth, and be provided with varied pastoral opportunities. The seminary program at Mount St. Mary's, which faithfully follows guidelines set by documents from the Holy See and the *Program of Priestly Formation* of the U.S. Catholic Bishops, has as its goal to provide all the resources a man needs to discern his vocation wisely and to prepare well for a life of service to the Church as a priest.

The Seminarian Handbook is a resource to help this happen. Living in a community, especially a seminary community, adds a number of parameters to one's life. These parameters, many of which are articulated in this rule of life, are meant to help the seminarian focus on his journey of faith, intellectual growth and vocational discernment.

It should be noted by the seminarian that formation for the priesthood is full-time, year round. Although the academic cycle of the formation process follows the typical fall to spring calendar, the summer months provide opportunities for formation experiences not possible during the academic year. It is also important to realize that the structured life of prayer and study in the community is meant to provide the support necessary to develop the habits of prayer and personal motivation that give the seminarian a foundation upon which to appropriate spiritual discipline himself.

May God bless us all as we seek to live as a Christian community, seeking His will, and learning to grow daily as His people, loving Him and one another.

II. The Formation Faculty

A. Introduction

The Formation Faculty seeks to provide the seminarian with those resources which are necessary to serve the Church effectively and pastorally. Among these resources are:

- Knowledge of the official teaching of the Roman Catholic Church and ability to articulate it.
- Ability to draw on the broad spectrum of the Catholic theological tradition in pastoral analysis and practice, including preaching.
- Development of both the human and professional skills, attitudes and dispositions necessary for service as an ordained priest.

In order to achieve this purpose, Mount St. Mary's Seminary is committed to the following values for its formation program. The program must:

- Be faithful to the magisterium of the church.
- Allow for collaboration both with other persons and related disciplines.
- Be universal in attitude and practice.
- Be seen as just the beginning of a lifelong process of learning and growth.

B. Rector

The Rector of the Seminary is the spiritual father and leader of the seminary community and serves as the pastor of the seminary community (PPF 318; *Codex Iuris Canonici*, [CIC] c. 262). The Rector sets the tone and direction of the seminary program eliciting the full cooperation and involvement of faculty and seminarians. The Rector is directly appointed by and is responsible to the Archbishop with whom he consults regularly and from whom he receives his ministry and the authority to carry it out according to the norms of Canon Law and the Program for Priestly Formation. He is the chief administrative officer and principal agent responsible for the implementation of the seminary program (CIC 261; PPF 320). The Rector is to be leader of the interior life of the seminary and serve as pastor and priestly model and because of this, normally, the Rector has limited responsibilities outside the seminary in order to free him to remain focused on his primary duties at and for the seminary. The Rector oversees the whole program of priestly formation but as pastor of the community he is to be especially attentive to the program and process of spiritual formation. In this capacity he is to look to the spiritual and personal welfare of faculty and seminarians. He is to give regularly spiritual and formation conferences and preside at the celebration of the Eucharist and prayer. The Rector is a member of the formation team and the team is consultative to the Rector. It is the Rector, after hearing from the formation team, faculty and administration, who recommends seminarians to the Archbishop, or sponsoring bishops, for advancement in the program, ministries and for ordination.

C. Vice-Rector

The Vice-Rector assists the Rector in the day to day operation of the seminary. He is appointed by the Rector and acts as the Rector's vicar carrying out the Rector's duties in his absence. The Rector may also delegate duties to the Vice-Rector. The Vice-Rector is a member of the Faculty and the Executive committee.

D. Director of Formation

The Director of Formation is a priest appointed to this position by the Archbishop. In communion with the Rector and the faculty, and assisted by the Formation Team, the Formation Director coordinates each seminarian's personal integration of the four dimensions of priestly formation: human, spiritual, pastoral, and academic; in addition, he oversees the annual evaluation of each seminary student. The Formation Director and Formation Team work in the *external* forum and also oversee the discipline of the seminary and the implementation of the Rule of Life [PPF, 325].

E. Seminary Spiritual Director

The Seminary Spiritual Director is a priest appointed by the Archbishop to assist the Rector by coordinating the spiritual formation program of the seminary, giving it unity and direction. He presents conferences, days of recollection, and organizes programs (e.g., retreats) to guide seminarians in their spiritual progress, helping them to discern their call and to develop a personal vision of priestly spirituality and a true priestly character. At the heart of the spiritual formation program is *individual* spiritual direction. The Seminary Spiritual Director also coordinates this aspect of the program. He is available for individual spiritual direction. For details, see Section IV, Dimensions of Formation, B, Spiritual Formation. Individual spiritual direction pertains to the *internal* forum; individuals' spiritual directors may not participate in the evaluation of seminarians and do not serve on the formation team.

F. Academic Dean

The Academic Dean is responsible for the supervision and development of the various degree programs offered at Mount St. Mary's Seminary. He chairs the Seminary Academic Affairs Committee, advises students on their course selections relevant to degree completion, and informs the Formation Team of any seminarian experiencing academic difficulties.

G. Director of Liturgy

The Director of Liturgy oversees all things related to the celebration of the Sacred Liturgies and the maintenance of the chapels. He oversees the work of the Seminarian Master of Ceremonies and Head Sacristan, schedules presiders and other ministers.

H. Director of Field Education

The Director of Field Education has the responsibility for identifying appropriate settings for pastoral experience, selecting supervisors and providing training for them, approving student project selections, visiting and observing students in their field work, providing adequate arrangements for theological reflection and determining whether students have successfully fulfilled the requirements of the programs.

The Director of Field Education also assists Seminarians of the Archdiocese of Cincinnati in finding summer places both to live and to work or minister. He reports to the Director of Formation and informs the Academic Dean and Registrar when students have completed (or not completed) field education requirements related to their degree programs.

I. Dean of Men

The Dean of Men is responsible for promoting the well-being and the quality of the life of the seminarians. This includes implementing non-academic policies and decisions of the

administration which pertain to the seminarians. The Dean assists in communicating between the seminarians and the faculty and helps the seminarians be aware of their responsibilities within the seminary community. The Dean also works closely with class representatives and the seminarians to encourage and develop the morale of the community and the smooth operation of student activities. He chairs the Student Life committee and the Recruitment Committee.

J. The Formation Team

The Formation Team consists of the Rector, the Director of Formation, and those members of the faculty, appointed by the Rector, who serve as formation advisors for the seminarians. Team members serve as a consultative body for the Rector regarding the formation program in general as well as decisions about individual seminarians. The Director of Formation chairs this group and sets the agendas for the meetings.

K. Academic Faculty

There are many other professors who assist in the formation of seminarians. While their responsibilities to the seminarian are primarily academic, as co-workers in the Church and as members of the faithful dedicated to the formation of priests, they are to be accorded all due respect. As part of the Evaluation process, the Formation Director will consult them regarding any concerns or accolades which they may desire to express regarding individual seminarians.

L. Seminary Staff

Mount St. Mary's Seminary & School of Theology has a large support staff: the staff in the Business Office, the Registrar and Academic Office, the Library Staff, the Advancement Office, the Kitchen, Maintenance and Housekeeping Staffs. On occasion, the seminarians will be asked to help in their various endeavors or to work with these employees. All contact should be kept professional and limited to matters pertinent to Seminary life.

III. The Formation Program

A. Introduction

The formation program at Mount St. Mary's Seminary of the West addresses all aspects of the seminarian's preparation for the priesthood: human, spiritual, intellectual, and pastoral. It involves the individual seminarian, his spiritual director, his formation advisor, his peers, the faculty, the Rector, the Director of Formation and the Formation Team.

The formation of seminarians takes its grounding and direction from the papal document *Pastores Dabo Vobis* and the United States Conference of Catholic Bishops' *Program for Priestly Formation*, Fifth Edition [PPF]. These documents present the formation of seminarians as having three essential elements:

- (1) The inculcation of habits and virtues which are conducive to a life of holiness and suited to the life of a priest;
- (2) To provide the seminarian a context of prayer, study, and work such that true discernment in freedom may take place;
- (3) To provide the Church, through the work of those charged with the formation of seminarians, the opportunity to discern and judge whether the seminarian is called to the priesthood and has the required aptitudes to do the work of a diocesan priest and to persevere and flourish in that life.

The goal of the formation program is the configuration of the seminarian to Christ:

This configuration to Christ endows the priest with the mission and ministry, which is specific to him and which obliges him to be a "living instrument of Christ the eternal priest" and to act "in the name and in the person of Christ himself" and with his entire "life," called to witness in a fundamental way to the "radicalism of the Gospel." [PPF, 22]

For this to take place the seminarian must be responsible for the mature appropriation of the opportunities the Lord has provided through the seminary program, so as to be personally well prepared for a life of service to the Church as a Catholic priest.

B. Formation Advising Relationship

The formation advisor's role is to both challenge and support the seminarian as he becomes more self-aware and aware of the impact his attitudes and actions can have in his representation of the Church and the priesthood of Jesus Christ. The formation advising relationship is concerned, in the external forum, with the seminarian's overall progress toward priesthood, exploring all facets of his life here, aiming to deepen his self-understanding and his vision for priestly ministry in the Church. The formation advisor seeks to aid and support the candidate in his growth toward these goals. The advisor represents the seminarian to the Formation Team and the Formation Team to the seminarian. Because advisors – and the Team – are responsible both to the seminarian and to the Church that the seminarian seeks to serve, they must stand back to assess and, at times, to call the seminarian to a greater depth of mature ownership of his progress.

1. The Formation Director appoints a formation advisor to each seminarian. After the first year of formation the seminarian may seek to change advisors (see #6 below).

2. Early each year the seminarian draws up a set of goals for the year, addressing each of the four dimensions of formation: human, spiritual, intellectual and pastoral. The goals are drawn up with the specific elements given in the *Program of Priestly Formation* and this handbook in mind.
3. The seminarian is expected to meet with his advisor at least once a month; typically, discussion of the status of the goals that the seminarian has set for himself is the basis of these meetings. It is the seminarian's responsibility to schedule the meetings and if he is unable to keep an appointment it is his responsibility to inform his advisor in a timely way.
4. The relationship between the seminarian and his advisor should be one of trust and confidence. Real progress occurs only when the seminarian is honest and open about the significant strides forward and the struggles he may be experiencing. Conversely, advisors are committed to doing their part in a trustworthy, pastoral way.
5. The advisor has the responsibility of giving feedback to the seminarian about the perceptions of the Formation Team. At any of the Team's weekly meetings, any student may come up for discussion, by way of commendation or concern. In addition, the Team reviews each class periodically to assess the progress of seminarians systematically class by class. Any comments on a particular seminarian from the Team, whether of commendation or concern, will be communicated by the advisor to the seminarian.
6. A consistent formation advisor-advisee relationship is desirable. There may, however, be legitimate reasons to explore the possibility of a change. The seminarian wishing to do so must first speak to his current advisor for his reactions, and then arrange a meeting with the Director of Formation to discuss the matter and to obtain the Director's approval of a change of advisors.

C. Formation and Spiritual Conferences

The seminarians in all years in residence on campus attend formation conferences conducted by members of the Formation Team or Seminary Spiritual Directors. These mandatory conferences are scheduled by the presenter at the start of each term. In addition, the Seminary Spiritual Directors give approximately eight spiritual conferences to the whole seminary body during the course of the academic year.

D. Retreats and Days of Recollection

1. Every seminarian is required to make a retreat each year during his time at the seminary. Pre-Theology 1 and 2, I Theology and II Theology seminarians make a group retreat arranged by the Seminary Spiritual Directors. In consultation with the Seminary Spiritual Directors, seminarians on Pastoral Internship are to arrange to make a directed retreat. Seminarians in III and IV Theology make the canonical retreat for ordination as a group, which is organized by the Seminary Spiritual Directors.
2. The seminary reimburses seminarians on Pastoral Internship for their retreat up to the sum of \$400.00. The request for this reimbursement needs to be made in writing to the Director of Formation.
3. Throughout the academic year there are days of recollection scheduled. There will be three to five each academic year. These days are meant to provide a period of more

intense prayer and may be accompanied with conferences. These days are opportunities for the seminarian to reflect on his vocation.

At the beginning of the academic year, new seminarians participate in an orientation program which provides an introduction to seminary life and studies. At its conclusion they are joined by all returning seminarians to take part in the initial day of recollection that enables the year to begin with a focus on the Lord and His call.

E. Topic of Celibacy in the Formation Program

1. Celibacy is a topic that is regularly discussed in the formation conferences for Pre-Theology 1 and 2, and for I and II Theology seminarians. Specific themes include: healthy sexuality and celibate life, spirituality and celibacy, priestly life and celibacy, affective maturity, celibacy and simplicity of life, and the promise of celibacy made at ordination. III Year Theologians participate in a course on Priestly Theology and Spirituality which includes a systematic study of the Scriptural and Traditional roots and development of priestly celibacy. Every seminarian also participates in the Child Protection Workshop of the Archdiocese of Cincinnati.
2. As well as the integrated program outlined above, normally there is at least one day of recollection each year which deals with the subject of celibacy or a related topic.
3. Being celibate in today's culture often means re-evaluating interpersonal boundaries and habits of communication and interaction. The proper expression of a life lived in celibacy for the sake of the Kingdom is understood to be part of formation in the external forum and as such is expected to be included in the topics for discussion between the seminarian and his Formation Advisor.
4. The seminarian is expected to bring issues of celibacy and sexuality to his spiritual director, and to incorporate his celibate chastity into his spirituality.
5. Seminarians are expected to live according to the moral norms of the Church in their private and public lives.
6. The expectation of a seminarian includes an acceptance on his part of the demands of celibacy as he prepares for priesthood. He is not permitted to date or have exclusive relationships, especially those which could lead to romantic involvement or engagement in genital-sexual relations.
7. The use of pornography is unacceptable for any Catholic Christian, but is especially so for a person preparing to live a life of celibate chastity. A seminarian must avoid the use of any pornographic material and may not bring it into the seminary. This includes pornographic sites on the internet. The seminary reserves the right to monitor the amount of use and internet sites accessed through the seminary servers. Should a seminarian be found to utilize such material, remedial efforts will be made. Repeated use could result in delay of advancement and even dismissal from the seminary.
8. Seminarians are involved with parochial and non-parochial apostolates throughout their time here, and some will spend one full year on pastoral internship. In these experiences they have the opportunity to learn about boundaries for celibate living and good habits of life for healthy chastity for their priesthood. In all these environments, seminarians are expected to act professionally and to treat others with respect and dignity.

F. Counseling Services

1. Seminarians have the opportunity to take advantage of various professional counseling services in the Greater Cincinnati area. This may involve academic, health, and personal counseling, remedial work in reading comprehension and effective writing, as well as speech therapy and accent reduction therapy for seminarians for whom English is a second language.
2. The expense of counseling services is covered by the seminarian's insurance and his sponsoring diocese or congregation.
3. If a seminarian thinks he might benefit from counseling, he must speak to his advisor first, and then to the Director of Formation.
4. The Rector and the Formation Team may, at times, recommend that a seminarian receive counseling. They may also require it in some situations.

G. Evaluation of Seminarians

Each year, except the Pastoral Internship year, every seminarian participates in a formal evaluation process overseen by the Formation Team. This yearly evaluation, which proceeds according to the steps indicated below, yields the seminarian's "Summative Evaluation" for the year.

1. The formal evaluation process begins with the seminarian writing a self-evaluation. This document is meant to be a thoughtful reflection on his progress that year, expressing insights about his life and vocation, about his goals from the beginning of the year, and about the gifts and weaknesses he sees in himself.
2. The self-evaluation should be reviewed in draft form by the seminarian's Formation Advisor before it is submitted in final form to the Formation Team.
3. Each seminarian is expected to ask three fellow seminarians to participate in his peer evaluation. The Director of Formation will provide the forms for these evaluations and announce the date by which they must be turned in to the Director of Formation. Once the peers have written their evaluation of the seminarian, it is expected that they will speak with that seminarian individually about their observations in the evaluation.
4. Faculty members who are not on the Formation Team, but not Spiritual Directors, also are invited to participate in the evaluation process. Their comments are a valued part of the evaluation process and are included in summary form in the summative evaluation.
5. Some seminarians meet individually with the Formation Team to review the year in terms of the various evaluations: self, peer, and faculty. Appropriate dress for such formal meetings is formal clerical dress for all who have received candidacy, and jacket and tie for those who have not. The schedule for the meetings is arranged and distributed by the Director of Formation.
6. Immediately after each such meeting, the Formation Team votes on the seminarian's advancement: to the next class, to internship, or to ordination to the diaconate or priesthood. This vote of the Formation Team is required by the *Program of Priestly Formation*, and is guided by the seminary's "benchmarks" (see IV Dimensions of Formation;

see also #12 and 13 directly below). The advisor will promptly communicate the results of the vote to the seminarian.

7. Those seminarians who do not meet with the Formation Team will have all of their various evaluations (self, peer, faculty and draft summative) reviewed and discussed by the Formation Team. The Formation Team may request more information through the formation advisor, call the individual for an interview, or proceed to the required vote.
8. The vote of the Formation Team on advancement is advisory to the Rector who then makes a recommendation to the seminarian's Ordinary.
9. Once the Formation Advisor has completed the summary write-up and has incorporated comments received from Team members, the advisor and seminarian meet to discuss the overall evaluation process and summative draft.
10. If the seminarian finds a difficulty with the evaluation compiled by his advisor and approved by the Formation Team, he should discuss it with his advisor, especially bringing to the advisor's attention any errors of fact. If the seminarian does not agree with the Formation Team's assessment, he has the right to bring his concern before the Team, but must realize that the evaluation represents the Formation Team's assessment of him, and therefore must finally represent the best judgment of the Formation Team.
11. The Formation Team may ask the seminarian to revise his self-evaluation if in the Team's judgment it does not adequately deal with issues of concern.
12. On occasion, a seminarian may be advanced or recommended "with reservation." When this is done, the Formation Team will clearly explain the areas of concern and chart a plan of progress for the seminarian to follow. The seminarian and his advisor will then focus on implementing this plan. If growth in the areas of concern is occurring appropriately, at the next evaluation session the reservations may be removed. If not, the advancement of the seminarian is in doubt. It may be advisable to have the seminarian meet with the entire Formation Team at some time to clarify any confusion he may have about concerns and expectations. Such meetings may be requested by the seminarian.
13. If there are sufficient concerns raised about a seminarian, and the Formation Team doubts that these concerns can be resolved with a reasonable amount of resources and time, the seminarian may be dismissed from the seminary program.
14. A copy of the seminarian's self-evaluation and the document summarizing the evaluations by faculty, peers, and the Formation Team – that is, the Summative Evaluation – will be sent to the seminarian's bishop and vocation director. A copy of same becomes part of the seminarian's permanent file at the seminary, and advisors keep a copy of advisees' evaluations for the duration of each advisee's time as a seminary student. The seminarian of course receives a copy of his Summative Evaluation; he is expected to discuss it with his Spiritual Director and so to make it part of his spiritual life.

Seminarians who are on Pastoral Internship are evaluated periodically by their supervisors and the Director of Field Education. There is also an overall evaluation at the end of the internship. The Director of Field Education communicates the results of these evaluations to the seminarians' respective Formation Advisors and the members of the formation team.

H. Progress toward Ordination to the Priesthood

The seminarian's progress toward ordination to the priesthood is punctuated by several intermediary steps.

1. Admission to Candidacy

- a. Admission to Candidacy has two aspects: first, an aspirant is publicly declaring that he is committing himself to a program of formation for service to God and to the Church as an ordained minister; and second, the Church, in the person of the [Arch]Bishop, is publicly accepting the aspirant into the ranks of the candidates for Holy Orders. Acceptance into the rank of candidates does not constitute a right to receive ordination to the diaconate or priesthood. It is a first official recognition on the part of the grateful Church that there are preliminary signs of a vocation to Holy Orders that remain to be confirmed in subsequent years of formation. At the same time, it is a concrete expression of a key point, namely, a vocation to Holy Orders is not a purely private matter between an individual and God, but is an ecclesial matter, a concern of the Church. Candidacy marks the beginning of a more systematic discernment of a vocational call on the part of the individual offering himself for ordination and on the part of the Church which forms, supports with prayer, calls, ordains and commissions. The Church's discernment, in which the seminary plays a major role, is decisive.
- b. Admission to Candidacy takes place in the early stages of the formation program. Seminarians at Mount St. Mary's formally petition their [Arch]Bishop for acceptance into the state of candidacy at the beginning of their first year of theology. The Rite of Admission to Candidacy is celebrated shortly thereafter, normally on the seminary's patronal feast, the Solemnity of the Immaculate Conception, during the celebration of the Holy Eucharist. Ordination to the Order of Deacons typically occurs in the spring of the seminarian's third year of theology; the period of discernment as an officially recognized candidate may thus last up to three and one-half years.

2. Ministries of Reader and Acolyte

- a. The *Ceremonial for Bishops* describes these ministries as follows:

The reader is appointed for the function proper to him, that of reading the word of God in the liturgical assembly. Accordingly, he is to proclaim the readings from sacred Scripture, except for the Gospel reading in the Mass and other sacred celebrations. In addition, the reader is entrusted with the special office of instructing children and adults in the faith and of preparing them to receive the sacraments worthily [794].

The acolyte is appointed in order to aid the deacon and to minister to the priest. It is his duty therefore to attend to the service of the altar and to assist the deacon and the priest in liturgical celebrations, especially in the celebration of the Mass; he is also to distribute communion as a special minister of the Eucharist. In extraordinary circumstances an acolyte may be entrusted with publicly exposing the Blessed Sacrament for adoration by the faithful and afterward replacing it, but not with blessing the people with the Blessed Sacrament [808].

- b. According to the *Program of Priestly Formation* [283] seminarians are to have served in the ministries of reader and acolyte “for a suitable period of time” before being ordained to the diaconate.
- c. Pending evaluation and approval by the Formation Team [cf. *PPF*, 282] seminarians are invited to petition their Ordinary for admission to the ministry of reader or acolyte. At Mount St. Mary’s, seminarians are ordinarily instituted into the ministry of reader during their first year of theology, and into the ministry of acolyte during their second year of theology.
- d. The (Arch)Bishop presides at the institution into these ministries during a celebration of the Holy Eucharist.

3. Diaconate

- a. The *Catechism of the Catholic Church* states this about the Diaconate:

Deacons share in Christ’s mission and grace. The sacrament of Holy Orders marks them with an imprint (character) which cannot be removed and which configures them to Christ, who made himself the ‘deacon’ or servant of all. Among other tasks, it is the task of deacons to assist the bishop and priests in the celebration of the divine mysteries, above all the Eucharist, in the distribution of Holy Communion, in assisting at the blessing of marriages, in the proclamation of the Gospel and preaching, in presiding over funerals, and in dedicating themselves to the various ministries of charity. [Catechism of the Catholic Church, 1570]

- b. At Mount St. Mary’s, ordination to the Diaconate is celebrated at the end of III Theology. Toward the end of III Theology the candidate participates in peer, faculty and Formation Team evaluations. This evaluation includes a formal interview with the Formation Team. The Formation Team, after a review of the candidate’s career at Mount St. Mary’s votes on the recommendation for advancement of the candidate to Holy Orders. The Formation Team makes a recommendation to the Rector who then makes a recommendation to the candidate’s Ordinary.
- c. Before ordination candidates are required to:
 - 1) Make the Canonical Retreat prescribed by Canon Law.
 - 2) Publicly make the Profession of Faith and take the Oath of Fidelity.
 - 3) Write a letter of petition to his Ordinary seeking ordination to the diaconate. In this letter the candidate expresses his intention of serving the (Arch)Diocese or the congregation for the rest of his life.
- d. The Rite of Ordination includes a promise of respect and obedience to the Ordinary and the ordinand makes a vow to remain celibate for the sake of the Kingdom for the rest of his life. Upon ordination a deacon is automatically incardinated into the (Arch)Diocese or congregation. With Ordination to the Diaconate one automatically moves to the clerical state [CIC 266§1].
- e. The deacon petitions his own diocese for faculties to minister as a deacon. For transitional deacons from dioceses other than the Archdiocese of Cincinnati, the Archbishop grants faculties to minister as a deacon in Cincinnati for the duration of the remaining formation program.

4. Priesthood

- a. The *Catechism of the Catholic Church* states this about the Priesthood:

Through the sacrament of Holy Orders priests share in the universal dimensions of the mission that Christ entrusted to the apostles. The spiritual gift they have received in ordination prepares them, not for a limited and restricted mission, "but for the fullest, in fact the universal mission of salvation 'to the end of the earth,'" "prepared in spirit to preach the Gospel everywhere."

It is in the Eucharistic cult or in the Eucharistic assembly of the faithful (synaxis) that they exercise in a supreme degree their sacred office; there, acting in the person of Christ and proclaiming his mystery, they unite the votive offerings of the faithful to the sacrifice of Christ their head, and in the sacrifice of the Mass they make present again and apply, until the coming of the Lord, the unique sacrifice of the New Testament, that namely of Christ offering himself once for all a spotless victim to the Father. From this unique sacrifice their whole priestly ministry draws its strength. [Catechism of the Catholic Church, 1565-66]

- b. At Mount St. Mary's, ordination to the Priesthood is celebrated at the end of IV Theology. During IV Theology the candidate participates in a Formation Team final evaluation. This evaluation includes a formal interview with the Formation Team. The Formation Team, after a review of the candidate's career at Mount St. Mary's votes on the recommendation for advancement of the candidate to Holy Orders. The Formation Team makes a recommendation to the Rector who then makes a recommendation to the candidate's Ordinary.
- c. Before ordination candidates are required to:
- 1) Make the Canonical Retreat prescribed by Canon Law.
 - 2) Publicly make the Profession of Faith and take the Oath of Fidelity.
 - 3) Write a letter of petition to his Ordinary seeking ordination to the priesthood. In this letter the candidate expresses his intention of serving the (Arch)Diocese or his congregation for the rest of his life.
- d. The Rite of Ordination to the Priesthood includes a renewal of the promise of respect and obedience to the Ordinary which was made at the ordination to the Diaconate.
- e. The newly ordained priest petitions his own ordinary for faculties to minister as a priest.

IV. The Dimensions of Formation

A. Introduction

Since St. Pope John Paul II promulgated *Pastores Dabo Vobis*, the formation of clergy has been discussed in terms of four dimensions. These dimensions are human, spiritual, intellectual, and pastoral. Though distinguishable these dimensions are not divisible. Progress in one often accompanies progress in the others, just as regress in one may occasion regress in the others. The following is an articulation of the goals of each dimension and their interrelation to the other three, along with some of the specifics of the program of Mount St. Mary's formation program related to each particular dimension, and a list of benchmarks. These benchmarks are based on three documents: *Pastores Dabo Vobis*, the *Program of Priestly Formation* (Fifth Edition, 2006) of the United States Conference of Catholic Bishops, and the Code of Canon Law [CIC]. They serve as a guide – to the Formation Team, the faculty, and seminarians – in assessing a seminarian's progress all through his years of formation. Terms such as “satisfactory,” “appropriate,” etc., mean satisfactory/appropriate to the seminarian's level of formation. They take on a special importance when the seminarian is to be advanced to Third Theology, approved for the Internship year, and when he is to be recommended for Holy Orders.

B. Human Dimension

1. Goal of Human Formation:

The goal of human formation is maturity, especially affective maturity. This is the self-awareness of one's own needs and desires, often manifested in thoughts and emotions, and how these may motivate one to act or not act. A mature person is aware of these, yet remains free to act, often having to die to his own wants and needs. He is able to find the appropriate relationships and venues to fulfill his true human needs in a manner which does not compromise his promises and his virtue.

The human dimension is the basis of all the other dimensions. This maturity is necessary for progress in the spiritual dimension, because it is the inculcating of discipline and virtue which enables one to approach the spiritual life with the rigor required and the openness to respond to God. In order to know and follow Christ, one must be able to die to himself and take up his cross. With regard to the intellectual dimension, the level of academic study and the amount of material to be mastered requires a disciplined approach. And finally, the pastoral dimension can only see progress if the individual is able to place the needs of others before his own wants and needs

2. Program of Human Formation

The General Guidelines in Section VII should be read with the goal and benchmarks of human formation in mind. The seminary community is not only a formation community, but a community formed by the seminarians and faculty. Their contributions in actions, words, and attitudes are what make the seminary to be a healthy environment in which all may continue to make progress in being formed into the image of Christ. It is within this community that seminarians develop and demonstrate their own personhood and capability to serve as a father to a parish community.

3. The Benchmarks of Human Formation:

- a. The seminarian has shown he is a man of integrity, is truthful, humble and has a constitutive respect for others. His ability to relate to others is grounded in a personality that is affable, generous and kind. These qualities consistently display

themselves in the seminarian's courtesy and prudence and his ability to relate to others in a consistently positive manner.

- b. The seminarian is appropriately able to be self-observant – to reflect on his actions and interactions so as to learn from them – and to be self-revealing. He has a capacity to receive and integrate constructive criticism and to do so in a charitable spirit.
- c. The seminarian displays good self-knowledge, an appropriate level of self-discipline and self-mastery, including emotional self-control. Of particular importance in this respect are: affective maturity based on an awareness of the central role that love plays in human life; a healthy psychosexual development; clarity of male sexual identity; an ability to establish and maintain wholesome friendships and the capacity to maintain appropriate boundaries in relationships.
- d. The seminarian is self-motivated. He is faithful to his commitments and fulfills his responsibilities, e.g., being present at liturgies, classes, meetings, and community activities as required by the seminary. He is able to exercise responsible freedom manifested in healthy care of self, including an awareness of the importance and commitment to physical fitness.
- e. The seminarian displays simplicity of life, appreciates and exercises stewardship of resources and manages his financial obligations responsibly.
- f. The seminarian is mindful of himself as a public person, always representative of the Church in the eyes of the people. He is able to carry himself in public in a dignified manner and his use of social media is always appropriate and respectful.
- g. The seminarian has been satisfactorily addressing any personal issues of concern in his life, in consultation with his formation advisor, spiritual director, and, if applicable, a counselor and the rector.
- h. It is important to note and emphasize here the two-fold aim of human formation for the priesthood:
 - 1) In his interior dispositions, "The priest, who is called to be a 'living image' of Jesus Christ, Head and Shepherd of the Church, should seek to reflect in himself, as far as possible, the human perfection which shines forth in the Incarnate Son of God and which is reflected with particular liveliness in his attitudes towards others as we see narrated in the Gospels" [*Pastores Dabo Vobis*, 43].
 - 2) In his exterior dispositions, "In order that his ministry may be humanly as credible and acceptable as possible, it is important that the priest should mould his human personality in such a way that it becomes a bridge and not an obstacle for others in their meeting with Jesus Christ the Redeemer of man" [*Pastores Dabo Vobis*, 43].

C. Spiritual Dimension.

1. The Goal of the Spiritual Formation

The goal of the spiritual dimension of formation is holiness, by which is meant an intimate relationship with the Triune God and the conformity of one's own life to the life of God the Son, Jesus Christ.

The spiritual dimension adds to the human dimension the transcendent goal of divine life. It is life with God for which we were created and this hope, tasted in the spiritual life, is what gives us the ability to persevere when we are confronted by our own limitations and sinfulness. The spiritual dimension is the heart of the intellectual formation, for what is being studied is not some lifeless matter, but the one, true, and living God to whom we are called into a relationship of love. And it is from our own relationship with God that we seek to witness to others (pastoral dimension) so that they can also “taste and see that the Lord is good.” (Ps. 34:8)

2. Program of Spiritual Formation

The Seminary provides many opportunities for one to grow spiritually: spiritual direction, devotion prayer, and liturgical formation. Due to the importance of liturgical formation in the life of the seminary community, the program of liturgical formation will be addressed in the next section.

a. Spiritual Direction

Individual spiritual direction is central to the formation program of Mount St. Mary’s Seminary. Spiritual direction helps a seminarian recognize and respond to God’s unique way of leading him in his life and vocation, and facilitates the seminarian’s full immersion in priestly preparation with a sense of ongoing response to the workings of God’s grace.

The relationship between the seminarian and his spiritual director is completely confidential. Spiritual directors never discuss with anyone, other than directees, the content of their meetings. There is the strictest distinction between this “internal forum” of spiritual direction, and the “external forum” within which the Formation Team works. Priest faculty and resident priests, excepting the Seminary Spiritual Directors, may not be used as spiritual directors since they offer evaluations of seminarians in the external forum.

The Seminary Spiritual Directors ensure that each seminarian has made provision for monthly spiritual direction. A Seminary Spiritual Director is appointed as the spiritual director for all new men in their first year. All other seminarians may choose their spiritual director from among those spiritual directors approved by the Archbishop. This choice should be made by the end of the first month of the academic year.

1. The seminarian is expected to meet with his spiritual director at least once a month. It is the seminarian’s responsibility to arrange for the scheduling of meetings with his director. The fulfillment of this expectation is a matter in the external forum and will be reported to the Formation Team by the Seminary Spiritual Director.
2. For a good reason, such as prior relationship, a seminarian may be permitted, after his first year, to choose an off-campus spiritual director. This arrangement must be approved by the Seminary Spiritual Director and the Formation Director. This spiritual director must also be approved by the Archbishop to serve as a spiritual director for seminarians.
3. Ideally, this relationship would be one that accompanies the seminarian throughout his entire formation journey. Occasionally, however, circumstances may arise wherein a seminarian might discern that a change of director may be personally healthy and spiritually beneficial. The seminarian should consult one of the Seminary Spiritual Directors who will assist the man in discerning such a decision. Any new arrangement would require the concurrence of the Seminary Spiritual Directors, under whose domain are the arrangements of the seminarians’ spiritual direction. The Formation Director and his Formation Advisor need to be informed of any change.

4. Seminarians on pastoral internship must maintain monthly meetings with their spiritual director. Should distance make this impractical, they are free to choose another spiritual director who has been approved by their own local ordinary. They should inform the Seminary Spiritual Director of this choice.

b. Prayer and Devotional Practices

1. In-House Devotional Life

An integrated formation in the liturgy and devotional life of the Church is directed towards the interior integration of the communal and private worship of God so that one flows from and feeds the other. Participation in the celebration of the Eucharist each day is the foundation for the life of the seminarian. The Liturgy of the Hours forms the structure of the day around this central mystery of the Faith. Devotional practices within the seminary are meant to draw from and lead to deeper understanding and appreciation for these sacred mysteries. The devotional life of the house centers on the practices recommended by the Church. Throughout the year there will be occasions for other communal devotional practices, e.g. solemn vespers, Lessons and Carols, processions, Stations of the Cross, etc., at which the seminarian's participation is expected.

- a. ***Eucharistic Adoration:*** the Eucharistic will be exposed for adoration as indicated in the weekly schedule. All seminarians are expected to make the Holy Hour as indicated in the weekly schedule. They are strongly encouraged to make a Holy Hour every day, even when not in the seminary.

Devotion to the Blessed Sacrament **must be encouraged**. Scheduled hours of Eucharistic exposition are particularly desirable to provide for special opportunities for the adoration of the Blessed Sacrament in the seminary. It is also desirable that seminarians develop a habit of personal visits to the Blessed Sacrament in the tabernacle. [PPF, 124]

- b. ***Communal Recitation of the Rosary:*** Communal recitation of the Rosary will take place within the scheduled hours of Eucharistic exposition.

Devotion to the Blessed Virgin Mary, the Mother of God, and to the saints **must be encouraged**. Opportunities for devotional prayer should be made available and encouraged. The Rosary, "a compendium of the Gospel," is especially recommended as a means of contemplating Christ "in the school of Mary." [PPF, 125]

- c. ***Communal Silence:*** Each evening, Sunday through Thursday, there will be communal silence on the residence halls to encourage the ending of the day in recollection and prayer. Seminarians are especially encouraged to take advantage of their time in the seminary to become comfortable being alone with God. To this end it is recommended that seminarians learn to wean themselves from the overuse of popular media as a way of filling time or relaxation, e.g., by not having TV's in their rooms or using the internet during communal silence, etc.

The seminary program and spiritual direction should teach seminarians to value solitude and personal prayer as a necessary part of priestly spirituality. Occasions for silence and properly directed solitude should be provided during retreats and days of recollection. An atmosphere of

quiet should be provided within the seminary community on a daily basis to ensure an environment conducive for prayer. [PPF, 121]

"We need silence to be alone with God, to speak to Him, to listen to Him, to ponder His words deep in our hearts. We need to be alone with God in silence to be renewed and to be transformed. Silence gives us a new outlook on life. In it we are filled with the energy of God Himself, that makes us do all things with joy. Silence is at the root of our union with God and with one another. Without it our whole life as Missionaries of Charity will collapse, for: The fruit of Silence is Prayer; The fruit of Prayer is Faith; The fruit of Faith is Love; and the fruit of Love is Service."
[Blessed Teresa of Calcutta, *Constitutions*, 152]

2. **Vacations and Summer**

Seminarians are encouraged to work toward an integration of all the elements necessary to live a faithful, holy and fruitful priestly life. During the academic period of the year, the structure of the daily schedule provides the opportunity to grow in the spiritual discipline necessary to pursue this integration. It is understood that authentic self-appropriation of the life of prayer and honesty before God and oneself is a process; a process of spiritual maturation that has seasons, times of greater authenticity and responsible use of freedom and times less so. The following spiritual and devotional practices, traditionally promoted by the Church for the integrated formation of the spiritual and devotional life of seminarians and priests, are proposed as both the content of the seminarian's spiritual formation program during times of vacation and the summer months when away from the in-house program and a guide for this progressive integration.

a. Pre-Theology 1 and 2: Seminarians should:

- 1) Pray at least Morning, Midday and Evening Prayer from the Liturgy of the Hours each day.
- 2) Take part in the celebration of the Eucharist each day; precede the celebration of the Eucharist with a time of preparation and conclude with a time of thanksgiving.
- 3) Pray privately each day for half an hour, preferably in the presence of the Blessed Sacrament.
- 4) Celebrate the Sacrament of Reconciliation at least once a month.
- 5) Spend time engaged in spiritual reading. In particular seminarians are asked to read from the spiritual reading suggestions offered for each year by the Seminary Spiritual Directors.
- 6) Offer their prayer and petition for others. A sense of petition and mediation should be characteristic of the prayer of those preparing for the priesthood – seminarians should have a particular concern to pray for their brother seminarians, their diocese and vocations to the priesthood.

b. I – IV Year Theology and Pastoral Internship: Seminarians should:

- 1) Make the progressive integration of the Liturgy of the Hours into their prayer life a priority. By the end of II Theology, seminarians will have integrated into their prayer life the entire Liturgy of the Hours: Office of Readings, Morning, Midday and Evening Prayer, and Night Prayer.

- 2) Take part in the celebration of the Eucharist each day; precede the celebration of the Eucharist with a time of preparation and conclude with a time of thanksgiving.
- 3) Grow toward praying privately each day for one hour, preferably in the presence of the Blessed Sacrament.
- 4) Celebrate the Sacrament of Reconciliation at least once a month.
- 5) Spend time engaged in spiritual reading. In particular seminarians are asked to read from the spiritual reading suggestions offered for each year by the Seminary Spiritual Directors.
- 6) Continue to practice intercessory prayer on behalf of others, progressively growing into the specifically priestly role of mediator.
- 7) Daily recitation of the Rosary.

3. The Benchmarks of Spiritual Formation

The *PPF* asks that there be accountability in the external forum for the seminarian's participation in the spiritual exercises of the house and their growth as men of faith as far as is operative within the parameters of the external forum. Accordingly it will be expected that:

- a. The seminarian shows an appropriately developing life of prayer and a deepening investment in his spiritual life founded on the Eucharist, the Liturgy of the Hours, and private prayer.
- b. There is the positive embrace of a life of chaste celibacy that is appropriated as a gift from God allowing the man to be whom God has called him to be.
- c. The seminarian has a loving knowledge of the Word of God and a deep appreciation for the Word speaking to him through the Liturgy of the Church.
- d. The seminarian has shown a growing spirit of generosity; making progress in becoming truly a man for others, and curbing any expectations of entitlement.
- e. The seminarian has manifested simplicity of life appropriate for one preparing for priestly leadership, exhibiting self-discipline and an appropriate asceticism, motivated not by a disparagement of the goods of the world but by a desire for greater freedom for service.
- f. The seminarian has shown a growing understanding and articulation of his vocational discernment, his commitment to a life of celibacy, and a deepening appropriation of a theologically grounded priestly identity.

D. Intellectual Dimension

1. Goal of Intellectual Formation

The goal of intellectual formation is knowledge and wisdom. The details of what is to be known are outlined in the Mount St. Mary's Seminary & School of Theology Catalog, and follow from the requirements of the *Program of Priestly Formation*.

The knowledge gained in both philosophical and theological studies as well as other areas of study from languages to counseling to administration, are all organized to assist the seminarian become a competent pastor of the Church. He will need the social skills to empathize with the parishioners and be an effective witness. He will need the linguistic and administrative skills to assist in the operation of the parish. And he will find that this knowledge will enrich his spiritual

life and give him the tools needed to continue his growth, not just in knowledge and wisdom, but in holiness as well.

2. Program of Intellectual Formation

Academic study will demand the largest portion of a seminarian's time during his seminary years. He is required to maintain status as a full-time student, i.e., taking at least nine credit hours per semester. Normally, a seminarian takes between 12-16 credit hours per semester.

3. Benchmarks of Intellectual Formation

Intellectual formation has as its primary aim to “acquire personal knowledge of the Lord Jesus Christ” (PPF 137) and to share this saving knowledge with the community of faith. To this end, it is expected that:

- a. The seminarian has shown satisfactory growth in knowledge and articulation of theology, especially Catholic doctrine; students must maintain a Grade Point Average of at least 2.50 or above.
- b. The seminarian has abided by the seminary's Academic Integrity policy.
- c. The seminarian has demonstrated sufficient knowledge of languages and culture to effectively minister in the cultural context of the United States (PPF 140).
- d. The seminarian has integrated course material so that he “understand[s] and appreciate[s] the internal structure of the faith as a whole” and is capable of responding to the ultimate questions of others. (See Benedict XVI, *Letter to Seminarians*, 18 October, 2010, #5.)
- e. The seminarian has shown a fitting personal appropriation of Church teaching and deepening of faith, reflecting the reciprocal relationship between spiritual and intellectual formation (PPF 136).
- f. The seminarian displays a lively interest and diligence in his seminary studies, while pursuing the truth with sincerity and maintaining fidelity to the Church's Magisterium.
- g. Intellectual pursuits and deepening of the faith by the seminarian is “pastorally oriented toward effective priestly ministry, especially preaching” (PPF 138) and is directed to the “ecclesial dimensions of priestly formation, namely the teaching office,” which means demonstrating effectiveness in preaching, catechesis, evangelization, and apologetics.
- h. The seminarian has demonstrated a degree of asceticism and discipline with respect to the intellectual life and studies. The basic expectation for graduate schools is that for every one classroom hour, the student would spend two hours in study outside the classroom.
- i. The seminarian has fulfilled the academic requirements set forth as “Intellectual Norms” in the Program of Priestly Formation. Ordinarily, seminarians in theology must earn the Master of Divinity Degree. Pre-theologians are expected to complete the required philosophical (30 semester hours) and theological (12 semester hours) courses to begin Theology.

E. Pastoral Dimension

1. Goal of Pastoral Formation

The goal of pastoral formation is charity, it is that which is above all things and that without which we are nothing at all, (cf. 1Cor 13).

This capacity to love others is the ability to die to oneself for the sake of the other, and only those who are affectively mature are capable of giving this love freely. For the priest, this love should flow from his intimate relationship with God, the one whom he loves above all things, because God has first loved him. All the knowledge and wisdom gained is both a seeking for the God who is Truth, and at the service of the people of God who are also seeking this same Truth.

2. Program of Pastoral Formation

Seminarians in Pre-Theology and First Theology are required to engage in non-parochial apostolic works. A variety of opportunities are available. Seminarians in Second Theology engage in a catechetical practicum by assisting in either an RCIA program or a high school religion course. Seminarians in Third and Fourth Theology will have opportunities for parish ministry appropriate to their level of formation and furthering the practical application of their theological studies. Each of the field placements includes the components of supervision, theological reflection, and evaluation. Seminarians should consult the Field Education and Pastoral Internship program manuals for further information. Seminarians may be required to undertake extra Field Education requirements if such a need is discerned by the Formation Team.

3. Benchmarks of Pastoral Formation

Pastoral formation seeks to develop communion with the charity of the Good Shepherd:

- a. The seminarian must display an energy and zeal for pastoral ministry; this includes the willingness to work hard, show initiative, and the maturity to lead by positive attitude and example.
- b. The seminarian has shown appropriately developing competency in liturgical, homiletic and catechetical skills, as well as poise and comfort before groups.
- c. The seminarian exhibits a missionary spirit, zeal for evangelization, a quest for justice, and an openness to serve all people.
- d. The seminarian has demonstrated a commitment to the proclamation, celebration, and service of the Gospel of life.
- e. The seminarian has satisfactorily shown he is a man who has a commitment to the sick and suffering, the poor and outcasts, and to working with people of different ethnic, racial, and religious backgrounds.
- f. The seminarian has shown satisfactory growth in social/interpersonal development, and in the ability to lead and to work well with others, including those in authority.
- g. The seminarian has demonstrated the ability to celebrate the sacraments and rituals of the Church with understanding and grace, observing the proper rubrics.

V. LITURGICAL FORMATION

A. Introduction

To foster liturgical formation, Mount St. Mary's Seminary provides a program of regular worship and a structure which ensures faculty and seminarian involvement in preparation and celebration.

The primary objective of the seminary's liturgical prayer is to give glory to God and help those who participate to grow in union with God and the people of God with whom they worship. For this reason, although liturgies are an occasion for formation, they should not be seen as occasions for evaluation or demonstration of skills acquired. It is an objective of seminary formation to prepare and train future priests who will be able to preside at liturgical prayer, to coordinate various preparations for liturgical celebrations, and to train others to perform various liturgical ministries, but it is necessary to learn to pray well in community if one is to celebrate well the liturgies of the Church in an authentic manner.

The liturgical prayer of the Church nourishes and directs our personal prayer, and, at the same time, gathers up our private prayer, offerings, sacrifices and devotions, and presents them to God as the worship of the whole body of Christ. Seminarians are encouraged to foster personal conversion through private prayer and meditation as preparation for fruitful participation in the liturgical action of the community.

The Rector, who serves as pastor of the seminary community ensures that all the liturgical norms and requirements are followed. Any changes to house liturgical and devotional customs can only be made with the Rector's consent. To assist the Rector, he appoints the Director of Liturgy who is responsible for the liturgical schedule, ministerial training, daily celebrations of all liturgies, and overseeing the work of the sacristans. The Director of Liturgy is also responsible for overseeing the maintenance of the chapels and sacristies, including all supplies such as vestments, sacred vessels, candles, linens, and altar cloths. Under the auspices of the Rector, the Director of Liturgy collaborating with the Director of Music, the Director of Formation, and the Spiritual Directors, coordinates the liturgical formation program at Mount St. Mary's. The Director of Liturgy may consult with the priests of the house for observation and opinions. The Spiritual Director, as chair of the Spiritual Life Committee, receives student observations and requests and makes them known to the Director of Liturgy and Rector.

B. Eucharist

Apart from the various break times designated in the seminary calendar, in accordance with the *Program of Priestly Formation* [116] seminarians are expected to participate daily in the celebration of the Eucharist at the seminary. The exception to this rule would be those occasions on which the seminarian is off campus on a Saturday; he would not be expected to return to the seminary for the community Eucharist but could participate in a parish liturgy instead.

C. Liturgy of the Hours

1. In accordance with the *Program of Priestly Formation*, Mount St. Mary's stresses the importance of the Liturgy of the Hours. Seminarians preside at Morning, Midday, Evening, and Night Prayer throughout the week.
2. Occasionally, Solemn Vespers are celebrated with the Athenaeum Chorale, to which the public is invited.

3. All seminarians are expected to attend the scheduled celebrations of the Liturgy of the Hours during the week as well as the Solemn Vespers.
4. Seminarians are expected to grow in appreciation and practice of praying in private or in small groups the hours that are not prayed publicly.

D. Seminarian Preaching

The foundational statement of preaching as an integral component to formation comes from Vatican II's *Presbyterorum Ordinis*: "The primary duty of priests is the proclamation of the Gospel of God to all." [4] Each seminarian preaches in liturgical settings appropriate to his stage of formation and the provisions of Canon 767§1. It is, therefore, during the seminarian's diaconal year in which the regular opportunity to preach in the community will be exercised. Preaching and offering of reflections, both in-house and in parish assignments, are closely supervised by knowledgeable teachers and pastors. Seminarian preachers also receive feedback from members of the congregation. Whether the preaching is carried out in the seminary or in a parish setting; faculty, seminarians, parish staff members and parishioners are critical participants in providing feedback for the seminarian preacher.

E. Reconciliation

The Sacrament of Reconciliation is to be celebrated regularly to deepen one's conversion to Jesus Christ. The opportunity for confession is always available to the seminary community through the Seminary Spiritual Directors. Once a week, the Seminary Spiritual Directors or an off-campus confessor chosen by the same is available for the Sacrament of Reconciliation prior to the start of the evening holy hour.

F. Liturgy Preparation

1. In accordance with the *Program of Priestly Formation* [214-215], seminarians assist faculty in preparing the liturgical prayer of the seminary community. This includes homiletic reflection and choosing from among the alternatives offered in the rites according to the liturgical season of the year and the biblical readings for the day.
2. Seminarians are assigned to participate in the preparation of the Sunday Eucharist and the Liturgy of the Hours on a rotating basis by the Director of Liturgy.

G. Liturgical Music

A particular feature of liturgical formation at Mount St. Mary's and a concern for the Church is the degree of attention given to developing appropriate musical skills. Each seminarian receives individual and group voice training with respect to liturgical singing. Each seminarian is expected to serve as cantor once during the course of each academic semester. This training is directed primarily at providing future priests a level of ability and comfort that will allow them to chant those parts of the Mass especially emphasized in the *Roman Missal* as well as lead the congregational singing when necessary. Seminarians are encouraged and assisted in contributing their musical talents (e.g. instrumental) to the liturgical life of the house.

H. Liturgical Schedule

The liturgical schedule is arranged to promote the priority of worship in the life of the seminary community while respecting the other responsibilities that engage faculty and seminarians.

All liturgies are celebrated in the Chapel of St. Gregory the Great unless otherwise noted. The liturgical schedule is as follows:

<u>Monday</u>		<u>Tuesday</u>	
6:30 A.M.	Morning Prayer	6:30 A.M.	Morning Prayer
6:50 A.M.	Eucharist	6:50 A.M.	Eucharist
Noon	Examen and Midday Prayer	Noon	Examen and Midday Prayer
5:00 P.M.	Exposition, Rosary, Vespers	5:00 P.M.	Exposition, Rosary, Vespers
7:00 P.M.	Exposition (Optional)	9:00 P.M.	Compline
9:00 P.M.	Compline	10:00 P.M.	Communal Silence
10:00 P.M.	Communal Silence		
<u>Wednesday</u>		<u>Thursday</u>	
7:00 A.M.	Morning Prayer	6:30 A.M.	Morning Prayer
12:10 P.M.	Holy Hour IC Chapel (Optional)	6:50 A.M.	Eucharist
5:15 P.M.	Eucharist [Community Night]	Noon	Examen and Midday Prayer
10:00 P.M.	Communal Silence	5:00 P.M.	Exposition, Rosary, Vespers
		9:00 P.M.	Compline
		10:00 P.M.	Communal Silence
<u>Friday</u>		<u>Saturday</u>	
6:30 A.M.	Morning Prayer	8:30 A.M.	Eucharist - mandatory on Seminarian Work Weekend
6:50 A.M.	Eucharist	11:20 A.M.	Eucharist (PDC present)
Noon	Examen and Midday Prayer		
5:00 P.M.	Exposition, Rosary, Vespers		
<u>Sunday</u>		<u>Feast Days & Solemnities</u>	
8:15 A.M.	Eucharist	7:00 A.M.	Morning Prayer
9:00 P.M.	Compline	Noon	Examen and Midday Prayer
10:00 P.M.	Communal Silence	5:15 P.M.	Eucharist
		9:00 P.M.	Compline
		10:00 P.M.	Communal Silence

Midterm and Finals Week will have a relaxed liturgical schedule entailing only the communal celebration of the Eucharist on Monday through Thursday at 5:15 P.M., and on Friday at 6:50 A.M. The Liturgy of the Hours are to be celebrated in private.

The private celebration of the Hours not listed in the community's horarium is still expected of all seminarians, appropriate to their level of formation (see above IV. Dimensions of Formation, C.2.b: Prayer and Devotional Practices)

Examen and Midday Prayer. All Pre-Theologians and I Theologians are required to participate in the Examen and Midday Prayer. All others in the house are encouraged to attend.

Compline. All seminarians are required to attend Compline. Those in class are expected to attend if class ends early. They are encouraged to attend if Compline falls during their break. Seminarians are not to return to class late because of their participation in Compline.

Communal Silence. see §F under General Guidelines below.

I. Liturgical Ministries

1. Seminarians serve in the various liturgical ministries for the good of the community and as preparation for priestly ministry. Liturgical ministers are assigned by the Director of Liturgy and the Director of Music on a rotating basis and according to the individual seminarian's situation. Seminarians are expected to serve in the ministries as assigned, but for good reason may exchange times with someone for the same ministry. If a seminarian cannot exchange times for the same ministry, he is to see the Director of Liturgy. Liturgical ministers are expected to arrive in the sacristy at least fifteen (15) minutes prior to the liturgy. Cantors may make a change in the schedule only with the expressed permission of the Director of Music.
2. As part of their preparation for priestly ordination, seminarians are instituted in the ministries of reader and acolyte, and they are ordained to the diaconate. Serving in these capacities helps to form seminarians in liturgical ministry.
3. Readers and ushers wear a coat and tie or clerics (suit or cassock) when serving at the Eucharist, Morning or Evening Prayer; those assigned to lead Morning Prayer on non-feasts and solemnities – typically those in II Theology – wear clerics (suit or cassock); cantors wear normal chapel-appropriate clothes. All other ministers serving in these liturgies wear either a seminary alb and cincture or cassock and seminary surplice. Footwear for those serving as minor ministers at Mass should be black in color. Minor ministers should coordinate with one another so that they dress comparably.
4. Deacons may wear their own albs provided they are simple in style. When presiding at the Liturgy of the Hours, deacons wear an alb and stole; or cassock, surplice and stole. A cope is also worn while presiding on feasts and solemnities.
5. All ministers at Midday and Night Prayer dress according to the Dress Code (see below General Guidelines, §C)
6. Deacons are assigned to preside at Eucharistic Adoration and at the Stations of the Cross during Lent.

J. Borrowing Liturgical Supplies

As a rule, liturgical vesture and appointments (i.e. candlesticks, hymnals, altar cloths and linens, etc.) may not be borrowed by seminarians. Exceptions may be granted only with the expressed permission of the Director of Liturgy, and usually only for the vesture of deacons or for institutions such as nursing homes and prisons which would not be expected to provide the required liturgical appointments.

VI. THE SEMINARY COMMUNITY

A. Introduction

The importance of the seminary community in formation is summed up by the United States Conference of Catholic Bishops' *Program of Priestly Formation* (Fifth Edition, 2006):

The experience of seminary community plays a significant role in the personal and spiritual growth of seminarians.... The give-and-take between those who share the priesthood as a common vocation sets the right context for formation. Such interaction provides mutual support, promotes tolerance and fraternal correction, and gives an opportunity for the development of leadership and talent among seminarians. It also can motivate seminarians to develop a sense of self-sacrifice and a spirit of collaboration. Community should also provide the context in which those qualities necessary for ministerial leadership can be nurtured and demonstrated: "emotional maturity, personal faith, moral integrity, and social concern." [Association of Theological Schools, *Standard*, 4.2.1.1] The seminarians and faculty form the heart of the seminary community, and this reality needs careful cultivation so that the distinctive aims of seminary formation can be achieved. [262]

B. Seminarian Committees

Mount St. Mary's Seminary has six standing committees that have seminarian participation. In most cases, these seminarians are elected by their classmates at the beginning of the academic year. If at any subsequent point in the year an individual can no longer serve in the capacity to which he was elected, the Dean of Men will ask the class to choose a new representative for the committee in question and upon their doing so, will inform the chair of the committee of the results.

1. The Student Life Committee

This committee is responsible for attending to those issues and concerns that affect the daily life of seminarians, enhance a sense of community spirit, and support seminarians as they meet the demands of seminary programs. Its membership includes the Dean of Men who chairs the committee, members of each of the classes in residence, the bar master, the student treasurer, and the seminarian athletic coordinator. The Student Life Committee has responsibility in the following areas:

- The planning of major campus events, including orientation and the Fourth Theology Farewell celebration.
- Planning and coordinating the activities and social gatherings that take place in Bar Jonah and the gymnasium.
- Overseeing the operations of Bar Jonah, the seminarian kitchens, the gymnasium, weight room, computer room and seminarian laundry.
- Consulting with the Dean of Men concerning the expenditure of Student Life funds.

2. The Academic Affairs Committee

The Academic Affairs Committee (AAC) serves to advise the Seminary Academic Dean on issues and concerns that affect seminary academic life. The Seminary Academic Dean chairs the committee and an elected representative from each class in residence serves on the committee. The Academic Affairs Committee has responsibility in the following areas:

- Advising the Seminary Academic Dean on courses needed for preparation for priestly ministry.
- Evaluating course scheduling.
- Advising and assisting in extra-curricular activities in the intellectual area such as guest lecturers or dialogues with students from other colleges.
- Providing a seminarian representative to the Athenaeum Senate (usually the Fourth Theology seminary AAC representative) and a representative to the Senate Academic Affairs Committee (usually the Third Theology seminary AAC representative).

3. **The Spiritual Life Committee**

The Spiritual Life Committee attends to those issues and concerns that affect the spiritual life of the seminary community. Its membership includes the Seminary Spiritual Director, who chairs the committee, the Director of Formation as ex officio member, and elected representatives from each class in residence. The Spiritual Life Committee has responsibility in the following areas:

- Discussing the spiritual needs of the seminary community.
- Helping to plan the house retreat.
- Providing input for days of recollection.
- Considering how the seminary might foster a deeper spiritual life for all the seminarians.
- Evaluating the devotional prayer life of the community and making recommendations to improve it.
- Raising liturgical concerns of those they represent.

4. **The Recruitment Committee**

The Recruitment Committee works with the Rector, the Dean of Men (who chairs the committee), the archdiocesan Vocation Director, and the Marketing director, in planning and implementing programs which help encourage vocations to the priesthood. This committee is involved in:

- Planning and implementing the annual Welcome Weekend for men who are interested in learning about Mount St. Mary's Seminary and its programs. Hosting prospective seminarians for day or over-night visits.
- Working with groups of seminarians who visit grade schools and high schools to speak on vocations.
- Designing and distributing brochures which advertise the various weekends and events, in cooperation with the communications director.
- Planning and being present to help at Vocation Nights.
- Helping coordinate and promote events in the diocese and beyond.
- Providing assistance and advice to the diocesan vocation directors.
- Encouraging the promotion of Mount St. Mary's at college seminaries and with other vocation directors.

- Helping to maintain contact between the seminary and prospective candidates.

C. Class Representatives, Class & Town Hall Meetings and Rector's Conferences

1. Each class has an elected representative who calls and chairs class meetings when needed. These meetings are to plan co-operative efforts and to express concerns about issues affecting seminary life.
2. At least once per semester the Fourth Theology class representative chairs a meeting of the entire seminary student body, called a Town Hall meeting. At Town Hall meetings, seminarians discuss current issues that affect life in the seminary community. No faculty members come to these meetings. The chair informs the Rector of any relevant issues raised at these meetings. The class representatives of each class subsequently meet with the Rector's Council to bring ideas and concerns forward.
3. At least twice per semester, the Rector meets with the entire seminarian body to address topics concerning seminary living and priestly ministry, called a Rector's Conference.

D. Athenaeum Senate and Archdiocese of Cincinnati Presbyteral Council

The Fourth Theology class elects from their ranks one seminarian to sit on the Athenaeum Senate, usually this is their representative to the Academic Affairs Committee. A Fourth Theology class member who is studying for the Archdiocese of Cincinnati is also invited by the Rector to represent the seminarian body on the Presbyteral Council of the Archdiocese of Cincinnati. A third Theology seminarian is elected by his class members for the Academic Affairs Committee and represents the seminary students on the Athenaeum Senate's Educational Affairs Committee. All three of these positions entail responsibilities to attend the regularly scheduled meetings and to offer feedback to the seminary student body as appropriate. The seminary representative to the Presbyteral Council may request reimbursement from the business office of the seminary for transportation costs involved in attending these meetings.

VII. GENERAL GUIDELINES

A. Introduction

Each seminary student is responsible for his own conduct. He assumes responsibility for the formation of his own spiritual, pastoral and academic life. Each seminarian is encouraged to participate to the fullest in all areas of formation. Responsible freedom and accountability are integral aspects of the seminary formation program.

B. Required Attendance

An essential element of communal formation is participation in all seminary functions: classes and liturgical celebrations; formation, spiritual, and rector's conferences; community, class and committee meetings; retreats and days of recollection. Wednesday night each week is reserved for the seminary community to gather for prayer, dinner, and social celebrations.

To facilitate this participation and ensure that seminarians have the sufficient time for the study, prayer, and sleep that their way of life requires, all seminarians must be in the house by 11:00 PM on Sunday through Thursday nights, and by midnight on Friday and Saturday except for designated "free" weekends.

The seminarian is also required to be present for the following special occasions:

- Sunday Solemn Vespers and Advent Lessons and Carols
- Institutional Lectures
- The Bishop Fenwick Society Taste and See Event (in October)
- Beer, Brats & Brotherhood (in October)
- The Institution of Lectors and Acolytes, Candidacy
- The Patronal Feast of the Immaculate Conception, December 8th
- Vocation Night (in January)
- Welcome Weekend (in March)
- The Parents' Dinner (in March)
- The Bishop Fenwick Society dinner (in May)
- Graduation (in May)

Attendance at the Diaconate and Priesthood ordinations of the Archdiocese of Cincinnati is required for seminarians of the Archdiocese of Cincinnati; attendance at the ordinations in other dioceses is encouraged and commended but not required.

If a seminarian needs to be absent from a class, liturgy or other required function, or away from the building after curfew, he is required to speak to his formation advisor regarding the absence and obtain clearance from the Dean of Men beforehand. If he accidentally misses a required function or does not get back to the seminary till after the curfew hour on the days noted, he is to inform the Dean of Men as soon as possible afterwards.

C. Seminarian Dress

Seminarians are to dress in a manner befitting those who serve or are preparing to serve in a public, professional role as ordained clergy.

1. **Deacons:** It is appropriate for deacons to wear clerical attire when engaged in their daily tasks as an expression of their public commitment to a life of service. Clerical attire is considered to be black slacks and shirt, Roman collar or the Roman cassock.
2. **Formal Attire:** For deacons and all who have received candidacy, formal attire is clerical dress with jacket or cassock. For those who have not received candidacy, it is dress shirt and tie, with suit or dress slacks and sport coat. Footwear should be black in color, dress or casual shoes. Formal attire is expected at the following: Sunday and Solemnity Eucharistic celebrations; Wednesday Community Night Eucharist and Dinner; Solemn Vespers and Advent Lessons and Carols; visits from the Archbishop or other special guests; Institutional Lectures and Graduation; Bishop Fenwick Society events; Institution of Lectors and Acolytes; and Parents' Dinner.
3. **Daily Attire from Morning Prayer until Compline:**
The following applies to all seminarians when in public areas on campus, and not engaged in sports or exercise. All who have received candidacy should dress in clerics for chapel, classes, and ministry. Otherwise, daily dress should reflect an appreciation of the dignity of our vocation. Sport slacks and shirts with collars are the norm for all public areas and activities. Footwear should match accordingly; sandals may be worn with socks. Out of respect for one's role and for others, clothing should not distract or call attention to itself, especially during times set aside for prayer or instruction.
4. **Relaxed Attire:** For Compline, Bar Jonah, and weekends, except Sunday Eucharist which is formal attire, seminarians may wear more casual clothing of a presentable nature such as jeans and more casual shirts. In chapel and the refectory, seminarians should never wear shorts, sweat pants, or shirts imprinted in inappropriately distracting ways. They should always be mindful that the lower two levels of the building are public and often host visitors. Relaxed footwear is permitted so long as it does not distract by appearance or by noise when walking.
5. **Off Campus Attire:** Seminarians who are not yet ordained deacons are not to wear clerical attire off campus except when engaged in ministerial assignments. If going out to eat or going to other places on the way to or from some ministerial assignment, it is expected that the seminarian would make provision for not wearing clerical attire while engaged in these other activities.
6. **General Rule:** One's manner of dress should always reflect an awareness of one's role in representing the seminary, his diocese, and his place within the Church as a man studying for the priesthood. Just because articles of clothing are acceptable in certain sections of society does not mean that it is acceptable for one preparing for the priesthood. A rule of thumb from the world of business may be helpful: If people notice your clothing for the wrong reasons, you're wearing the wrong clothing.

Any questions or requests for exemptions should be directed to the Dean of Men.

D. Weekends

Seminarians have significant responsibilities as full-time graduate students and members of the seminary community. The expectation is that they will normally use the time on “non-free” weekends for study, personal enrichment, relaxation, presence in the house, and prayer. It would not be an appropriate practice for a priest (and therefore seminarian) to see “in-house” weekends in minimalist terms (e.g., habitually being absent from campus from morning until curfew and being present only at required liturgical events). The weekend provides time that a seminarian is expected to use responsibly. However he is free to be off campus during the day, enjoying the opportunities for cultural enrichment as well as seeing friends and family who may be close by.

Attendance at the seminary celebration of the Eucharist on Sunday mornings is required. Attendance at the Mass on Saturday mornings is required only on morning-hour Work Weekends. Otherwise attendance at the Saturday Mass, if on campus, is expected; however, if the seminarian has plans to be off campus at that time, he is free and expected to attend Mass elsewhere. As men preparing for priesthood, all seminarians should participate in daily Mass.

Generally, one weekend a month is designated as a "free" weekend. These weekends are indicated on the general calendar. On free weekends seminarians are permitted to be away from the seminary from Friday afternoon after classes and conferences to Sunday evening Compline or Vespers. On free weekends exposition and communal evening prayer will not be scheduled. Seminarians should still make a holy hour and pray evening prayer in private.

Certain weekends throughout the year are also designated as work weekends. Participation in these weekends is required. The time scheduled for this work is indicated on the general calendar.

E. Overnight Absences from Campus during the Week

Other than on free weekends, seminarians are not to be absent overnight from the seminary. If such an absence should be necessary, the seminarian must confer with the Dean of Men and his formation advisor *before* being absent. For the good order of the house, the Dean will in turn keep the Rector and Director of Formation informed of such absences as appropriate.

F. Sharing of Time and Talents for House Tasks

There are many tasks to be performed in a community and there are many ways in which the seminarian community can help maintain the facilities and grounds that have been provided us by the generosity of others. Work weekends are one facet of this effort. In addition, each year the Dean of Men will help organize the various tasks and the scheduling that need to be accomplished to help in this effort. Those who live on particular corridors have the mutual responsibility to maintain that area, making sure it is clean and tidy. There are also certain events during the year at which everyone will be expected to work. It is important to remember that our life here is made possible through the generosity of others and not only must we be good stewards of their gifts but also willing to make our own contribution. Willingness to give of oneself for the sake of others and to subordinate one's personal preferences for the sake of common interests is indispensable for any community, and in particular for priestly preparation.

G. Quiet in the Building

Since the seminary residents live in close proximity to one another, it is necessary that great respect be given to others' needs. One overriding concern is the level of sound in residence corridors. Each member of the house should be noise-conscious throughout the day but especially between 10:00 PM. and 7:30 AM. Care must be taken to give every member of the community a quiet place to pray and study.

Communal Silence: After 10 p.m. on those evenings in which the silence is in place, it is encouraged that conversations in the residence halls be avoided as well as gatherings in seminarian rooms. Bar Jonah is the appropriate place for gathering after 10 PM. It is also encouraged that during this time seminarians refrain from use of TV, internet, and other media or entertainment in the private quarters (see IV Dimensions of Formation C.2.b.1 In-house Devotional Life above).

H. Library Courtesy

Because of the Eugene H. Maly Memorial Library's cooperative agreements with other institutions and its availability to members of the Archdiocese and the Greater Cincinnati academic community, many times the library is where people encounter the seminary community for the first time. Seminarians are expected to conduct themselves accordingly when they are in the library. Please remember that it is a place reserved for quiet study and research.

I. Guests on Residence Corridors

Except on special occasions such as those noted below, seminarians should not bring guests to their rooms, since there are other seminarians on the hall who need to have a sense of privacy. Bringing women visitors to seminary residence corridors is a particularly sensitive matter. Seminarians should use designated public areas of the building to entertain guests.

("Special occasions" would typically be occasions on which many seminarians have guests for some seminary-wide event: moving-in day, the day when readers or acolytes are instituted, Parents' Dinner, moving-out day, etc.)

J. Information Technology

The use of information technology (computers and software, local area network and internet, phones and tablets), whether personal or provided by the seminary, should always be governed by the relevant laws of government and by Christian principles.

The privacy of such devices is not guaranteed and due care should be taken to safeguard one's own equipment, access (e.g. passwords), and identity. Moreover, the Director of Formation monitors internet sites accessed by the students.

Among the uses of information technology which are not permitted are the following: use of social media to harass, defame or solicit others; violation of copyright laws or plagiarism; illegal downloading of copyrighted material or pornography; viewing of pornography.

Seminarians should review the policies attached in the appendix of this handbook.

K. The Use of Tobacco and Alcohol

Although in general seminarians are not forbidden to smoke, courtesy to non-smokers is expected. In keeping with Ohio law which now bans smoking indoors in all public places, smoking is prohibited at all times anywhere within seminary buildings.

The use of alcoholic beverages is not prohibited. It is encouraged however that seminarians not make a habit of keeping or drinking alcohol in their rooms. Prudent judgment and moderation in such use is always expected, and any violation of this expectation will always be taken seriously.

L. Prohibitions

1. **Narcotics:** The seminary prohibits the possession or use of illegal drugs. Such use or possession may result in expulsion from the seminary program.
2. **Firearms:** No firearms, even properly licensed, are to be brought on campus. This ban includes hunting rifles.
3. **Pornography:** Pornography is unacceptable in a seminary environment. This includes the use of pornographic sites on the internet. Use or ownership of pornography by seminarians is a serious violation of the seminary program and may result in dismissal.
4. **Drones:** In respect for the privacy and safety of others, no drones are permitted to be operated on campus without the expressed permission of the Rector and clearance from the Vice-President.

M. Decoration of Public Areas in the Seminarian Residence

Seminarians are not permitted to decorate the residence hallways nor the outside of their doors with artwork of any kind. This policy includes statues. All artwork decorating any hallway of the seminary is planned by the Rector in consultation with other priest residents. The hallways *must* be kept clear for easy evacuation in case of fire or natural disaster.

N. Seminarian Rooms

Rooms are entrusted to the seminarians under the direction of the Dean of Men. The seminary furnishes each room with a bed, desk, chair, floor lamp and reading light, drawer and closet space, and window blinds. The seminarians are to exercise good stewardship over these temporal goods which remain the property of the seminary. The exercise of stewardship for temporal goods, the discipline of maintaining order over one's personal items and the practice of personal hygiene in one's life are all matters of formation. Seminarians can expect room inspections twice per semester and at the end of the year.

And to this end, all of the following should be diligently observed:

- All furnishings are to be maintained in good and functional order. They are not to be removed from the room without the expressed permission of the Dean of Men. Should something break, it is to be reported promptly through the completion of a maintenance request.
- The bathroom, floors and blinds are to be cleaned regularly.
- Residents may bring in additional furniture, but may not permanently affix furniture, shelving, or light fixtures to the walls or ceiling.

- Picture hangers (such as 3M Command Strips) may be used for hanging pictures. They should be used sparingly and with care. Double sided tape, nails and screws are not permitted as they ruin the finish and leave large holes. Large items which cannot be mounted as above can be submitted to maintenance for approval and mounting.
- Residents are permitted to have food and beverages in their rooms, but must be sure to store and dispose of such items in proper fashion so as to avoid infestations.
- When residents move, they are expected to leave their rooms completely and neatly. Maintenance requests should be made for any repairs required.

Again, seminarians are also expected to keep their rooms clean and orderly. This is a matter which reflects upon one's personal organizational skills and hygiene. It also reflects good stewardship with the recognition that what we have is through the work and donations of others. Moreover, what we have is only temporary as we will have to hand this on to those who follow us. The Administration has the right to inspect rooms without prior notification.

The seminary reserves the right to use their rooms as guest rooms during summer or holiday breaks. For this reason, all seminarians residing in Fenwick Hall will be required to place all their property into storage during the summer months. They will have the opportunity to move into a room in the main building (see next section). Those residing in the main building will be able to access their rooms over the summer break.

O. Moving to a Different Room

1. During the week that the Pastoral Interns return to campus for their spring Pastoral Intern Seminar, seminarians will have the opportunity to choose a new room for the following year if they so wish. Students are only permitted to move once every two years, unless given expressed permission of their formation advisor or the Dean of Men. Due to the requirements of the institution, some students may be required to change rooms.
2. The selection of rooms will be done by those interns who surrendered their rooms to new students, then by seniority of class and then by lottery within each class. The rooms initially available for selection will be all seminarian rooms that are currently empty, plus the rooms of the IV Theology class who will be ordained to the priesthood at the end of the semester and the rooms of any seminarians in other years who wish to move to a different room for the following school year. As the selections proceed, rooms occupied by individuals who choose new rooms thereupon become available for others to select.
3. In order to maintain the accuracy of the phone and room number rosters, the actual transfer from one room to another may not be done until the spring semester has ended, but it must be completed within two weeks after that date.
4. As a fundamental courtesy, whenever a seminarian vacates a room, it is expected that he will remove all personal items, clean, sweep, mop, dust and leave the room in a state of complete cleanliness, such that the next seminarian may move into it without having to clean it first.
5. These policies regarding the assignment of rooms are subject to change depending upon the number of incoming seminarians.

P. Fire Prevention

Besides the prohibition on all types of smoking within the building, students shall not burn anything else within their rooms, including but not limited to unprotected candles, charcoals, or incense. Candles may be used only if they are upon some surface that will not burn (glass, ceramic, stone) and this surface is in the open (not on a bookshelf). Under no circumstances shall a candle be left burning in the room when no one is present.

Q. Security

The seminary campus is large and hosts many people and activities and thus security is a matter about which all residents should be mindful. Outside doors should never be propped open when unattended. Windows on the ground floor should be shut when leaving the room / gym / bar. Access codes should NEVER be given to anyone, not even guests. When not in your room, the door should be locked. The seminary will not be held responsible for the loss of property while on campus.

Residence Halls are marked private and no one should be on those corridors who is not a resident, guest, or worker. Should you encounter someone you do not know, direct them to where they should be. If for any reason you fear for your personal safety, proceed to the nearest phone and call for help.

R. Summer Break Residence

Seminarians are to contact their vocation directors to determine expectations for residences and pastoral activities during the summer break. A seminarian may request assistance from the Director of Field Education in making arrangements for living in local parishes. While seminarians normally reside in parishes during the summer, a seminarian, after consulting with his formation advisor and vocation director, may request to live with relatives or at another residence. No seminarians are permitted to live at the seminary during the summer break. If a seminarian needs to stay overnight in his room during the summer (e.g., while transitioning between an overseas experience and a parish residence) he must obtain prior permission from the Dean of Men.

S. Tuition and Other Seminarian Expenses

Tuition, room and board, health insurance (see Section VIII.D), and often book expenses and other allowances are paid by the seminarian's sponsoring diocese so that he can be a full-time seminarian preparing for ordination. For those studying for the Archdiocese of Cincinnati, the signing of a promissory note is required, pledging partial reimbursement of expenses entailed by seminary training in the event a seminarian does not continue on to ordination to the priesthood. Cincinnati seminarians should contact the Vice President for Finance and Administration for further details; those sponsored by other dioceses should contact their Vocation Director.

T. Sexual Harassment Policy

Mount St. Mary's Seminary is adamantly opposed to any form of sexual harassment toward or by any individuals connected with this institution. Not only is such conduct offensive to the individual, it is offensive to the values of the Gospel and to the Church's teachings on the dignity of the human person. All members of the seminary community are entitled to an environment that is free from sexual harassment. Such behavior will not be tolerated and will be investigated. Proven sexual harassment will be cause for disciplinary action up to and including termination of employment or expulsion from Mount St. Mary's Seminary.

1. Definition of Sexual Harassment

Sexual advances, request for sexual favors, and other verbal or physical conduct of a sexual nature between individuals connected with the seminary will not be tolerated. In legal terms, such actions constitute *sexual harassment* when:

- Submission to such conduct is made either explicitly or implicitly a term or condition of an individual's advancement.
- Submission to, or rejection of such conduct by an individual is used as the basis for decisions that affect the individual.
- Such conduct has the intention or effect of creating an intimidating, hostile or defensive seminary environment.

Sexual harassment may involve persons of the opposite sex or persons of the same sex. It does not include good faith compliments, normal (in the context of commonly accepted) social interaction, and interaction welcomed by the recipient.

2. Categories of Sexually Harassing Behavior

From a legal perspective, behavior like the following has been held to be sexually harassing. (This list is for descriptive purposes only; other types of behavior may be included.)

- **Physical** - forced sex; kissing, grabbing, touching in socially unacceptable places (i.e. breasts, buttocks, knees, groin); touching hair, clothes, hugging, caressing; invading space, blocking movement.
- **Verbal** - requests for sexual favors, especially with implied or explicit threats or promises of academic or other benefit; degrading, abusive or hostile personal or gender-related remarks; requests for a date; sexist or sexual remarks.
- **Visual** – the use, in a seductive way, of posters, drawings, cartoons or other media which are sexual and/or sexist in nature, either blatantly or subtly; inappropriate use of the eyes, e.g., staring at breasts, buttocks, "undressing with the eyes."

3. Reporting of Sexual Harassment

If a seminarian is harassed by another seminarian or by any individual connected with the seminary, i.e. faculty, employee, or volunteer, he should contact the Rector or appropriate administrator immediately. Due to the nature of such incidents, the confidence and trust of the victim is often shaken. In considering to whom he should report the matter, besides his own level of trust he should also consider who is in a position to adequately address the matter. Other appropriate administrators include his own Diocesan Vocation Director, and his own Bishop.

For whatever reasons, should none of these individuals appear appropriate, the seminarian may call the Archdiocesan Coordinator of Ministry to Survivors of Abuse at 513-263-6623 or 1-800-686-2724 ext. 6623. Or he may submit a report on-line at <https://secure.ethicspoint.com/domain/media/en/ue/20989/report.html>. This link can be found on the Archdiocesan of Cincinnati's website under 'Protecting our Children': 'Frequently Asked Questions.'

U. Child Protection Policy

The issue of the sexual abuse of children is a major concern in society generally and in the Church. It is of the utmost importance that seminarians be prudent in their dealings with minors. In this regard, seminarians must be familiar with all of the policies and guidelines in the Archdiocese of Cincinnati's *Decree on Child Protection*. Every seminarian upon entrance into the seminary must undergo safe environment training through the VIRTUS® Child Protection Training Program. A training session for all new seminarians will be scheduled during Orientation week and attendance is mandatory. A copy of the *Decree on Child Protection* for the Archdiocese of Cincinnati is given to each participant at the VIRTUS® training session. After completing the VIRTUS® training session, a monthly training bulletin is sent to you each month via email. You must read these monthly bulletins and answer the questions that follow to remain in compliance with Archdiocesan policy.

Background Evaluations

New seminarians must also complete a background evaluation which consists of two components: an electronic background check and a background check through fingerprinting. Seminarians will complete the background evaluations during Orientation. The electronic background check is done through SELECTiON.COM® through the VIRTUS® website. Fingerprinting is done through SELECTiON.COM® and they will be taken during Orientation.

VIII. SEMINARIAN SERVICES

A. Introduction

In addition to the general services available to all students noted in the Mount St. Mary's Catalog, the following services apply to seminarians as resident students.

B. Food Service

1. When classes are in session, the dining room is open seven days a week for three meals a day. Breakfast is served between 7:30 AM. and 8:30 AM. Lunch is served at 12:00 Noon and dinner at 6:00 PM. Residents and all students are asked **NOT** to arrive in the dining room before these stated times. Meal sign-up sheets are posted in the dining room for all weekend and academic break periods. Weekend meals (Friday lunch through Sunday supper) are only prepared for those who have indicated that they **WILL** be present. Seminarians are not to be in the refectory or kitchen areas after the hours the staff are present and the main entrance doors to the refectory locked.
2. Residents are welcome to invite guests for meals. The "host" resident is responsible for informing the business office of such guests at least one day in advance. Tickets for guest meals can be purchased from the business office.
3. Medically prescribed diets are available to those who need them. Arrangements should be made with the Vice President for Finance and Administration.
4. Business with the kitchen staff should be conducted through the seminarian appointed as the liaison with the kitchen. The liaison will communicate with the Kitchen Manager who will take the issue to the Vice President for Finance and Administration. City ordinance prohibits seminarians' presence in the kitchen area except to see the kitchen staff on business.

C. Overnight Guests

Arrangements for overnight guests must be made in advance in the business office. Of course, accommodation is subject to availability of guests rooms. The seminarian assumes the responsibility for seeing to the needs of his guest(s), securing a room key, welcoming guests upon their arrival, serving as host, and returning the room key to the business office upon their departure. Payment should be made in the business office for overnight guests. Rates are available upon request.

D. Health Insurance and Health Services

1. All seminarians must have health insurance. They should come with proof of insurance or be prepared to purchase it through the seminary. Those who have insurance through some other provider should check with their provider regarding which Cincinnati area doctors and facilities are in-network prior to the start of the academic year. They must present to the Dean of Men proof of coverage at the start of the fall semester.
2. Mount St. Mary's Seminary can provide health insurance through the American Administrative Group (AAG). Information about this policy may be obtained from the seminarian liaison for health insurance.
3. Health care is provided by local physicians in the Cincinnati area. The Dean of Men or Rector can help with referrals. When a seminarian is ill the Dean of Men should be notified

immediately. Care is provided for seminarians who are ill on campus, such as basic infirmarian services, meals and transportation to and from the physician's office.

E. Newspaper

Subscriptions to various daily papers are provided in the dining room each day. They are the property of the community and should not be removed by individuals or defaced.

F. Athletics

1. Mount St. Mary's has a gymnasium with facilities for basketball and volleyball as well as a large outdoor field for football, softball or soccer. There is also a weight room with a variety of equipment available. Sports equipment can be obtained from the seminarian Athletic Coordinator. Insurance considerations prohibit public use of any seminary athletic facilities.
2. Seminary residents are eligible to receive a complimentary pass to the Mercy HealthPlex facilities. These facilities provide exercise and weight equipment, pool and sauna facilities.

G. Leisure Activities

1. Bar Jonah is provided for social gatherings and television viewing.
 - a. Because communal social space is limited at the seminary, Bar Jonah is generally limited to residents. Personal guests of seminarians in the company of their host are also welcome, with prior permission from the Dean of Men. Bar Jonah's normal hours are 9:15 PM. to 10:15 PM.
 - b. As a matter of principle, seminarians are expected to keep all common areas clean, especially where food and drink are served. Extra vigilance should be exercised during holiday times when ordering in food or bringing food into Bar Jonah that all food is properly disposed and the area thoroughly cleaned. Keeping these areas clean is the shared responsibility of all seminary residents and not left solely to the bar master and his staff. The co-operation of all who use this facility is greatly appreciated.
2. Seminarians have use of two other lounges:
 - a. The Mustard Room is located in the sub-basement below the faculty offices and Oak Room. This room provides opportunities for social gatherings, movie viewing, and gaming.
 - b. Second Floor East Lounge is a sitting area for social gatherings and group prayer gatherings. Due to its proximity to student rooms, seminarians who use this space are to be mindful of communal silence, (see above, VII.G, Quiet in the Building)
3. Mindful of the words of Pius XI, "The dignity of the office [the priest] holds and the maintenance of a becoming respect and esteem among the people, which helps so much in his pastoral work, demand more than purely ecclesiastical learning. The priest must be graced by no less knowledge and culture than is usual among well-bred and well-educated people of his day" (*Ad Catholici Sacerdotii*, 59), the seminarians are encouraged to take advantage of rich cultural opportunities provided in the Cincinnati area: theatres, concert venues, museums, parks, an acclaimed symphony orchestra, opera, ballet and a nationally ranked zoo. Major league baseball, football and soccer, along with a variety of minor-league and university-based sports are also part of the city's life.

H. Telephone and Internet Service

1. In order to ensure efficient communication with the administration and the seminary community, all seminarians are required to have a phone line in the house phone system. For this purpose, there is a phone with a private line in each seminarian suite.
2. All seminarians are also required to have an e-mail account through the seminary's domain name, or they may have mail forwarded to another e-mail provider. They are to check their e-mail at least once daily as this is the preferred way for the administration to communicate with the whole community or groups within the community.
3. In order to participate on the internet from seminarian rooms, the seminarian can either provide and install an Ethernet card for his computer or use the secure wireless network 'seminarians'. Information on accessing the network is available through the Dean of Men and the Vice President for Finance and Administration offices.
4. Seminarians should NOT use the guest network. If they find their devices logged onto the guest network, they should disconnect immediately. If they are encountering problems connecting with the 'seminarians' network, they should contact the business office and seek assistance. Student devices connected to the guest network are subject to being deactivated.
5. The seminary computer network is monitored for internet activity. Inappropriate use of the internet can be documented. Such inappropriate use includes but is not limited to the following: accessing sites with pornographic content, downloading of copyrighted material without permission or payment, misuse of social media, etc. See Section VII.J and appendices.
6. Every resident seminarian is charged a \$45 per semester technology fee for these services (which include telephone and voice mail, high speed internet connection, e-mail and web mail services) being made available to them, regardless of whether or how much the individual chooses to make use of them in any given month. These payments are made through the bookstore and, in some cases, can be deducted from the seminarian's book allowance. This charge includes service by the seminary's IT employee for assistance with issues related to technology supplied by the seminary. However, any assistance provided for your own computer or software will be billed to the individual seminarian. Long distance phone calls made within the United States are currently included in the above fee, however, international calls are not. Individual seminarians will be charged for international calls. If making international phone calls, they are encouraged to look for more economical means such as utilizing phone cards or other internet services.

I. Laundry Service

Coin-operated washers and dryers as well as an iron and ironing board are available for use of seminary residents. In the main building, these are located on the lower level between the main seminary laundry and the maintenance shop. In Fenwick Hall, they are located on the basement level. Dry cleaning services are available off-campus.

J. Residents' Kitchens

In the main building, there are kitchenettes located on the third floor in the east wing and on the second floor of the west wing for the use of seminary residents. The proximity of these facilities to

seminarian residences requires care in noise levels, especially after 9:00 PM. In Fenwick Hall, there is a kitchen on the ground floor. Access is restricted and times of permitted use will be posted.

Anyone who uses the kitchen or a kitchenette is expected to keep it clean. This includes disposing of food in refrigerators in a timely manner, cleaning up after each use, and washing and putting away any dishes used.

K. Student Bank and Treasurer

Each year a seminarian serves as Student Treasurer, responsible for overseeing and recording financial transactions involving the residents' laundry room, Bar Jonah, and other student activities. The Student Treasurer keeps track of funds from other student operations in the Student Bank, which he oversees. The Student Treasurer, who is appointed by and reports to the Dean of Men, holds and posts office hours for the convenience of all seminarians.

L. Transportation

Because of field education requirements, each seminarian is ordinarily required to have his own car, or to have made arrangement for the use of one. However, bus service is available throughout the area.

M. Seminarian Parking

The seminary provides ample seminarian parking in the large parking lot to the rear of the main building. Seminarians are to park in this lot ONLY. Other parking areas are designated for faculty, staff, non-resident students and guests. All vehicles on campus are to be registered with the business office. Seminarians parking in unauthorized areas will be clamped or towed and the expense accrued to the seminarian.

N. Mail

Mail is delivered and distributed Monday through Saturday in the seminary mail room located on the lower level across from the Development Office. A smaller United States Post Office is located about one mile west in Mount Washington (6117 Campus Lane) and a larger one about three miles east (1320 Nagel Road).

O. Bulletin Boards

A bulletin board is located in the refectory to inform all seminarians as well as other members of the community of matters affecting seminary life. Prayer requests may be posted on this bulletin board. They should include the date of posting and the name of the seminarian posting. Prayer requests are removed after 30 days and may be re-posted if necessary.

The bulletin board in the mailroom is for notices that are directed to seminarians specifically and for unofficial communications of information about events not sponsored by the seminary.

Seminarians who desire information to be posted on either of these boards must first seek permission from the Dean of Men. All postings must indicate date of posting, date to be removed, and the name of the one posting.

P. Storage of Seminarians' Personal Effects

There is no student storage area at the seminary. All seminarians must accommodate their personal effects such as luggage and computer boxes and similar items in their assigned rooms. All large

items such as furniture etc. must be stored off campus. This storage is the responsibility of the seminarian.

Q. House Jobs

At Mount St. Mary's Seminary there are a number of jobs that are traditionally held by seminarians. Some represent voluntary service to the community, while others involve some financial compensation for services rendered. Holding a house job, whether paid or volunteer, is a form of service to the community and is a component of the program of formation. Each seminarian is expected to have a job, and he can expect that this job will entail a minimum obligation of one hour per week. Certain selected house jobs are chosen in the spring semester for the following year, while the remainder are chosen amongst the student body at the opening Town Hall meeting. A listing of the jobs and job descriptions is available in the office of the Dean of Men. If any seminarian is interested in a specific job, he should consult the Dean of Men for further details.

R. Key Fobs

Each seminarian is issued a key fob that allows after-hours access to any of the doors that have a corresponding access device. It is the responsibility of the seminarian to maintain this fob and carry it for access into the building. The key fob is never to be given to guests or friends. Upon leaving the seminary program, the seminarian is to turn in his key fob and room key to the Business Office. Any loss or damage of one's fob must be reported to the Vice President for Finance and Administration as soon as possible. When the fob and key are issued, a \$15 security deposit is collected. If a fob or key is lost or damaged due to negligence, the business office will charge against that deposit a \$5 replacement fee for keys and \$10 for fobs. When a seminarian completes his stay at Mount St. Mary's, the deposit is returned to him minus any such charges.

S. Name Badges

Every student will be provided a name badge with the logo for the seminary. These badges remain the property of the seminary and should be returned upon the students' departure from the seminary. Students will be required to wear their name badges for certain periods of time and events. If the student loses his name badge, he will be assessed the cost of replacing it.

IX. EMERGENCY ACTION PLAN

A. Introduction

Emergencies by their nature require some action to minimize personal injury and property damage. While we hope that emergencies will be rare occurrences, it is important that all residents of this institution be familiar with the following plan of action regarding fire and weather emergencies. This plan is in effect for all employees, residents and seminarians of Mount St. Mary's Seminary of the West.

The seminary also provides a service by which seminarians can receive alerts as text messages of any emergency situation or cancellation. In order to subscribe to this service, contact the Dean of Men or the IT Administrator through the Business Office.

B. Responsibilities

1. The Rector of the seminary or his designate is responsible for ensuring that the procedures covered in this Emergency Action Plan are implemented and followed as written.
2. All employees, residents and seminarians are responsible for being aware of the contents of and for following the duties described in the Emergency Action Plan.

C. Chain of Command

1. The Rector or, in his absence the Vice-Rector, is responsible for assessing the situation and determining whether to implement the emergency and/or the evacuation plan.
2. The Rector or his designate is responsible for ensuring that outside emergency services such as medical aid and local fire departments are called in when necessary.
3. All employees, residents and seminarians will not leave the designated emergency gathering area until they are directed by the Rector, Vice-Rector or their designate.

D. Fire Emergencies

1. When a fire is discovered, a fire alarm button should be tripped immediately. Once tripped, the alarm system will automatically notify the fire department of a fire. However, as a fail-safe measure, the fire department should be notified by calling "911" to report the fire emergency.
2. When the fire alarm is sounded, the following Fire Evacuation Plan is to be implemented immediately.

E. Fire Evacuation Plan

1. When the fire alarm has been sounded, **ALL** employees, residents and students are to evacuate the building immediately. Everyone should proceed quickly – but with **absolutely no running** – to the nearest exit. Maps located at the main entrances of the West and East wings and throughout the building may be checked to determine the nearest exit. If power is lost, emergency lights will light the hallways and all exits will be illuminated.
2. Upon leaving the building, everyone should gather at the designated emergency location which is the grassy island in the center of the driveway in front of the statue of Mary. No one is to loiter in the driveway, but all should stay on the grass so emergency equipment has full access to the building. Everyone should remain quiet and orderly so that the Fire Hall-Marshals can take attendance to make sure everyone is out of the building.

3. No one is permitted to leave this area until directed to do so by either the Rector, Vice-Rector or their designate.
4. Eight seminarians (one from each major residence hall corridor) are selected in the elections process at the beginning of the school year to serve as Fire Hall-Marshals. These individuals will help ensure that all exit the building in a safe manner as well as help those who may need assistance in exiting the building. In addition, they will take attendance to make sure that all are out of the building and accounted.

F. Weather Emergencies

1. When the community tornado warning sirens sound and/or an alert of a tornado warning for the area/county is received, the Rector or their designate will review the situation and implement the following weather emergency procedures:
2. The person in charge, along with other designated individuals, will proceed as quickly as possible to warn all in the building of the weather emergency and the need to seek shelter.
3. All inside the building will be directed to one of the two safe zones:
 - a) the basement hallway outside the mailroom, the Development office and classroom 12.
 - b) the basement hallway outside the south doors to the gymnasium and the emergency exit doors on the west side of the Library.
4. If an individual does not have enough time to reach one of these two safe zones, they are to go to the innermost area [typically a hallway] of the lowest floor that they can reach. When the force of the storm hits the building they are to crouch down in their safe zones and cover their faces.
5. No one will be permitted to leave the building. The Rector, Vice-Rector or their designate will take attendance to ensure that all are present.
6. If a tornado does hit the building, the Rector or their designate will implement evacuation procedures only **after** the tornado has passed. If the building must be evacuated, all individuals are to follow the **Fire Evacuation Procedures** outlined above.

G. Drills

Annually, a "mock" evacuation will be conducted. An evaluation of the evacuation will be made and changes implemented, if needed.

APPENDIX A

MOUNT ST. MARY'S SEMINARY POLICY STATEMENT FOR USE OF INFORMATION TECHNOLOGY

Mount St. Mary's Seminary & School of Theology provides information technology systems (ITS) which include computers and software, local area network and internet for the use of students, faculty and staff. The ITS is solely for use in the service of the institution's mission: "Mount St. Mary's Seminary & School of Theology, the center for ecclesial formation sponsored by the Archdiocese of Cincinnati, forms men and women to faithfully follow Christ and serve His mission by fulfilling their vocations in the Church." Because of this mission, the policy below should be seen as nothing more than the application of Christian principles to the technology system. Use of the institution's ITS is a privilege subject to the strict adherence of the rules listed in this Policy Statement.

The smooth operation of the ITS relies upon the proper conduct of the users. This policy is provided so that you become aware of your responsibilities. If you have any questions or uncertainty concerning the technical aspects of this document, your questions should be addressed to the Rector. If you have questions regarding the meaning or application of this document, address those questions to anyone of the following: Rector, the Academic Dean, or the Dean of Men.

You must:

- Obey all relevant federal, state, and local laws. These include laws of general application such as libel, copyright, trademark, privacy, obscenity and child pornography laws as well as laws that are specific to computers and communication systems, such as the Computer Fraud and Abuse Act and the Electronic Communications Privacy Act.
- Obey this policy and all relevant seminary and Archdiocesan rules and regulations. These include the rules listed in the Student Handbook, Faculty Handbook, Non-Faculty Personnel Policy and the Archdiocesan Social Media Policy.
- Obey the terms of all contracts and licenses applicable to the resources made available to users of the information technology.
- Take all reasonable steps to protect the integrity of the seminary's ITS and any data stored upon it. This includes guarding against unauthorized access to the system.
- Protect your password and not share it with anyone else.

You may:

- Use the ITS for projects promoting the seminary's educational and business interests.
- Use the ITS to facilitate resource-sharing, innovation and communication.
- Only load new software onto the institution's computers with the permission of the Director of Information Technology Services and proof of license. In such cases, you must retain the proof of license.
- Connect your own computer to the 'seminarian' network.
- If you are a resident priest or student, you may use the internet and e-mail service for personal matters, as long as it does not violate the law, this policy or any other policy of

the seminary or the Archdiocese; and as long as such usage does not interfere with the educational and business activities of the institution and other users.

- Direct questions about this policy or the ITS to the Rector or the Director of Information Technology Services.

You must not:

- Use the ITS to libel, slander, or harass any other person.
- Engage in academic dishonesty (plagiarism, cheating).
- Receive, copy or distribute copyrighted works, except as permitted in writing by the copyright owner.
- Violate software license agreements or trade in pirated software.
- Create, download, display, duplicate or distribute information that contains inappropriate sexual implications, racial slurs, or otherwise likely to be offensive material related to any aspect of another person.
- Access, create, download, duplicate or distribute obscene materials.
- Attempt to circumvent the security of the network, or other systems on the network.
- Connect to the guest network or any other seminary network.
- Attempt to use, copy or otherwise access the computer accounts, files or data which do not belong to you.
- Conduct private commercial business over the ITS.
- Vandalize or try to gain unauthorized access to any aspect of the ITS or any other computer on the network, physically or electronically. This includes, but is not limited to, creating or up-loading computer viruses or any other form of malware.
- Identify yourself as representing any part of the institution or performing any acts on behalf of the institution unless authorized to do so.
- Share your network account information (user name and password).

I acknowledge and agree that:

- The seminary provides no assurance of privacy with respect to any incidental personal use of institutional computers, the seminary's network, the internet, e-mail or other electronic services.
- Mount St. Mary's Seminary remains sole owner of all equipment which constitutes its Information Technology System (office and library computers, software on these computers, network) and reserves the right to access, modify, maintain, and inspect property.
- The seminary may monitor activity conducted on its network, including but not limited to activities which may violate this policy.
- When instances of improper conduct come to its attention, the seminary administrators will investigate them and may take action to prevent their future occurrence. During an investigation, the seminary reserves the right to copy and examine any files or information resident on the institution's network (including any hardware) related to improper use.

- Should any illegal activities be suspected, the institution will cooperate with civil authorities and all mandates of the law with regard to reporting and investigating.
- E-mail accounts for seminarian students will remain active until July 1 of their graduating year.
- While every effort is made to maintain a safe, secure and functional information technology system, the institution will not be held responsible for any data or information which is lost, corrupted, or otherwise rendered inaccurate or inaccessible.
- Furthermore, all users who connect their personal electronic devices to the seminary's ITS agree to hold the institution harmless for any damage to hardware or software due to power surges, line spikes, or any other event. This includes any damage to personal data, hardware or software, which may result from a virus or other form of malware received through the network or local disk operation or any other problem associated to their personally owned equipment being connected to the seminary's network.
- Regardless of encryption methods or other security measures that may be taken, it should be presumed that all material transmitted on the network, the Internet, or through e-mail may be viewed by an unauthorized or unintended user. Thus, any information that is considered highly sensitive, confidential, or personal should be transmitted with these factors in mind.
- Use of the seminary's ITS is a privilege and not a right. Upon violation of any of the provisions of this Policy Statement, or any applicable policy or law, you may be subject to one or more of the following sanctions: loss of network access, disciplinary action by appropriate seminary disciplinary bodies, dismissal, civil liability and criminal prosecution (including fines and incarceration).

APPENDIX B

ARCHDIOCESE OF CINCINNATI

SOCIAL MEDIA POLICY (Rev 5-2017)

I. PURPOSE

The Archdiocese of Cincinnati and its Affiliates with accountability to the Archbishop of Cincinnati (including all parishes, schools, agencies, and institutions) recognize that in today's environment, ministry personnel use social media and other networking technologies to conduct ministry. The Archdiocese encourages administrators, pastors and principals to support the use of social media by ministry personnel as needed to accomplish ministry in today's world. The Archdiocese also recognizes its obligation to teach and ensure responsible and safe use of these technologies. The following policies are designed to help ensure use of these technologies that are safe, responsible and reflective of the philosophy and teaching of the Roman Catholic Church. This policy addresses the use of publicly available social media networks. In addition, employees and volunteers must avoid posting any information or engaging in communications that violate state, federal or Archdiocesan laws and policies.

Every year commencing with the effective date of this document, the Archdiocese of Cincinnati will evaluate the document and its implementation and offer to the Archbishop recommendations for improving this document and its implementation.

II. DEFINITIONS

- **Adult:** An individual who is eighteen years of age or older (see exceptions under definition of "child").
- **Affiliate:** Any entity that is subject to the administrative authority of the Archbishop of Cincinnati under canon law.
- **Archdiocesan/School Personnel:** Any volunteer, employee, religious, or cleric of the Archdiocese, including school and parish personnel, and those whose work may not be considered as ministry.
 - **Ministry Personnel:** Any volunteer, employee, religious, or cleric who conducts ministry within the Archdiocese.
- **Archdiocese of Cincinnati:** The Roman Catholic Archdiocese of Cincinnati, including all parishes, schools, agencies, and institutions with accountability to the Archbishop of Cincinnati.
- **Child:** An individual who has *not* yet reached the age of 18, or who is 18 or 19 years of age and enrolled in high school, or a person of any age who is substantially impaired by a physical, mental, or cognitive disability.
- **Ministry website account/application:** An internet website account/application, blog or social media profile created by employees, clerics, and volunteers for the purpose of conducting diocesan/affiliate business. (Examples include, but are not limited to: School/Parish website, Facebook Group, Slack Channel, Intranet, Classroom Blackboard).
 - **Private Ministry website account:** A ministry website account that can only be viewed by members specifically accepted by the website account administrator/moderators.

- **Public Ministry website account:** A ministry website account that is accessible to the public without any direct permission from website account administrator/moderators.
- **Personal website accounts/applications:** An internet website account/application, blog, or social media profile created by employees, clerics, and volunteers primarily to share personal communication with friends and associates.
- **Website account administrator/moderator:** One of at least two adults with full administrative access to a ministry website account/application.

III. MINISTRY WEBSITES

1. Establishing a Social Media Presence

a. Approval: Policy—

Approval must be obtained from the corresponding department head, pastor or principal before creating a ministry website account. Archdiocesan/School Personnel may not establish a website account which implies official representation of any Archdiocesan entity without such permission.

b. Use of Logos: Policy—

Once granted, the new ministry website account must contain the official Archdiocesan logo or that of its related entity (e.g., parish or school). No website account may include the official Archdiocesan logo or that of a related entity (e.g., parish or school) in a way that implies official ownership/sponsorship, without being an approved ministry website account.

c. Website Account Administrator/Moderators: Policy—

At least two adults who are also ministry personnel should have full administrative access to ministry website accounts, known as website account administrator/moderators. Website account administrator/moderators must be approved to work with children in accordance with Archdiocesan policy.

d. Terms of Use: Policy—

Website account administrator/moderators and ministry personnel should be familiar with the terms of use, age restrictions, privacy settings and controls of any site being used for ministry purposes.

2. Separation of Personal and Ministry Websites

a. Personal and Ministry Profiles: Policy—

Whenever possible, ministry personnel should separate their personal social media profiles from any profiles they use for ministry. (In Facebook, for example, you can use pages or groups for professional use, which are connected to, but separate from your personal profile).

b. Communicating on Ministry Websites: Policy—

Ministry personnel should not use an official Archdiocesan or affiliate email address or profile to communicate on public or ministry website accounts unless they are approved to officially speak in the position they represent.

c. Work-related Email Addresses: Recommendation—

If website account administrator/moderators are employees of the Archdiocese, they should be registered to these website accounts primarily through their work-related email addresses.

3. Content on Ministry Websites

a. Content Reflecting Church Teaching: Policy—

Content on ministry website accounts should consistently represent the views and teachings of the Catholic Church. Any postings that would reflect poorly upon the Church or ministry personnel and/or could cause scandal should be avoided. This activity includes not only the advocacy of opinions contrary to Church teaching and doctrine, but also things such as: inappropriate images or dress; advocacy of inappropriate music, movies or entertainment; obscene, profane or vulgar language; communication or conduct that is harassing, threatening, bullying, libelous, or defamatory; encouragement of illegal or immoral activity; advocacy of inappropriate use of alcohol or drugs.

b. Posting Photos: Policy—

Written consent must be obtained prior to posting personally identifying photos, videos or other information on a ministry website account. If the subject is a child, permission must be obtained from the parent or legal guardian. Such permission is included in the standard permission/release form used in activities with children. An example form for use with adults is contained in **Appendix A**. See also: Specific Guidelines with Children.

c. Confidential and Proprietary Information: Policy—

Employees, clerics and volunteers are prohibited from disclosing via the internet information that is understood to be held in confidence by the Archdiocese of Cincinnati or its Affiliates. Employees, clerics and volunteers are prohibited from disclosing via the internet any information that is proprietary to the Archdiocese of Cincinnati or its Affiliates, except by explicit permission of the appropriate authority.

d. Crisis and Emergency Situations: Policy—

Ministry personnel should treat any crisis or emergency situation (e.g., signs of suicidal thoughts or other intent to harm oneself or others, chemical abuse, criminal behavior, etc.) as they would with any other mode of communication. There is a duty to report such communications and website account administrators/moderators should be advised of this responsibility for both adults and minors.

e. Rules of Conduct Posting: Recommendation—

On any ministry website account that accepts comments from users, the following rules of conduct should be posted in a place deemed reasonably visible for the kind of technology being used: “All posts and comments should be marked by Christian charity and respect for truth. They should presume the good will of other posters. No Ads please. Inappropriate comments may be deleted.”

IV. SPECIFIC GUIDELINES WITH CHILDREN

1. Transparency

a. Two Website Account Administrators/Moderators: Policy—

It is important that technology be used in a responsible and ethical way and that Archdiocesan/school Personnel, volunteers and parents be transparent in all forms of communication, particularly when ministering to children. Two adults, approved to work with children according to the policies of the Archdiocese, must have full administrative access to any ministry website accounts.

b. Group Texting: Policy—

Similarly, when using group messaging services, group texting services or similar programs with children, at least one other adult approved to work with children should be included in messages.

c. Individual Texting: Policy—

Archdiocesan/school personnel should limit texting/messaging to informational purposes related to ministry. When responding to an individual text/message from a child that is personal or conversational, Archdiocesan/school personnel must use prudence in steering that conversation away from continued electronic communication and towards any necessary in-person follow-up. (All policies of the *Decree on Child Protection* involving contact with children apply.)

d. Saving/Archiving of texts/messages

Archdiocesan/school personnel must use prudence in determining how long texts, emails or other electronic communication should be saved. Texting that is purely informational (i.e., “The meeting starts at 7PM”) may have no need of being saved or archived. Texting that responds to a personal request (i.e., “Let’s meet during office hours at 3:30 to discuss that”) should remain accessible until prudence dictates that the issue has been resolved and the time for any likely questions about the appropriateness of the communication has passed.

e. Secretive Technology: Policy—

In order to maintain transparency, any type of technology whose design is inherently to be secretive (applications whose messages that are sent or received are automatically deleted after a short period of time) or deceptive (applications designed to appear to be something other than they are) are not to be used.

2. Parental Consent

a. Communicating through Social Networking: Policy—

General written permission to communicate with children through social networking methods should be given by parents. This written permission is included in the standard permission release form, in the same place where one finds permission to utilize photographs. Since utilizing social media is part of the standard permission form, parents should also be made aware that they can opt out of allowing their children to be contacted through social media through the use of a separate form, included in **Appendix A**. If desired, parents also have the right to be copied in all communication coming to their children (e.g., by being added to any texting list or social media group).

b. Informing Parents: Policy—

Because of the policy above, ministry leaders must make reasonable efforts to inform parents more specifically of the typical ways their children will be communicated with as a standard part of youth ministry, including through social networking. One simple way to accomplish this is through a standard handbook or information sheet given to all parents at the beginning of each school year, or as any new student begins participating in a ministry program.

c. Posting Images: Policy

Ministry personnel may not post identifiable images of children on any social media network without written parental consent, except for images taken in the public arena, such as at sporting events or fine arts public performances. This written permission is already included as part of the standard permission/release form for any event. If the image being used is not connected to an event for which there is already a signed permission/release form in place, the permission form in **Appendix B** can be used.

d. Images and Personal Information: Policy—

Even with permission to utilize an identifiable image of a child, on public ministry website accounts, youth should not be identified by anything more than a first name. Youth also should not be tagged on public ministry website accounts.

e. Tagging: Recommendation—

On public ministry website accounts that include children, the “no tagging” (or other similar option that avoids direct connection with a child’s personal social networking page) should be set whenever possible.

3. Appropriate Relationships

a. Online Behavior of Youth: Policy—

Ministry personnel have responsibility for maintaining appropriate adult to children relationships at all times. Ministry personnel should continue to take responsibility for addressing inappropriate behavior or activity on social media, in the same way they would be expected to do with in-person interaction.

b. Initial Online Contact: Policy—

Ministry personnel and website account administrators/moderators should not initiate first contact with a potential follower online. Online “friend”, “follower” or other similar requests for inclusion with social media networks should be made by the child and then approved by the website administrator/moderator.

c. Other Documents: Policy—

Ministry personnel who interact with children should be aware of and comply with all aspects of the *Children’s Online Privacy Protection Act* and the *Decree on Child Protection* for the Archdiocese of Cincinnati. The Archdiocese of Cincinnati and its Affiliates will review alleged violations of the *Children’s Online Privacy Protection Act*, or the *Decree on Child Protection* of the Archdiocese of Cincinnati, on a case-by-case basis. In the event that a provision of this Social Media Policy cannot be reconciled with the *Decree on Child Protection* of the Archdiocese of Cincinnati, the provisions of the *Decree on Child Protection* of the Archdiocese of Cincinnati will be in force.

V. PERSONAL USE OF SOCIAL NETWORKING SITES

1. Online Behavior

a. Online Behavior of Adults: Policy—

Because social media is a public medium, ministry personnel using social media should be aware that they represent the Catholic Church on both ministry and personal websites/applications. Ministry personnel should not engage in online activity that would cause scandal or express a disregard for trying to faithfully live as a disciple of Christ. This activity includes not only the advocacy of opinions contrary to Church teaching and doctrine, but also things such as: inappropriate images or dress; advocacy of inappropriate music, movies or entertainment; obscene, profane or vulgar language; communication or conduct that is harassing, threatening, bullying, libelous, or defamatory; encouragement of illegal or immoral activity; advocacy of inappropriate use of alcohol or drugs.

b. Online Behavior with Youth: Policy—

The line between professional and personal relationships is blurred within a social media context. When ministry personnel choose to utilize social media outside those approved by the Archdiocese of Cincinnati to engage with youth who are associated with them primarily through a ministry context, they are to maintain their professionalism as ministry personnel.

Ministry personnel have the responsibility for addressing inappropriate behavior or activity online as they would be expected to with in-person interaction, including requirements for mandated reporting.

2. Discipline: Policy—

Be mindful that any information posted on your personal social networking site could potentially be grounds for discipline or even termination of employment.

3. Miscellaneous

a. Disclaimers: Recommendation—

If ministry personnel identify themselves (i.e., in the biography section or profile information) as an employee or volunteer for the Archdiocese of Cincinnati on a personal website account/application, the site should include the following disclaimer: “The views expressed on this website are mine alone and do not necessarily reflect the views of the Archdiocese of Cincinnati.”

This disclaimer should be reasonably visible in accordance with the type of media platform it is. For example, on a Facebook profile, this statement can be posted in the “About” section.

b. Copyright: Policy—

Ministry personnel using social media, personally or professionally, must abide by all copyright and intellectual property rights laws. Ministry personnel are prohibited from disclosing information that is understood to be held in confidence by or proprietary to the Archdiocese of Cincinnati or its Affiliates, except by explicit permission of the appropriate authority.

VI. CONCLUSION

Pope Francis, in his message for the 48th World Communications Day said, “Let us boldly become citizens of the digital world. The Church needs to be concerned for, and present in, the world of communication, in order to dialogue with people today and to help them encounter Christ.” The policies and recommendations above are written to help us utilize the power of electronic media to evangelize in today’s world, in ways that are safe, responsible, and reflective of Catholic values. Let us continue then to “Go therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all that I have commanded you” (Matt. 28:19-20).

Found at

<http://www.catholiccincinnati.org/wp-content/uploads/2010/10/Social-Media-Policy.pdf>

Dated May 2017.