



ST. VINCENT DE PAUL REGIONAL SEMINARY

Boynton Beach, Florida

SEMINARIAN HANDBOOK

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

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FOREWORD

The Handbook for Seminarians is the seminary rule.

TERMINOLOGY

First Theology:	First academic year of theological studies.
Second Theology:	Second academic year of theological studies.
Third Theology:	Third academic year of theological studies.
Fourth Theology:	Fourth academic year of theological studies.
Pastoral Year:	Pastoral Year in the diocese

MISSION STATEMENT

The primary purpose of St. Vincent de Paul Regional Seminary is to provide a human, spiritual, academic and pastoral formation program to prepare candidates for the Roman Catholic priesthood. In response to the large number of Hispanic Catholics in Florida, and throughout the United States, the Seminary's formation program is bilingual and multicultural.

The secondary purpose of the Seminary is to provide continuing theological education to qualified clergy, religious, and laity of all denominations.

OVERVIEW OF THE FORMATION PROGRAM

The seminary and its programs foster the formation of future priests by attending specifically to their human, spiritual, intellectual, and pastoral formation – the four pillars of priestly formation developed in *Pastores dabo vobis*. These pillars of formation and their finality give specificity to formation as well as a sense of the integrated wholeness of the different dimensions of formation (USCCB, *Program of Priestly Formation* [5th edition, 2006], 70).

Below is a brief description of key components of the formation program here at St. Vincent de Paul Regional Seminary, beginning with the four pillars or areas of formation. Included are the qualities or characteristics that are expected of every candidate in each of the areas, as well as the formation program in general.

I. Human Formation

1. *Personal Maturity*

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

The Church needs mature leaders. Candidates for priesthood should have a realistic self-understanding. They should recognize and articulate their strengths and weaknesses with the help of the discernment process. While such candidates accept themselves as God's beloved creatures, they are open to growth, change and improvement. Mature seminarians stand firm on true Christian convictions and ideals, and are at the same time capable of reasonable and appropriate adaptability and flexibility in their approaches to ministry.

This process of discernment will allow each candidate to interact with others in a spirit of dialogue and maintain healthy, respectful relationships with authority. This process will also enable the candidate to extend this outreach and community involvement in the name of Christ in order to enhance community living, and promotes forgiveness and reconciliation when needed. Finally, the process will also help him to give and receive correction in an appropriate manner.

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

2. Commitment to Community Life

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

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

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

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

II. Spiritual Formation

The very holiness of priests is of the greatest benefit for the fruitful fulfillment of their ministry (*PO*, 12).

The program of spiritual formation follows a well-ordered pattern of personal and communal prayer. The daily celebration of the Eucharist is the heart of community life. The liturgy of the hours, specifically Morning and Evening Prayer, is also an integral part of the daily life of the seminary (cf. *Horarium*).

Rector's conferences, days of recollection, workshops, and retreats are other events which complete the spiritual formation program. All of these elements together comprise facets of a single, coherent, and well-ordered program (cf. *PPF*, 110).

An effective priest is a person of spiritual depth. The candidate for priesthood should exhibit signs of a living, genuine faith. His style of life should be consonant with Gospel values. He must seek to grow spiritually throughout his time in formation. Such growth entails openness to authentic spiritualities and prayer styles in the Church which may differ from his own practices.

Called to grow in prayerfulness the candidate to the priesthood must deepen his understanding of the relationship between liturgy and personal piety in his life. Some candidates may be moved by certain personal devotions more than others. While such forms of personal piety and devotion enhance the individual's prayer life, they are not to be confused with or placed on the same level as the official prayer of the Church and the sacred Eucharist.

III. Academic Formation

Theological formation is both complex and demanding. It should lead the candidate for the priesthood to a complete and unified vision of the truths which God has revealed in Jesus Christ and of the Church's experience of faith (*PDV*, 54).

As a man of the Church, the priest preaches and teaches in fidelity to the magisterium, particularly the Holy Father and diocesan bishop. The intellectual formation program must emphasize the intrinsic relationship between the knowledge gained in theological preparation and the ecclesial dimensions of priestly service, since the education of a priest is never seen in isolation from the Tradition of the Church (*PPF*, 139).

Candidates for the priesthood must show an interest in theological studies, and apply themselves to the task of learning theology for their own personal growth and the quality of their ministry.

IV. Pastoral Formation

All four pillars of formation are interwoven and go forward concurrently. Still, in a certain sense, pastoral formation is the culmination of the entire formation process: "The whole formation imparted to candidates for the priesthood aims at preparing them to enter into communion with the charity of Christ the Good Shepherd. Hence, their formation in its different aspects must have a fundamentally pastoral character" (*PDV* 57) (*PPF*, 236).

Clearly, pastoral formation not only connects with the other three pillars of priestly formation, but in itself it provides a goal that integrates the other dimensions. Human formation enables priests to be bridges to communicate Jesus Christ, as pastoral function.

Spiritual formation enables priests to persevere in and give depth to their ministry. Intellectual formation provides criteria and content to ensure that pastoral efforts are directed correctly, properly, and effectively (*PPF*, 243).

Theological field education within the Pastoral Formation Program promotes the development of a sound pastoral orientation in ways which are summarized by the *Program of Priestly Formation*:

Seminaries have initiated students into pastoral experiences and reflection on them in a variety of ways: concurrent field placements, pastoral quarters or internships, clinical pastoral education, and diaconate internships. Whatever the setting, it is necessary that it facilitate learning. It is also necessary that there be a guide, mentor, or teacher who accompanies the student and helps him to learn from the experience. In addition, there should be a priest supervisor who helps the student enter into the specifically priestly dimension of the ministry. In these experiences, the student first enters the scene as an observer, then raises questions to understand what is happening, and finally relates it to his other formation. He ought then to practice or try to do what the situation requires. After that, he can profit from supervision that helps him to assess what happened and gives him feedback. A process of theological reflection follows that identifies the faith assumptions and convictions underlying both the situation and the ministerial response. Theological reflection thus provides an opportunity for personal synthesis, the clarification of motivations, and the development of directions for life and ministry. And the final step, of course, is in fact to return to the ministry or pastoral situation, but now with more knowledge and ability and a better inner sense of direction because of an enriched spiritual life and a more deeply grounded sense of priestly identity (*PPF*, 239).

To shepherd God's people, the priest must be pastorally competent and possess leadership capabilities. Candidates to the priesthood must possess an ability and willingness to work in a collegial manner. They must be comfortable with assuming public work in the Church and be competent in public speaking, preaching and presiding. Finally, they should be able to articulate the faith well, both verbally and in writing, and welcome the diversity and catholicity of the Church by remaining open to new situations, experiences, and possibilities.

V. Proficiency in Language Skills

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

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

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

VI. Vocational Discernment

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

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

VII. Commitment to Celibacy

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

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

Candidates for the priesthood are to be personally committed to growing in the virtue of chastity, and to living a chaste and celibate life. They must be capable of forming affective and intimate relationships with both men and women without inappropriate

sexual activity. A mature priestly candidate grows in his appreciation of the gift of celibacy, and how it renders him free and available to follow God's call to live and serve in the way of the Lord Jesus. His commitment to a chaste, celibate life in following the Lord's call is such that he freely avoids inappropriate activity. Through prayer, personal growth, and community support he can learn to live a celibate priestly life in a healthy manner.

VIII. Commitment to Obedience in Imitation of Christ

Spiritual formation helps seminarians realize that they are entering a tradition of service in the Church, and they will not be free to follow a path of their own choosing without heeding the Gospel, Church Tradition, and those in authority. They are called to a mature relationship with those in decision making, and obedience. Obedience itself flows from the responsible freedom of the priest who accepts not only the demands of an organized and organic ecclesial life, but also that grace of discernment and responsibility in ecclesial decisions, which was assured by Jesus to his apostles and their successors for their sake of faithfully safeguarding the mystery of the Church and servicing the structure of the Christian community along its common path towards salvation (PPF [4th edition], 299).

Seminarians should appreciate and integrate the necessary role that authority and organization play in achieving and maintaining any community's goals and purposes, as well as recognize the spiritual dimension of authority and obedience in the Catholic Church (PPF [5th edition], 100).

HUMAN FORMATION DEVELOPMENTAL EXPECTATIONS

The following are expectations that the seminary has regarding the pattern and pace of growth and development in the formation process:

1. *The First Year of Theology* emphasizes growth in self-awareness and self reflection, and in the desire to serve the Church. Seminarians should seek to identify, understand and articulate their prevailing attitudes about themselves, others, and God. In this process, they should strive to appraise their strengths and weaknesses, and accept the challenge to grow. Such growth requires a **willingness to change, in order to develop their potential as ministers of the Gospel.**

The growth process demands that the seminarians learn to manage their time well. A disciplined life-style of prayer and study signal a desire to grow in service of Christ and His people. The seminarian's growth also has a community dimension. To that end, the seminarian is expected to display a sense of cooperation with, and responsibility toward, the community.

2. *The Second Year of Theology* focuses on the seminarian's acceptance and integration of the formation process. Seminarians should show by their attitudes and

actions that they are taking more of an initiative to incorporate the various aspects of formation for their own growth. Candidates are not merely passive recipients of formation. Healthy candidates manifest an ability to follow through on commitments and to identify and advance toward ministerial goals and objectives. They exemplify an openness to integrate the spiritual, personal, pastoral, and academic aspects of their lives.

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

4. *The Third Year of Theology* stresses the area of **competence in theological reflection and pastoral ministry**. Significant growth and improvement in the seminarian's academic and pastoral skills should have occurred by this year. The seminarian should show evidence of greater self-confidence in pastoral relationships, and appropriate skills in pastoral settings. The candidate should consciously strive to discern within himself the inter-relationship of spirituality, academic theology, and pastoral ministry. The third year of theology offers the seminarian the opportunity to integrate the formation goals of the first 2 years with his own pastoral year experiences. There should be evidence of such integration as he prepares for ordination to the diaconate.

5. *The Fourth Year of Theology* brings to completion the requirements of the seminary formation program. The fourth-year candidate/deacon should be "ready and willing" to commit himself to a lifetime of service as an ordained priest. He should look forward to being a co-worker with his bishop in the diocese, while continuing his final year of formation in the seminary. In fact, it is during this final year that he should realize more than ever that formation does not end with ordination to the priesthood, but continues throughout his life. If he is to grow as a man and a priest, he must continually be formed into the likeness of Christ, the High Priest, and learn each day what it means to model His life "on the mystery of the Lord's Cross" (*Roman Missal, Rite of Ordination to the Priesthood*).

SPIRITUAL FORMATION PROGRAM

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

Since spiritual formation is the core that unifies the life of a priest, it stands at the heart of seminary life and is the center around which all other aspects are integrated. Human, intellectual, and pastoral formation are indispensable in developing the seminarian's relationship and communion with God and his ability to communicate God's truth and love to others in

the likeness of Jesus Christ, the Good Shepherd and eternal High Priest (PPF, 115).

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

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

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

The Dean of Spiritual Formation serves as a “silent” member of the formation team. Because his role is strictly *in foro interno*, he attends formation team meetings but does not participate in the discussion or cast a vote.

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

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

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

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

- Each seminarian must select a personal spiritual director from a list previously approved by the Dean of Spiritual Formation. This selection must be made during the first month of the academic year, and then made known to the Dean of Spiritual Formation.
- The seminarian must meet with his spiritual director at least every three to four weeks.

- The seminarian's spiritual director is normally also his confessor. Priest's on the Formation Team may not serve as the seminarian's confessor.
- The director and directee are free to propose a change of spiritual directors, but such a proposal should be discussed between them before the final decision is made to terminate the relationship. If the relationship is terminated, the (former) spiritual director should inform the Dean of Spiritual Formation that the seminarian in question is no longer his directee.
- The seminarian should feel free to consult with the Dean of Spiritual Formation for assistance in choosing a new personal spiritual director. In any event, the change of spiritual directors should be made known to the Dean of Spiritual Formation within 7 days.
- Spiritual directors are to maintain the strictest confidentiality with respect to information given them *in foro interno* either by or about their directees.

4. ***Days of Recollection:*** These are held throughout the year for the benefit of the seminary community. Attendance is mandatory.

5. ***Retreats:*** Taking seriously the Lord's call to come aside and rest a while with Him, the Spiritual Formation Program has a special set of policies and procedures for seminarian retreats:

- All new seminarians are expected to make the five days Ignatian private directed retreat scheduled at the beginning of orientation week in August.
- There is an annual seminary retreat. The theme of the retreat will follow that of the general formation theme: to grow in the commitment to love God above all things and to love one's neighbor. The planning of the annual retreat is made by the Dean of Spiritual Formation in consultation with the Dean of Formation.
- All seminary candidates except those who will be making a canonical ordination retreat during the year are required to participate in the annual seminary retreat. Seminarians on Pastoral Year have the option to participate in the annual seminary retreat or to make their own arrangements for an annual retreat from a list of approved possibilities. Any seminarian on Pastoral Year arranging his own retreat must send notice to the Dean of Spiritual Formation as to the time, place and retreat master.
- For those expecting ordination during the year, a five-day canonical retreat will be required with arrangements made by the Dean of Spiritual Formation.

6. ***Devotional Life:*** The Spiritual Formation Program should carefully introduce candidates to the Catholic heritage of prayer, devotion, and spiritual practice. It is a task of the formation process to assist the seminarian in discerning what authentic Catholic devotion is. Through focused study and the practice of spiritual exercises the students will be helped to build on the background they bring to the seminary. To the degree possible, the program of spiritual formation will take into account the differing developmental, cultural, and personal needs of the student.

- Opportunities for devotional prayer, for example the Rosary and the Stations of the Cross, will be provided. The practices of various cultural traditions will be taken into careful account in the communal dimension of the spiritual program.
- Particular attention will be given to the meaning and practice of the Sacrament of Reconciliation as a means of conversion. At least twice a year communal

celebrations of the Sacrament of Reconciliation will be made available.

The seminarians are also encouraged and expected to celebrate this sacrament on a more frequent basis with their spiritual director/confessor.

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

- Daily participation in the Eucharist and the Liturgy of the Hours
- Regular scripture reading/spiritual reading
- Spiritual direction, meeting with the spiritual director at least every four weeks
- Monthly participation in the Sacrament of Reconciliation

The seminarian is to continue spiritual direction during the Pastoral Year. A candidate serving in a parish located some distance from the seminary is to seek out a spiritual director within his own diocese. During this year he must touch base with his spiritual director at the seminary when he returns for the Pastoral Year integrative seminars. Pastoral Year seminarians serving closer to the seminary are encouraged to continue with their spiritual director at the seminary.

ACADEMIC FORMATION

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

The St. Vincent de Paul Regional Seminary catalog provides a complete overview of the academic programs and policies of the Seminary. The following provide a brief survey of basic expectations of the students.

1. ***Class Attendance:*** Seminarians are required to attend all classes for all courses in which they are enrolled.

Except for cases of emergency or illness, permission to be absent from any class must be given by the course professor. Such a request should be rare. If a seminarian is absent without permission, he is to explain his absence, in writing, to his professor(s), with a copy to his formation advisor.

2. ***Copyright:*** St. Vincent de Paul Regional Seminary students are expected to abide responsibly by the “Fair use” doctrine for copyrighted materials (as stated in the *Seminary Catalog*).

3. **Plagiarism:** Plagiarism is a grave offense, entailing at least a failing grade (F) in the course, and, according to the specific circumstances surrounding the offense, the possibility of dismissal from the seminary program (*Seminary Catalog*).

4. **Cheating:** Cheating in any form is a grave offense and completely unacceptable. Any student found to be cheating within any context may be dismissed immediately (cf. *Catalog*). *The honor code is enforced at St. Vincent de Paul Regional Seminary.*

PASTORAL FORMATION

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

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

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

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

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

On-site supervisors should be carefully selected with an eye to their dedication to the Church and their respect for the priesthood and should be taught the skills of pastoral supervision and evaluation (cf. *PPF*, 240 and 249).

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

The Pastoral Formation Program has two aspects: first, involvement in pastoral experiences and, second, guided reflection on the experiences. By involving the seminarian in various supervised experiences of pastoral ministry, the program seeks to foster in him a zeal for the mission of the Church and a love for the pastoral care of God's people. By facilitating guided reflection upon these experiences, the program helps the student perceive the linkage between these experiences and the rest of the formation program.

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

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

1. To recognize and affirm the prior ministerial experiences and unique gifts of each seminarian while testing his call to ministry that is both personal and communal, through the actual experience of ministry (cf. *PPF*, 239)
2. To identify and articulate areas of needed personal and ministerial growth which emerge out of the experience of service (cf. *PPF*, 239)
3. To foster among faculty and seminarians the practice of theological reflection on ministerial experiences that can be incorporated into their ministry (cf. *PPF*, 104, 217, 239, and 248).
4. To assist seminarians preparing for ministry to reflect on their choice of the celibate life and its implications for ministerial practice (cf. *PPF*, 25, and 90-96).
5. To foster a grasp of the global mission of the Church and provide ministerial contexts which will expose seminarians to social justice and to the importance of social analysis leading to the development of appropriate ministerial responses (cf. *PPF*, 239 and 280).

6. To provide ministerial contexts which will prepare seminarians for collaborative ministry, e.g., with other Churches and religions, public institutions, male/female, and ordained/lay (cf. *PPF*, 80 and 239).
7. To provide ministerial contexts that will prepare seminarians for an awareness of, and sensitivity to, the values of cultural and racial groups other than their own (cf. *PPF*, 12 and 252).
8. To heighten awareness among the seminarians of their need for pastoral language skills in order to better serve the Gospel of Jesus Christ among those to whom they are sent to minister (cf. *PPF*, 189, 228, 239, and 252).

PASTORAL FORMATION PROGRAM REQUIREMENTS: The seminary requires those in the ordination program or Master of Divinity program to participate in the following program.

1. ***First Theology:*** A field education ministry placement is required during the first year of theological studies. Other requirements include learning agreements, pastoral supervision and evaluations of performance. Each seminarian should review his progress during the semester in consultation with his supervisors and formation advisor. The following are non-credited Field Placement and Integrative Seminar requirements for the Ordination Program:

PFS 200 Field Placement and Integrative Seminar IA
PFS 201 Field Placement and Integrative Seminar IB

2. ***Second Theology:*** The pastoral formation program for second theology consists of a concurrent program, made up of [the following non-credited courses]:

PFS 202 Field Placement and Integrative Seminar IIA
PFS 203 Field Placement and Integrative Seminar IIB

The Integrative Seminars focus on helping the seminarian to bring together his field ministry experience and his theological reflection upon it. The content of the Integrative Seminars is summarized in the following descriptions:

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

PAS501: Required Clinical Pastoral Education 3 credit hours

The participation in a Clinical Pastoral Education program during the summer after Second Theology also assists the seminarian in preparation for his Pastoral Year assignment.

4. *Pastoral Year:*

The pastoral internship is a full-time residency internship in his own diocese in a diocesan or religious parish. The seminary administers the internship, which is directed by an on-site trained pastoral supervisor who has demonstrated competency in parochial ministry, loves the Church, and has an appreciation of and respect for the priesthood (cf. *PPF*, 239 and 249)

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

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

- PAS603 Pastoral Field Placement 3 credit hours
- PAS604 Pastoral Field Placement 3 credit hours
- PAS605 Integrative Seminar 2 credit hours
- PAS606 Integrative Seminar 2 credit hours

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

Since the Pastoral Year generally runs from September 1 thru May 31, the summers before and after the pastoral year are usually available for the seminarians to complete any other pastoral or academic requirements of the seminary and/or the diocese. These requirements may include, but are not limited to, spiritual development, CPE, language study, various ministries, course work, overseas experience, or an additional parish assignment.

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

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

As transitional deacons, they will be expected to begin the practice of ordained ministry in weekend placements in local parishes. These parish assignments can give the deacons much guidance in their journey toward priestly ministry. The requirements include establishing a learning agreement and evaluation of performance. Deacons not assigned to parishes by their diocese will be assigned by the Dean of Pastoral Formation.⁷

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

FORMATION TEAM

The mission of the theologate is the proximate preparation of candidates for the priesthood. Seminarians presented for ordination should be converted to the service of Christ, understand the tradition of the Church, and possess the attitudes and skills necessary to begin priestly ministry. They should also desire to grow in the spiritual life, in theological knowledge, and ministerial expertise after ordination. In pursuit of this mission, the theologate unites human, spiritual, intellectual, and pastoral formation into an integral program of priestly formation (PPF [4th edition], 249).

St. Vincent de Paul Regional Seminary is a free standing theologate. This institution provides a holistic program of human, spiritual, intellectual and pastoral formation. It is the responsibility of the Rector, along with the entire Formation Team, to administer and direct the formation program in accordance with the *PPF*, and other particular and universal Church directives.

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

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

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

The advisor is chiefly responsible for helping the seminarian discern his competency and readiness for ministry in matters pertaining to the external forum. These matters include:

participation in seminary events, especially liturgies; relationship with peers, authority figures, and other men and women; attitudes toward chaste celibacy and authority; theological competency; pastoral skills; preaching ability; and the concern for social justice.

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

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

4. *Self-Evaluation:*

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

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

5. *Formation Report:*

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

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

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

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

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

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

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

8. *The relationship between the internal and external forum in the evaluation process:*

The distinction between internal and external forum must clearly be maintained. Evaluation programs function in the external forum. At the same time, the process of external assessment has as an essential goal the internal appropriation of priestly values by the seminarian (PPF [4th ed], 311).

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

9. *The Dean of Spiritual Formation:* The Dean of Spiritual Formation's role lies strictly and entirely in the internal forum. Thus he cannot serve as a Formation Advisor for any seminarian. As already mentioned, while he attends Formation Team meetings, he does not participate in the discussions or cast a vote.

In special situations when an individual spiritual director is not part of the seminary Formation Team, the Rector and/or Dean of Formation may inform the Spiritual Director of the Formation Team's concerns regarding his directee.

ENDORSEMENT PROCEDURE (PEER REVIEW)

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

One aspect of the evaluation process here at St. Vincent de Paul Regional Seminary is the endorsement procedure. This procedure involves a peer evaluation of second and third year seminarians by all other seminarians.

FEEDBACK PROCEDURE

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

All first, second, and third year seminarians participate in this procedure. Each seminarian selects *at least five other seminarians and three full-time faculty members* to give feedback, but other students and faculty members may volunteer feedback to any seminarian in the community.

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

RECOMMENDATION FOR ORDERS

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

Dir. 544 and 545 of the 4th edition of the PPF offer a concise list of qualities that seminarians should demonstrate in order to be recommended for advancement:

- **Fidelity to the Word of God and to the teaching of the Magisterium, combined with a deep love for the Church;**
- **Commitment to a life of personal prayer and the ability to assist others in their spiritual growth;**
- **Abiding love for the sacramental life of the Church, especially the Eucharist and the Sacrament of Penance;**

- **Acceptance of a lifelong commitment to chaste celibacy, obedience, and simplicity of life;**
- **Sensitivity to the ecumenical dimension of the Church's mission;**
- **An apostolic heart and zeal for service as manifested by:**
 - **Ability to work in a multi-cultural setting with people of different ethnic, racial and language backgrounds;**
 - **Commitment to justice, peace, and human life as well as the universal mission of the Church;**
 - **Pastoral skill and sensitivity in proclaiming God's Word and leading divine worship.**
- **Candidates should show evidence of having interiorized their seminary formation. Growth in self-awareness and sound personal identity are the hallmarks of a healthy personality, which establishes a secure basis for the spiritual life. Such growth may be demonstrated by:**
 - **Sound prudential judgment;**
 - **Capacity for courageous and decisive leadership;**
 - **Ability to establish and maintain wholesome friendships and to deal with intimacy;**
 - **Ability to work in a collaborative, professional manner with men and women, foregoing personal preference in the interests of cooperative effort for the common good (for a more extensive list of qualities, see the 5th ed. of the *PPF*, 280).**

The details regarding the procedure for recommendation for orders are published by the Rector. A seminarian must be in the residential formation program at the St. Vincent de Paul Regional Seminary **for at least two years** before he is eligible to initiate this procedure.

DEPARTURE FROM THE SEMINARY

There are several arrangements by which a seminarian may leave the residential formation program:

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

2. *Leave of Absence from the Formation Program:* A leave of absence is a temporary withdrawal of up to two years from the seminary program in order to address and resolve specific issues which have surfaced in the formation process. This kind of leave may be at the request of the student, diocese, or seminary. It implies that the seminarian still feels that he has a vocation to priesthood, but needs some time away from

the seminary program to continue his discernment. If a seminarian is considering such a request, he should discuss this with his Spiritual Director, Formation Advisor, and Vocation Director or Bishop. Such a leave must be approved by the diocesan bishop and the seminary Formation Team. The seminarian must apply for readmission to the seminary's residential formation program at the conclusion of his leave of absence. In all such cases, the extent of the reapplication procedure is at the discretion of the seminary's admissions committee and the Rector.

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

4. *Requested Resignation, Suspension, and Dismissal:*

The seminary reserves the right to request the resignation of, or suspend, or immediately dismiss any seminarian who:

- Has committed a serious violation of basic moral, Christian, and/or seminary standards; or
- Acts in a manner which is contrary to his Christian and priestly vocation;
- Is unable to continue productively in the seminary formation program; or
- Refuses to cooperate with the formation program.

Such decisions are made by the Rector, in consultation with the Formation Team, after having given the seminarian the opportunity to respond to any accusations that may have been made against him or otherwise to present his position. Notification of an impending decision to suspend, dismiss, or request the resignation of a student will be made by the Rector to the seminarian's Vocation Director and/or Bishop or Superior prior to any definitive action. A seminarian's refusal to cooperate in such an inquiry signifies withdrawal from the seminary's formation program, and he is requested to resign immediately. If the seminarian refuses to resign upon request, he is subject to dismissal. An appropriate notation of the action taken will be made on his permanent record. Should the seminarian later wish to return to the seminary, he would have to apply for readmission.

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

A seminarian whose resignation is requested, or who is suspended or dismissed, may appeal the decision.

He is to inform the Rector within three days of notification of the decision that he wishes to have his case reviewed. The Rector shall promptly arrange an opportunity for a special committee of the Rector, Vice-rector, Dean of Formation, and the seminarian's Formation Advisor to hear and consider the seminarian's request. This special committee will then make a recommendation to the Formation Team as to whether the said decision

should be upheld or modified, whereupon the Formation Team shall make a final recommendation to the Rector. The Rector will then render a decision taking into account the arguments advanced by the seminarian and the advice offered by the special committee and the Formation Team.

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

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

GENERAL POLICIES REGARDING SEMINARY LIFE

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

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

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

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

I. SPIRITUAL/LITURGICAL

1. ***Daily participation in the Holy Eucharist:*** Seminarians are required to **participate daily** in the Eucharistic celebration of the seminary community.

The Eucharist is celebrated:

Monday – Friday	12:15 pm
Saturday	9:00 am
Sunday	10:30 am (formal attire)

Seminarians should come to understand not only that the Eucharist is the central act of divine worship for the Mystical Body but that participation in the Eucharist is the most vital source of nourishment and enrichment in the Christian life. Seminarians, therefore, must participate in the daily Eucharistic Sacrifice. Eucharistic celebration is the proper public worship of the Church. Therefore, it is governed by community guidelines and Church discipline.

All seminarians are required to attend daily Eucharist at the seminary, unless on their deacon pastoral assignment during the weekend. Certain weekends during each semester are designated as **closed weekends**. On such weekends, **mass attendance on Saturday and Sunday is mandatory for all seminarians, unless otherwise noted.**

Any small group that wishes to celebrate mass in St. Mary's Chapel must reserve it with the house master of ceremonies by the Saturday prior to the date requested. This request must include the names of the people in the group and the name of the celebrant. The person who makes the request is responsible for set up and clean up. Attendance is mandatory for those in the small group.

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

2. *Participation in the Liturgy of the Hours:* Seminarians are expected to participate in the community's celebration of Morning Prayer and Evening Prayer according to the seminary horarium. This is in accordance with the directives of the Sacred Congregation for Catholic Education.

The Liturgy of the Hours is to be held in high honor in seminaries, not only by those bound to recite it, namely the priests and deacons, but also by the entire body of students. The celebration of the Hours . . . is to be fostered in the seminary(Instruction on Liturgical Formation in Seminaries [1979], 28 – 29).

The communal celebration of the Hours enhances the seminarian's faith and sense of community, but it also serves another purpose as well. Priests today are urged to lead the laity towards greater participation in the Divine Office; the seminarian's participation in its public celebration while in the seminary will prepare him to implement this desire of the Church.

Morning Prayer is celebrated **Monday – Friday at 7:30 am.** Attendance is mandatory for all seminarians.

Evening Prayer with Meditation is celebrated **Monday – Wednesday beginning at 5:15 pm. On Thursdays Evening Prayer is celebrated in conjunction with the scheduled community event.** Attendance is mandatory for all seminarians.

Except for cases of emergency or illness, permission to be absent from Morning or Evening prayer must be secured in advance from the seminarian’s Formation Advisor or, in his/her absence, the Dean of Human Formation. If a seminarian is absent without permission, he is to explain his absence in writing to his formation advisor. If his absence is due to illness he should inform his Formation Advisor as soon as possible.

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

II. STUDENT LIFE

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

WHENEVER A SEMINARIAN IS OFF CAMPUS OVERNIGHT, HE IS EXPECTED TO LEAVE A NOTE OR EMAIL WITH THE DEAN OF HUMAN FORMATION STATING WHERE HE MAY BE REACHED IN CASE OF EMERGENCY, AND WHEN HE EXPECTS TO RETURN.

2. Punctuality: The seminarian is expected to be punctual for community exercises such as prayers, meals, classes, conferences, and any other scheduled events out of respect for the community and for good order.

3. Curfew: If a seminarian is off campus in the evening, he is expected to return to campus by midnight on weeknights, or 1:00 am on Friday and Saturday nights. No seminarian is to spend the night off campus without the prior permission of the Dean of Students or the Rector.

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

Written notification of a “weekend off campus” is made by filling out a “REQUEST FOR WEEKEND ABSENCE” form and submitting it to the Dean of Human Formation prior to the day of departure.

If a seminarian receives permission to be away for the weekend, he may not leave campus before Mass on Friday, unless permission to do so has been granted by his Formation Advisor, Dean of Human Formation, or the Rector.

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

5. Presence at Community Events: All seminarians are expected to be present for classes, the annual retreat, days of recollection, liturgies, community dinners, formation nights, conferences, community music practices, guest speakers, commencement, special celebrations (e.g., Thanksgiving and Christmas parties), alumni and academic days, and the like. These events are announced in the annual calendar, the seminary horarium, and/or by special notice.

6. Presence at Meals: All seminarians are expected to be present for meals, especially for dinner. Seminarians are expected to inform the kitchen if they plan to miss a meal by checking the “sign out” sheet provided in the kitchen. Seminarians with special dietary needs should inform the kitchen.

7. Absences: Permission to be absent from any required seminary event or function must be secured **in advance** from the Formation Advisor or – e.g., in his/her absence – the Rector or Dean of Human Formation. If the permission to be absent involves a group, permission must be sought from the Dean of Human Formation. As stated above, permission to be absent from any class must be sought from the course professor.

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

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

9. Celebrations: Community celebrations help to build up the spirit of the community. Generally such events are held in the Rathskeller. Students may arrange other social celebrations, but these should be confined to free time on weekends and are to be cleared in advance with the Dean of Human Formation. Respect for the privacy of others and the need for rest and quiet should always be remembered. During the week celebrations must be over by 11:00 pm.

10. Guests: The seminary welcomes guests of seminarians and faculty with hospitality and charity. **Seminarian guests should be received and entertained only in**

the public areas of the seminary. If a seminarian wishes to have a guest for a meal, permission should be obtained from the Dean of Human Formation in a timely fashion so that sufficient notice can be given to the kitchen. *Guests should not be invited at the last minute, or on a habitual basis.*

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

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

11. Care of Seminary Property: The seminary is maintained and supported through the generosity of the Catholic faithful. Seminarians are expected to exhibit proper stewardship and concern for seminary equipment and property.

See the “Seminarian Room Policy” (below) for further details regarding furniture and care of the rooms. No alteration or construction is to take place in any room without specific permission from the Dean of Human Formation or the Rector. Any alteration or construction thus permitted must be completely removed from the room at the end of each academic year. Nothing should be attached to the walls, ceiling, or floor by the seminarians, only the maintenance workers are permitted to do so.

Students will be charged at the start of each academic year a room deposit of \$50.00. If, at the end of the academic year, the room is clean and undamaged, the deposit will be returned to the student when he turns in his room key. Otherwise, the seminarian will be charged for any cleaning costs, or damage to the room or property, or missing property.

Seminarians are urged to do their part to keep the seminary clean and neat. The corridors are to be kept clear and unobstructed. Furniture is not to be placed outside rooms. Small plants may be placed on the window sill (threshold) outside rooms as long as they fit there and are watered and well trimmed. Bicycles are to be kept either in the seminarian’s room or bicycle racks.

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

SEMINARIANS SHOULD NOT PARK THEIR VEHICLES ON THE GRASSY AREAS OUTSIDE THEIR ROOMS, EXCEPT WHEN ARRIVING AT THE BEGINNING AND LEAVING AT THE END OF THE SCHOOL YEAR.

13. *House Jobs:* Community life requires that each seminarian contribute his time and talent for the common good. To this end, each seminarian is assigned a house job, which should take at least two hours of work weekly.

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

15. *Alcohol Policy*¹: Seminarians are expected at all times to abstain from the illegal and improper use of drugs as well as the inappropriate use of alcohol. The Seminary Administration respects Florida Law which states that, "It is unlawful for any person to sell, give, serve, or permit to be served alcoholic beverages to a person under 21 years of age" (Florida Statute 562.11). Occasionally, alcoholic beverages are served as part of a seminary function, but they may never be served to minors anywhere on campus. When consuming alcohol Seminarians are expected to exercise moderation. Any perceived abuse of alcohol will be dealt with as outlined in the Substance Abuse section on p. 43. The seminary also notes that the federal government insists upon a drug-free environment in all educational institutions.

16. *Smoking Policy:* St. Vincent de Paul Regional Seminary is a smoke-free campus with the exception of the smoking lounge. The Seminary Administration strives to provide a safe, healthy and drug-free environment. Nicotine and other forms of tobacco are addictive and have health hazards which affect those who smoke as well as those around through secondhand smoke. Therefore, smoking is not permitted in the seminarian's private quarters, nor is it permitted in the interior of any public gathering place (indoors or outdoors) except for the smoking lounge. The lounge is located on the southeastern part of the refectory near the 100 wing. At no time is smoking material to be discarded on walkways or grounds of the seminary. Alcohol is not allowed inside the Smoking Lounge.

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

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

¹ Approved by the Administrative Council (Spring 2011). Pending Board of Trustees approval.

affects the way in which we interact with others. The seminary is the time and place in which to learn appropriate Christian etiquette and simplicity of life.

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

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

On weekends, the dress code is somewhat relaxed (unless there is a special function). Dress or bermuda shorts and tee-shirts are permitted in the refectory (but not in the chapels). Flip-flops, however, are not permitted in the refectory or chapels.

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

Transitional deacons should be dressed in clerical attire when performing liturgical or pastoral functions on or off campus. However, for classes and meals it is up to their own discretion whether to wear clerics or follow the above seminary guidelines.

Dress Code for Pastoral Field Education Assignments: In addition to the dress code for special events and on-campus life, the student is reminded that Field Education Ministry is a vital part of their education. Therefore, the seminarian will be freshly groomed and will wear either a polo shirt or guayabera with the seminary logo embroidered on it (available in the bookstore) to all Field Education engagements. Students would also have the option of wearing a long sleeve dress shirt with neck tie in place of the polo shirt or guayabera. Transitional deacons are to wear clerical dress as previously noted only when engaged in pastoral weekend assignments.

18. *Security:* Campus security is a very serious matter. Students should lock their doors when they leave their rooms, and should take responsible care of valuable personal possessions. In order to improve security, the seminary has installed a chain link fence and electronic gates. The gates are opened by the security code. The security code should not be given to anyone outside of the seminary. Doing so may jeopardize the security of the seminary.

19. *Firearms policy:* Firearms and weapons of any kind are prohibited on campus.

20. *Policy on extracurricular activities*²: The Seminary Administration recognizes the significance that extracurricular activities play in the life of a seminarian as part of his formation. It also acknowledges the importance of a seminarian's presence on campus in order to fulfill his requirements in all the pillars of formation. Therefore, a seminarian may be given permission to attend ONE extracurricular activity per year which requires him to miss the required events at the Seminary. This activity needs to have been previously approved by the Administrative Council. It will be the seminarian's responsibility to seek approval whether for a group or an individual. His request must be presented to the Administrative Council with sufficient time in advance. Extracurricular activities are defined as those activities outside of the curriculum which do not qualify as an emergency.

III. SEMINARY ROOM POLICY

1. The People of God have provided the seminary with a fine and ample facility. Seminarians are to maintain their rooms and all seminary facilities as good stewards, mindful of the people who will follow them.

2. Students are to maintain their rooms with care:

- A. Nothing should be done that damages the walls; no holes should be made in the walls, ceiling, or duct work. No pictures, posters, or other articles should be attached or affixed to the walls, duct work, or ceiling unless done according to the directions and permission of the seminary maintenance department.
- B. Walls and ceiling are to be painted a single color, using approved paint colors provided by the seminary. No murals or designs are to be painted on the walls.
- C. Special care is to be taken with electrical outlets and lighting fixtures. Electrical lighting fixtures and outlets are not to be changed or tampered with. Extension cords are not to be connected to the overheads lighting fixtures. The wattage specified for light fixtures is to be followed.
- D. Carpeting and rugs are allowed, but they are not to be attached or affixed to the floor.
- E. Cabinet, wardrobe, sink, and closet doors are not to be removed or modified.
- F. Repair requests should be submitted by ticket, located in the Kreitner Lounge.

3. Each seminarian's room is equipped with standard, seminary-owned furniture. The furniture in each room is recorded by serial number by the seminary housing office.

- A. If a seminarian wishes to add or remove seminary-owned furniture to or from his room, he must make a request to the maintenance department by filling out a maintenance form.
- B. Furniture is not to be placed outside rooms or left in seminary corridors or hallways.

² Approved by the Administrative Council (Spring 2011). Pending Board of Trustees approval.

- C. Seminary-owned furniture is not to be altered or modified (e.g., legs on chest of drawers are not to be removed).
- D. Antennae for TV sets are not to go on any part of the roof. In fact, nothing is to be placed on, nailed to, adhered to, or rested on the roof at any time. Only the air conditioning units that now exist are to be on the roof. Furthermore, roof access is denied to all but the maintenance staff.
- E. **Phones:** Students are allowed to have a private telephone in their room. It is illegal for students to share telephone lines or tap into existing telephone lines. Any student found abusing this policy is liable to civil prosecution and seminary discipline. Seminarians who have a phone in their room should arrange to have the service discontinued when they are away from the seminary for an extended period of time. The seminary does not assume responsibility for any phone charges incurred on the student's line.

IV. Summer Storage

This policy establishes the guidelines for students to store their personal material during the summer break and pastoral year. Students will be able to hold room reservations upon their return for summer (i.e., they will be able to move back into their old rooms or into rooms they won through the room lottery). Those on pastoral year will not be able to hold their rooms; rather they will be eligible to enter room lotteries by proxy with their class priority when the room lottery is held prior to their return.

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

A. Store their personal material in their current room if they are keeping it for the following year. Deposits are held until the student is officially moved out.

B. Move to new room assignments after they have been vacated by the previous owner. Move out dates will be published by the seminary.

No pushing into future new rooms until they are properly vacated by the previous student. Room cleaning to be handled by the departing and entering student (not housekeeping or maintenance staff).

C. Move their material to storage (class) rooms provided by the seminary.

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

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

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

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

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

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

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

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

V. FUNCTION AND GUEST POLICY

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

1. All function requests for use of the seminary will be presented to the Administrative Council for review, acceptance or denial by the guest coordinator. Functions should occur after the next scheduled Administrative Council meeting and are within the guidelines of this document.
 - a. Exception: When the requested date occurs before the next scheduled Administrative Council meeting, the Rector or Vice Rector can approve or disapprove. An update of the request will be presented to the council at the next scheduled meeting.
 - b. Exception: When the requests are found to be in conflict with the seminary's calendar, the seminary's charter, or in conflict with the guidelines stated in this document, it may be denied by the Campus Administrator prior to the Council meeting.
2. Requests for guest rooms (individuals) are automatically approved providing they are tied to Resident and Non-Resident faculty sponsors and the space is available. If not, they must follow the same procedure as for functions above. With all requests the Administrative Council needs the following information:
 - a. Dates
 - b. Parish and order affiliation.
 - c. Reason for the request.
 - d. Facilities and equipment required.
3. Students may also request to have guests stay at the seminary. Their request must follow the student guest policy above (item no. 10 under section II. Student Life). The Administrative Council's approval is not required.
4. Guidelines:
 - a. Functions
 - i. Requests must be submitted in writing on form PR1.

- ii. May not interfere with normal seminary operations i.e. class rooms and auditorium.
- iii. May not use the gym, pool or other athletic areas unless specifically requested and granted permission.
- iv. Must be self managed by the requestor.
- v. Participation by the seminarians, faculty or staff is generally not advisable or encouraged unless previously approved by the Dean of Students.
- vi. May not use the kitchen facilities.
- vii. May have food preparation for them based on kitchen staff availability and for cost.
- viii. Must not be a monthly re-occurring event.
- ix. Must not be scheduled during the summer months when the seminary is closed.

b. Guest Rooms

- i. Requests must be submitted in writing on form PR1.
- ii. May not interfere with normal seminary operations.
- iii. May use the gym and pool providing the guest is in good physical condition and acknowledges the use at their own risk. The pool has no life guard on duty and closes at dusk.
- iv. Meals are optional for a cost and are available anytime the school is in session.
- v. Use of the Resident Faculty Lounge can be provided when the individual is a priest and is staying longer than 2 days.

VI. KITCHEN POLICY

1. **Breakfast is served:**

Monday-Friday: 6:30-8:00 am

Saturday: 7:00-8:00 am

2. **Lunch is served:**

Monday – Friday: 1:00 – 1:45 pm for students (12:00 p.m. for staff)

Saturday: 12:00 – 12:45 pm for students

3. **Sunday brunch is served: 11:30 am (immediately after Mass) – 12:30 pm**

4. **Dinner is served:**

Monday – Sunday: 6:00 – 6:45 pm

5. No one is allowed into the walk-in refrigerators or behind the serving lines unless authorized to be there or asked by a member of the kitchen staff for assistance.

6. From 8:00 am until lunch is served no one is allowed in the kitchen area without authorization or permission.

7. Water, coffee, tea, and snacks are provided in the Kreitner lounge for the students. Consequently, there is no need for students to go into the kitchen for refreshments or snacks.

8. From 2:30-6:00 pm no one is allowed in the kitchen area without authorization or permission.

9. After dinner the kitchen area is locked and no one is allowed to enter without proper authorization or permission.

VII. POLICY REGARDING SEMINARY VEHICLES

1. Care of the seminary vehicles is assigned to one student per year as a house job.

2. The seminary vehicles are: one four passenger car, two seven passenger minivans, and two pick up trucks.

3. The keys to the car and minivans are kept by the Dean of Human Formation. Students need his permission to use these vehicles. Only the Dean of Human Formation or the Rector, or someone they explicitly designate, may give permission for the use of the seminary car or minivan.

4. The trucks are only used under the direction of the head of maintenance, or with the permission of the Dean of Human Formation or the Rector. The trucks are not available to the students for general use and are primarily for maintenance use.

5. Those eligible to use the seminary car are those who (a) have a valid driver's license issued in the United States of America and are on the seminary's list of insured drivers, (b) do not have their own car, or (c) are on official seminary business.

6. The **Priority order** for student use of the seminary vehicles is as follows:
 A. **First Priority:** field education placements or official seminary business (e.g., airport pickup, official purchases, etc.).
 B. **Second Priority:** doctor or medical appointments.
 C. **Third Priority:** personal use.

7. Everyone who uses the seminary car or minivan must fill out the **mileage log** for the vehicle. Logs will be turned into the Maintenance Supervisor's office at the end of each quarter by the student assigned to this house job.

8. Eligible seminarians who use the seminary vehicles for personal use may be charged a nominal fee of \$.385 a mile.

9. The student in charge of vehicle care is to be notified if (a) the gas tank has not been properly refilled by the previous user, and/or (b) there are any mechanical problems with the car. The student in charge of the vehicles will report all maintenance issues to the Maintenance Supervisor.

10. No smoking, eating, or drinking is allowed in the seminary vehicles.
11. Any further questions may be referred to the Dean of Human Formation.

VIII. INFORMATION TECHNOLOGY POLICY

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

Rights

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

Privacy

You should have only a limited expectation of privacy of your files on the seminary's network and records of your online activity. All users of the seminary's internet system will be supervised and is subject to being closely monitored. The seminary's monitoring of the internet usage can reveal all activities you engage in using the seminary's network. Routine maintenance and random monitoring of the seminary's network may disclose information indicating you have violated this policy, governing handbooks (I.E. Faculty, Student and Employee Handbooks), or the law. A detailed search of your individual seminary account, and its historical activity, will be conducted if there is reasonable suspicion you have violated this policy, the governing handbooks, or the law. Violations of the law revealed during the routine maintenance, random monitoring or specific investigation will be reported to law enforcement as required.

Due Process

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

Security

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

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

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

Specific list of activities prohibited on owned, public and private (non-owned) access workstations:

- Network game playing, Internet telephony, Peer to peer file transfers (music, video sharing), and any form of pornographic material.

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

- To gain access the network, all equipment (computers, PDA's, printers, etc) must be assigned a unique IP address (static IP). This address can be obtained from the Administrator. Guests needing access will be assigned a temporary IP addresses. These are also available from the Administrator. On seminary owned equipment this is done for you.

- You are responsible for the seminary's Internet system individual account and should take all reasonable precautions to prevent others from being able to use your account. You should not provide your password or IP address to another person.
- Computer virus scanners detect the presence of destructive programs and is required on all computers connected to the seminary's network. While no Antivirus program is 100% effective, they do add additional protection to the user and the network as a whole. Currently, the seminary recommends these "purchased" virus scanning software: Symantec Norton Antivirus, McAfee Virus scan, Trend Micro PC-cillin, and Computer Associates eTrust. There are also free Antivirus software packages available on the internet; however, the seminary can not recommend a specific package. Purchased programs are at the users expense unless it's installed on seminary owned equipment. Antivirus protection once installed should be kept running at all times while connected to the network and kept current with the latest listings of known viruses and worms. On seminary owned equipment this is done for you. Since this is a requirement of network use, users not utilizing virus scanning software may loose network access until they comply with the requirement. You are required to avoid the inadvertent spread of computer viruses by following the school virus protection procedures.
- You are required to immediately notify the Campus Administrator or the System Administrator if you have identified a possible security problem involving the seminary's network systems. However, you are not required to look for security problems; this could be construed as an unlawful attempt to gain access or breach security measures.
- Users may not use seminary resources for commercial enterprise or charge fees for others to use them.
- Intellectual property is a guaranteed right. Therefore, use of another's original information without proper citation, either from campus resources or the Internet, will be considered plagiarism under seminary policy (see section **IX** below for the full Intellectual Property Rights policy).
- Steps have been taken to prevent any misuse or failure of electronic resources but no system is completely safe. Therefore, all users are urged to back up their proprietary resources, especially if created on public use computers.
- Copying of seminary owned software must be approved in writing by the Academic Dean, and must be for official seminary purposes.
- Installation of software on seminary owned equipment must be authorized prior to installation.

Limitation of Liability

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

your use or misuse of the seminary's network. You may use the seminary's network only if you agree and sign a disclaimer of claims for damages against the seminary and (Arch) Dioceses.

Please retain the policy for your reference. Sign and return the Disclaimer/Acknowledgement page in your orientation packet to the Campus Administrators or System Administrators office within the 1st week of orientation or as instructed to do so.

IX. INTELLECTUAL PROPERTY RIGHTS POLICY

1. The purpose of this intellectual property rights policy is to provide guidance as to who may own, control, use, or receive compensation for any scholarly or instructional material at SVDP. In this policy, course materials generally refer to academic documents or other material with original work product by a professor.
2. Unless otherwise stipulated in the contract between SVDP and a professor, course materials remain the intellectual property of the professor, and can only be used with his or her express consent. Course materials include, but are not limited to, the following:
 - Handouts
 - Powerpoint© slides
 - Syllabi
 - Study guides
 - Audio files
 - Video files
3. Individualized content on an online course site (e.g., Blackboard or other open-access learning platforms) shall remain the intellectual property of the professor, including the right to create and retain archived and exported copies of the course content in digital, or other, format. The use of individual course sites, and, access to their materials and tools shall be determined by the professor. These rights may be reassigned by the professor only.
4. Professors are free to copyright their own work in any form, and their rights are then protected as provided by law.
5. In some cases, such as televised lectures, there may be extensive involvement of school equipment and/or other resources (such as staff time). In such cases, a compensation and credit agreement between the professor(s) and seminary should be determined in advance of the work done, and this should be communicated in writing.
6. Copyright ownership of “for hire” or commissioned works/projects shall reside with the seminary unless a written agreement or contract provides otherwise. A “for hire” work or project is a) “a work prepared by an employee within the scope of his or her employment,” or b) “a work specially ordered or commissioned for use as a contribution to a collected work, as a part of a motion picture or other audiovisual work, as a translation, as a supplementary work, as a compilation, as an instructional text, as a test, as answer material for a test, or as an atlas, if the parties expressly agree in a written instrument signed by them that the work shall be considered a work made for hire” (U.S. Copyright Law, § 101). Commissioned works are works produced for seminary purposes by individuals who are not

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

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

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

X. GROWTH COUNSELING POLICY

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

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

- A seminarian who on his own initiative wishes to receive psychological counseling is welcome to do so. The seminarian should seek permission from his Vocation Director, since his diocese is responsible for the cost of the counseling services. He should then inform the Rector of his desire to see a counselor. The Rector will present to the seminarian the names of the qualified counselors available to the seminary. The seminarian should then contact the counselor he chooses from this list to arrange an appointment.
- A seminarian directed to counseling by a Spiritual Director should inform his Vocation Director and the Rector that he desires counseling. In so informing the Rector, the seminarian need not mention that the spiritual director has advised counseling.

No report is required by the counselor to the Rector or Formation Advisor regarding a seminarian who seeks counseling on his own initiative or at the direction of a Spiritual Director. However, if the formation team decides that a seminarian needs to address certain issues in counseling, the Rector can ask for a report from the counselor on those issues identified by the Formation Team, even if the seminarian had begun counseling on his own initiative.

3. The Formation Team may recommend growth counseling for a seminarian. In such a case, the Formation Advisor or Rector would inform the seminarian of the Formation Team's decision, and the reasons for it. The Rector would then provide the seminarian with the names of the available counselors. When a seminarian is referred to growth counseling by the Formation Team, a brief report is given by the counselor to the Rector, and then reported to the Formation Team by the Rector at the end of each semester, or unless otherwise specified. This report should indicate whether or not the student is (a) continuing growth counseling, (b) addressing the concerns of the Formation Team, and (c) making progress in addressing those concerns.
4. In all cases, the determination of when to terminate counseling is made by the seminarian and his counselor. The financial cost of counseling in all cases is handled by the seminarian's diocese.
5. At times the seminary may sense that counseling can most effectively be utilized by the seminarian if he is away from the daily demands and pressures of the seminary's priestly formation program. In this case, the seminary may recommend that the seminarian withdraw from the seminary until his emotional adjustment would allow him to profit more fully from the seminary experience.

XI. HARASSMENT POLICY

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

XII. SUBSTANCE ABUSE POLICY

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

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

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

2. SUBSTANCE ABUSE POLICY

A. Definitions

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

B. General Procedures

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

C. Policy and Procedures for Students

For seminarians, information about substance abuse may be acquired in the *internal* or *external forum*, or **both**.

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

D. Grounds for Discipline or Dismissal:

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

XIII. HAZING POLICY

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

Hazing Is Defined As

1. Any action or situation which recklessly or intentionally endangers the mental or physical health or safety of a student, or which willfully destroys or removes public or private property for the purpose of initiation or admission into or in affiliation with, or as a condition for continued membership in any organization operating under the sanction of or recognized by the St. Vincent de Paul Regional Seminary.
2. Such actions and situations include paddling in any form; creation of excessive fatigue; physical or psychological stress; wearing, publicly, apparel which is conspicuous and not normally in good taste, engaging in public stunts; morally degrading or humiliating games and activities; and forcing consumption of alcohol or drugs and any other activity which is not consistent with the formation program, regulations or policies of the St. Vincent de Paul Regional Seminary. If a student or group is involved in a hazing incident appropriate disciplinary action will be taken.

XIV. SAFE ENVIRONMENT TRAINING

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

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

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

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

XV. FLORIDA CRIMINAL BACKGROUND CHECKS

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

XVI. LANGUAGE ENTRANCE REQUIREMENTS

In order to be accepted into the Master of Divinity Program, non native English speaking seminarians must score at least a 75 on the ibTOEFL (internet based) exam. The exam is to be taken prior to admissions. If a student scores under 75, he may be admitted into the Ordination Program, pending the results of further testing. Generally, students scoring below 65 on the ibTOEFL will need to participate in an intensive English program before being admitted into the seminary.

CHANGE OF DIOCESAN AFFILIATION POLICY

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

On the part of the seminarian, it is a serious responsibility to commit oneself to a formation program for service to the People of God within that diocesan community. The seminarian who has a true sense of integrity takes seriously the formation program and devotes himself to it. Serving God's people begins in the seminary by dedicating oneself to the human, spiritual, academic, and pastoral formation programs.

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

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

5. Once the seminarian has been accepted by another diocese he may make formal reapplication to St. Vincent de Paul Regional Seminary.

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

MISCELLANEOUS INFORMATION

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

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

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

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

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

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

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

The seminary address for deliveries and mail is:

“Students Name”
10701 S. Military Trail
Boynton Beach, FL 33436-4899

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

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

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

9. Air Conditioners: Student rooms are air conditioned. The rooms in the 200 and 300 buildings are controlled by individual thermostats. These should be set at reasonable levels when the seminarian is in the room, keeping in mind the high cost of electricity. When a seminarian is out of the room, especially for extended periods, the thermostat should be set at 80 degrees.

The rooms in the 200 and 300 buildings have filters that need occasional cleaning. The filters are easily removed; they are cleaned merely by holding them under running water and allowing the dust to wash off. The seminarian should do this at regular intervals to insure the efficient operation of the units. Please ask maintenance for training to complete this procedure.

The rooms in the 200 building share a compressor/condensing coil with 3 or 4 neighboring units. The heating of one room can occur almost simultaneously with the cooling of another. Some delay is possible until all room temperatures are satisfied. Note: these units are newly installed (summer, 2008) and highly energy efficient. They do not operate as the old units did and will run almost all the time, but at a much reduced speed. Please refer to the instructions booklet located in the 200 rooms.

The 300 building rooms have individual compressors and share a condensing coil with 3 or 4 neighboring units. Heating in one room may be accomplished while cooling in another.

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

11. *Supplies:* The seminarian is expected to supply his own sheets, towels, soap, and other personal needs. These items are not to be taken from the seminary's supplies. Note: students housed in the 200 building have longer twin mattresses than those in the 300. They must purchase sheets that will fit 38"x80" mattress.

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

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

14. *Campus Bicycles:* General use bicycles are available for everyone's use except those who are directly owned by other students, faculty or staff. All bicycles are clearly marked as to ownership. Except for very temporary parking, bicycles should be parked in or by the bicycle racks provided, or in student rooms. Please do not leave bicycles in the middle of hallways, or leaning on doors, walls, or window glass.

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