

***Rule of Life - Student Handbook -  
St. Patrick's Seminary  
(Revised 08/99)***

INSERT FOR *RULE OF LIFE*, STUDENT HANDBOOK

1) page 2: 1.2 - new Mission Statement

1.2 MISSION STATEMENT

Under the guidance of the Archbishop of San Francisco and in cooperation with its sponsoring bishops, St. Patrick's Seminary maintains as its primary purpose the spiritual, intellectual, and pastoral formation of candidates for the Roman Catholic priesthood within the Western United States and the Pacific Rim.

St. Patrick's carries out its commitment to seminary formation according to the vision of priestly life articulated in the Church's tradition and lived in the Sulpician ethos through:

- Collaboration among the faculty, students, diocesan clergy, religious and lay ministers, and the larger Catholic community;
- Integration of the various components of the formation program: academic, communal, pastoral, and spiritual;
- Firm commitment to ecumenism and inter-faith relations, peace, justice, and respect for human life, the promotion of collaborative ministry, and harmony in a multicultural world.

(Approved unanimously by the Board of Trustees - May 24, 2000)

2) page 34: after the fourth paragraph:

The evaluation for Third and Fourth Year students will include a specific reference to the student's ability to give a homily/reflection at either Evening Prayer, or for a deacon, to give a homily during a Mass.

The evaluation for Second Year students will contain a statement regarding the student's ability to read publicly. Consideration will be given for those students who speak English and those students whose native language is Spanish.

3) page 112: add a new "7.7" and change subsequent numbering:

#### 7.7 PROFESSIONAL CONDUCT

St. Patrick's Seminary requires the highest professional, spiritual and personal conduct by its students. These standards are uncompromising and the Faculty will address any and all instances of serious misconduct on the part of students. Such misconduct, which is not condoned by St. Patrick's, may range from cheating, to the use of illegal drugs, to improper sexual actions, to inappropriate use of the Internet, or to any other inappropriate behavior.

4) page 120: add a "7.15"

#### 7.15 POLICY ON STUDENT REQUEST FOR CHANGE OF DIOCESE

St. Patrick's Seminary accepts into its formation program only students who are sponsored by an (Arch)Diocese. Should a student consider changing from one diocese to another, he must first notify his sponsoring diocese. He will then withdraw from the seminary and spend a significant period of time (normatively one year) in the new diocese. At the end of that period of time, he may re-apply to St. Patrick's under the auspices of the new diocese.

ST. PATRICK'S SEMINARY  
RULE OF LIFE  
STUDENT HANDBOOK - 1999-2000

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# I. INTRODUCTION

## 1.1 HISTORY OF THE SEMINARY

St. Patrick's Seminary was incorporated according to the laws of the State of California in 1891. Construction of the present main building was begun in 1894. Four years later the Seminary opened to receive its first students and to establish the Department of Classics. In 1902 it established a Department of Philosophy, and in 1904 a Department of Theology. During the first decades of its existence all twelve years of the seminary program--high school, college and theologate--were located in Menlo Park. In 1924 St. Joseph's College in Mountain View was completed and the four years of High School and the Lower Division of the College moved to that campus. In 1926, the west wing of St. Patrick's, which had housed the younger students, was remodeled and became the Philosophy wing until recent years. In the Fall of 1968 the Upper Division of the College re-located to the Mountain View campus. St. Patrick's Seminary, Menlo Park, now serves solely, therefore, as the School of Theology, preparing men immediately for the priestly ministry.

When the Seminary first opened, it served as a House of Studies for all the Dioceses of the West Coast. In the intervening decades other seminaries opened to serve the needs of the growing Church in the West with the effect that in recent years St. Patrick's came to serve only the Province of San Francisco. Now, however, with costs escalating as theological education becomes more complex and professional, and with the need for amalgamation of resources becoming more evident, St. Patrick's is again accepting students from outside the Province of San Francisco as well as from religious communities.

Throughout its existence, the Seminary has operated under the direction of priests of the Society of St. Sulpice.

## 1.2 MISSION STATEMENT

Saint Patrick's Seminary maintains as its primary purpose the spiritual, intellectual, and pastoral formation of candidates for the priesthood. This ministry encompasses both initial and ongoing formation as well as the formation of lay ministers for the Church.

St. Patrick's fulfills the vision of training priests "so that they may be able to act in the person of Christ, the head of the body" (*Presbyterorum ordinis* #2; PPF 250) in accordance with:

- the authority of the Holy Father and the Archbishop of San Francisco
- the directives of Vatican Council II
- the Congregation of Catholic Education and its statutes for Pontifical programs
- the Program of Priestly Formation of the National Council of Catholic Bishops
- *Pastores Dabo Vobis*
- the Constitutions of the Society of St. Sulpice
- accreditation standards of the Western Association of Schools and Colleges (WASC) and the Association of Theological Schools (ATS).

St. Patrick's is committed to training priests who are:

- firmly rooted in the Mystery of Christ and the Church
- imbued with the christian vision of faith, hope, and love
- effective ministers of Word and Sacrament
- firmly committed to the protection of human life at all stages of development
- firmly committed to ecumenism, peace and justice, the promotion of collaborative ministry, and harmony in a multicultural world
- loyal to the Pope and his ministry to the unity and universality of the Church
- committed to their own ongoing formation and education.

To these ends St. Patrick's strives to attain the highest standards of priestly formation in the Roman Catholic Church under the guidance of the Holy Spirit and the protection of the Virgin Mary.

## 1.3 RULE OF LIFE: PROGRAMS OF FORMATION

The basic rule of life at St. Patrick's is set by the seminary program and daily schedule.

St. Patrick's Seminary seeks to provide an integrated program of spiritual, academic and pastoral formation geared to the developmental stages of the students (PPF 328). The first two



years of the program introduce the student into intensive Christian community and the spiritual life, assist him in articulating personal spiritual goals and formulating practical means of achieving such goals; and involve him in an informed, responsible discernment process leading to a solid commitment to pursue the advanced level of preparation for ordained ministry. The academic program lays the foundations for serious theological study and provides basic pastoral skills to enable the student to function in a full-time ministerial placement in his third year in the program. The pastoral program during these first two years is limited in its objectives and seeks to introduce the student gradually to the tasks which will be demanded of him in parish ministry.

The pastoral year is intended to help the student concentrate on the development of pastoral skills in an intensive way under the guidance of a trained supervisor.

The final two years of the program are constructed with the purpose of solidifying a strong set of spiritual values and practices, an intellectual competence in theology and allied pastoral disciplines, and a specific set of pastoral skills and attitudes emerging from continuing supervised field placements. A sequential core curriculum sets the tone for these final semesters; and integration of spiritual, intellectual and pastoral concerns is the prime objective of the structure.

The daily schedule within the seminary is divided into periods for public prayer, class, study and relaxation [see schedule below] (PPF 327). Students are required to participate in scheduled prayer and class. At times when the schedule necessitates adjusting the normal prayer schedule, seminarians are expected to pray the Liturgy of the Hours in private. They are also required to attend the events indicated on the annual Calendar of Events. In conversation with his advisor/mentor each student establishes a routine which incorporates into this schedule time for personal prayer, study, field work, physical exercise and leisure activities. "Seminarians should develop discerning habits in regard to reading, television viewing, movie going, and other forms of entertainment" (PPF 327).

The evaluation process of the seminary is aimed at assisting the seminarian to discern well his progress toward ordained ministry in the Church (PPF 329). The Faculty as a whole sustains responsibility for this task and thus employs the evaluation process to monitor the seminarian's progress in integrating into his life these major areas: (1) spiritual maturation; (2) academics; (3) pastoral development; and (4) social interaction with peers, Faculty and others.

In order to facilitate this process, each seminarian works with a faculty advisor/mentor. It is the responsibility of the advisor to guide and monitor the seminarian's activities in the various areas of his life at the seminary in order to foster the seminarian's integration of personal spirituality and social effectiveness, theology, and pastoral experience. Each advisor is to meet with a seminarian about once a month to provide the greatest opportunity for knowledgeable exchange between the advisor and the seminarian as they discuss the integration of the various components mentioned above.

The advisor writes the seminarian's evaluation making use of the following data: (1) the seminarian's self-assessment; (2) his academic record; (3) his pastoral evaluation; (4) his Spanish competency evaluation; and (5) evaluations received in faculty discussions of the seminarian.

Seminarians progressing toward ordination must manifest the qualities which ground an authentic ministry (PPF 330-333). They must exhibit a healthy, adult relationship with authority and an authentic appropriation of magisterial teaching. Their lives should evidence a lived commitment to celibacy and a responsible stewardship of material goods. These matters are dealt with in honest and open conversations between the seminarian and his advisor/mentor.

### **DAILY SCHEDULE**

SUNDAY: 4:30 p.m., Evening Prayer, Community Dinner [see calendar for dates]

MONDAY - FRIDAY

7:40 ..... Breakfast  
8:10 ..... Morning Prayer  
8:30 ..... Eucharist  
9:40 ..... Class  
10:40 ..... Class  
11:40 ..... Class  
12:00-1:00 ..... Lunch  
1:15 ..... Class  
2:15 ..... Class  
3:15 ..... Class  
4:15 ..... Class  
5:10 ..... Evening Prayer  
5:00 Monday - Rector's Conference

#### **1.3.1 SPIRITUAL AND FORMATION PROGRAMS**

##### **1.3.1.1 GOALS:**

a. To provide candidates for the priesthood with a spirituality which will serve as the source and foundation of their pastoral ministry. Such a spirituality must be rooted in a deep relationship with Christ, fostered by prayer, worship and commitment to the People of God (The Program of Priestly Formation, Chapter 3, Article 2).

b. To form true pastors of the People of God, achieved through deepening of personal faith, awareness of the contemporary world and the call to justice, critical theological reflection, awareness of the sacramental priesthood, integration of theological understanding.

c. To assist in the development of a man who is a responsible leader and a builder of community (PPF Chapter 3, Article 4).

#### 1.3.1.2 STRUCTURES OF IMPLEMENTATION:

- a. Personal instruction, guidance and encouragement in interior prayer (PPF 278-285).
- b. Sacramental awareness: of Christ as the first Sacrament, in the Eucharist, in Penance and Conversion, in Divine Praise, and in spiritual devotions (PPF 273-277).
- c. Maturation into a man dedicated to the Church and the community of believers: to experience community, to render service, to grow in obedience, to learn the meaning of celibate chastity, to appreciate the meaning of pastoral simplicity of life (PPF Chapter 3, Article 2).

1.3.1.3 THE PROGRAM OF ST. PATRICK'S SEMINARY: In order to concretize the various specification of The Program of Priestly Formation, St. Patrick's provides the following structures:

a. DAILY PRAYER AND EUCHARIST. Each morning the Faculty and seminarians gather for morning prayer from the Liturgy of the Hours. Faculty teams and individual classes meet in separate chapels for this prayer to provide the experience of small group prayer. This prayer is seen as a direct preparation for the celebration of the Eucharist.

The Eucharist is celebrated by the whole community in the main chapel. Attendance is required for all spiritual exercises to reinforce the significant priority of spiritual formation.

On Wednesdays each class celebrates the Eucharist in separate chapels. This separation from the whole community provides opportunity for the development of a class awareness and for a greater possibility for shared prayer.

Seminarians are normally in their pastoral assignments on weekends. Those who do remain at the seminary may attend Eucharist with the Oblate Sisters of Jesus the Priest.

Tuesday through Thursday the seminary community comes together again for Evening Prayer from the Liturgy of the Hours.

b. LITURGICAL CELEBRATIONS: The Seminary provides numerous liturgical experiences throughout the year in order to introduce the seminarian more deeply into the liturgical life of the Church. In alternating years the seminary community celebrates the Paschal Triduum together. In addition, each seminarian ministers at the Eucharist and other liturgical celebrations in accord with the ministry he has received: Reader or Acolyte.

An important part of this whole liturgical experience is the optional participation in the seminary Choir. This participation provides the seminarian with a deeper insight and knowledge of the Church's musical heritage.

The priests of the Vatican II Institute join the seminary for Eucharist once a week; they likewise attend other liturgical functions on occasion.

### C. FORMATION IN SEXUALITY AND CELIBACY

St. Patrick's Seminary has carefully outlined its program of formation of a seminarian's personal and sexual integrity in *Formation in Sexuality and Celibacy* (1997).

This booklet lays out in specific detail the various programs, processes and experiences which the seminary provides its seminarians during their time of priestly formation.

The seminary's program of personal and institutional formation does everything possible to instill within a seminarian a sense of personal and sexual integrity, a self-awareness which hopefully creates within the seminarian an authentic sense of human wholeness and holiness. This integrity of its very nature precludes a seminarian's interest and participation in sexually-stimulating matter. Such interest/participation is a clear countersign to an ability to live a true and integrated chaste and celibate life.

This personal and institutional formation is enhanced and strengthened by the interrelationship between a seminarian and his spiritual director and his advisor/mentor; as well as the seminarian's access to the seminary's counseling opportunities, made present in the availability of both a Catholic psychiatrist and a priest psychologist.

1) The Individual Level. Each seminarian is required to discuss the issues of sexuality and celibacy with his advisor/mentor. The advisor's/mentor's assessment of the candidate's awareness of these issues and his ability to live celibately is to be expressed in the annual evaluation.

Each seminarian is also expected to discuss his readiness for celibacy with his spiritual director.

Prior to ordination to the diaconate/priesthood, each seminarian meets with the President/Rector to discuss his understanding of the ministry he is about to assume. Included in this discussion is the candidate's commitment to celibacy.

The Student Handbook spells out the areas which are integral in developing the readiness for a celibate commitment. For each year, the handbook treats particular topics:

a) First Year: general transition issues, vocation history, discernment of goals, time management, vacation experiences, faculty feedback, progress toward goals.

b) Second Year: continued assessment of progress, discernment regarding priestly vocation (its development), awareness of challenges, understandings of celibacy, review of present behaviors related to celibacy.

c) Third Year: review of questions related to living a celibate commitment, discernment of continued challenges, recognition of difficult aspects of the celibate commitment,

articulation of the positive value which celibacy has for the particular seminarian, views regarding women and men, views related to ability to work with both women and men.

d) Fourth Year: continued review of celibacy-related issues, with expectation of clear readiness to make a commitment, and ability to articulate the meaning of celibacy for the ministry of priesthood.

II. The Small Group Level. St. Patrick's Seminary places particular attention on educating seminarians for sexuality and celibacy during the second year of theology. The guided reflection of the second-year students takes place through a series of presentations. In addition, through the relationship with their advisors, seminarians reflect upon their celibate commitment in a systematic and consistent review of their psycho-sexual development. Of special importance in this process is the Celibacy Workshop.

**CELIBACY WORKSHOP.** The celibacy workshop offered by St. Patrick's Seminary is one component of an ongoing formation program in the area of celibate chastity. Both the workshop and the formation program are designed to help the student understand the Church's teaching in the area of celibate chastity and to appropriate that teaching in his personal life.

There are two overarching goals that the program hopes to achieve. The first is to help the seminarian become comfortably with intimacy. The dimensions of this intimacy include self, others and God. It is assumed that one must have a sense of self-possession before he is able to give of himself to others. The second goal is that of commitment. If the seminarian is comfortable with life-giving celibate relationship, then he will be able to make a lifelong commitment to the Church.

The advantage of the workshop is that it provides an opportunity for concentrated and focused reflection on the celibacy issue. It achieves this focus as follows:

1. Each student is expected to read a selected series of materials pertinent to the questions of sexuality and celibacy. These are updated annually so that the most current literature in the field is available to the student. In addition, the students are expected to review a series of audio and video tapes and to use the discussion guides in small groups.

2. There is a one-day program each Spring designed to help the students synthesize the materials mentioned in the above paragraph. This program is facilitated by an individual who is not a member of the faculty and who has expertise in the area of psycho-sexual development. The rationale for engaging the services of a non-faculty member is to provide maximum freedom to the seminarian for the exploration of these issues. The one-day program also helps the seminarian articulate his feelings concerning these issues.

3. Since the seminarian now has an optic through which he can view the issues and has the vocabulary to articulate his concerns in the area of sexuality and celibacy, the seminarian is then encouraged to continue the discussion with his spiritual director and advisor/mentor.

3) The Large Group Level. The Academic program provides courses which specifically address the issues of sexuality and celibacy: e.g., *The Meaning of Human Sexuality*, and *Theology of Ministry and Ordained Priesthood*.

d. PSYCHOLOGICAL SERVICES. Before a seminarian is accepted at St. Patrick's he must take a series of psychological tests. He also meets with the seminary psychologist to ascertain his psychological readiness to enter a seminary program.

The seminary also provides the services of a psychiatrist who is available to seminarians for consultation and evaluation.

e. SUPPORT GROUP. Pre-Theologians and First Year students participate in a support group. The meetings are facilitated by a member of the faculty. The purpose of the group is to afford seminarians the opportunity to speak about their adjustment to seminary life and to support one another in efforts to integrate the spiritual, academic and pastoral aspects of the formation program.

f. COMMUNAL DIMENSIONS. The seminary provides various communal experiences and exercises in order to develop in the seminarian a deeper sense of the Church and the meaning of ordained ministry:

(1) THE RECTOR'S CONFERENCE. All seminarians meet weekly for a conference with the Rector. These conferences develop themes relating to a seminarian's growth in ministry and priesthood. Once a month the Director of the Spiritual Life Program presents one of these conferences.

(2) RETREATS AND DAYS OF RECOLLECTION. Monthly the whole seminary community spends a day in prayer and reflection. Once a year the seminarian makes a week-long retreat in a place away from the seminary. These retreats provide the opportunity in a more in-depth manner to come closer to the Lord and to one's call to ministry. All first year students attend a common retreat program. Students in second and third year may choose from a number of retreat options (e.g., directed retreat, holistic retreat or faith-sharing retreat). The fourth year students attend a common retreat in preparation for diaconate.

(3) STUDENT GOVERNMENT. Seminarians hold elections each year to fill places in the various standing committees of the seminary: e.g., the Community Life and Growth Committee, the Academic Committee, Field Education Committee, Liturgy Committee, Library Committee, Social Justice Committee, and the Ethnic Affairs Committee. Participation on these committees provides an excellent opportunity to learn the meaning of dialogue and authority. Seminarians likewise have their own Student Council which serves as a central sounding board for student opinion and recommendation.

(4) LITURGICAL PLANNING. Students take an important role with faculty members in planning the various liturgical celebrations in the seminary. This participation provides an important introduction into planning for good liturgy.

(5) RESERVED [RESTRICTED] EVENTS. The following seminary events are considered formational and thus reserved only for seminarian/faculty participation: annual retreats, Days of Recollection, Community Day, Afternoon of Dialog, Orientation program, Preparation for Ministry Modules, Priests Day Mass and Dinner, Rector's Conferences.

g. THE SPIRITUAL DIRECTOR. The role of the Spiritual Director has always been an important one in Sulpician seminaries. Each seminarian must have a spiritual director chosen from among the priest faculty members. Spiritual directors meet on a frequent basis with directees and this relationship always belongs to the internal forum (i.e., confidentiality is carefully protected). [See description below.]

h. THE ADVISOR. At the beginning of the school year, each student chooses an advisor. The advisor and seminarian meet monthly in order to monitor and evaluate the seminarian's various growth patterns toward ordained ministry. The advisor represents the seminarian to the faculty; and the faculty normally communicates with a seminarian through his advisor. The advisor seeks to foster in a seminarian true integration of his spiritual, academic, pastoral, personal and social dimensions.

i. THE MENTOR. The mentor replaces the advisor in the public forum for the seminarian's final year in the program. Like the advisor, the mentor is chosen from those faculty members who serve as advisors and writes the final evaluation of the seminarian. The mentor also conducts the EXIT INTERVIEW with the seminarian in the spring semester. While the mentor serves an evaluative function in a seminarian's last year, the mentor acts primarily as a guide to facilitate the seminarian's vision of himself and the life he wants to live in the priesthood.

j. LEADERSHIP IN SPIRITUALITY. Seminarians alternate with faculty members in leading morning prayer. This opportunity provides the seminarian with experience as a leader of prayer, a primary responsibility of the priest.

There are also courses in spirituality which provide a bridge into full-time ministry, e.g., the history of spirituality, the meaning of celibate chastity, the spirituality of the diocesan priest.

k. FORMATION IN CELIBACY AND THE PASTORAL LIFE. Second year students take part in a special program of guided reflection on celibacy and the pastoral life. It consists of presentations on various dimensions of this question, followed by small group discussions.

l. BASICS IN SPIRITUAL DIRECTION. Spiritual direction is a vital part of the seminary formation program. The following comments are intended to assist the student in

approaching spiritual direction and in using it to as full advantage as possible. These notes are, in large part, taken from the article "Basics in Spiritual Direction," by Shaun McCARTY, pp. 56-76, in Handbook of Spirituality for Ministers, ed. Robert J. WICKS (Paulist Press, 1995).

### What is Spirituality?

Very simply put, spirituality might be described as the experience of trying to integrate one's life in terms of one's relationship to God as God reveals God's Self in creation, in human history, in one's personal life, and, most definitely, in Jesus Christ and in his Spirit, proclaimed by and experienced within the Church. The seminarian's spirituality is geared, further, to his ministry and life as an ordained priest in the Church. Spirituality is based on the faith conviction that God, through the Spirit, resides in each of us, draws us and calls us in our freedom to unity with God and with each other in the Spirit.

### What is Spiritual Direction?

Spiritual Direction is a specific pastoral ministry which provides the seminarian with assistance in growing in his relationship with God, in being open and responding to the Spirit of God, the Spirit of Christ, and in being guided by that Spirit as he discerns his vocation and prepares for priestly ministry in the church.

The spiritual director is a guide, a resource, who in listening to and in dialogue with the seminarian helps him in his pursuit of the call to be a disciple of Jesus and an ordained minister in the Church of Christ. The Holy Spirit, of course, is the primary director of the seminarian in his formation as disciple and as candidate for priesthood. The prayer and life of the Church is also a formative resource as well as the context and setting for the seminarian's spiritual formation. The spiritual director seeks to assist the seminarian in listening to the promptings of the Spirit, in responding to that Spirit and to the Word of God in the varied ways in which they might communicate with the seminarian candidate.

Fundamental to the experience of spiritual direction is the openness and honesty of the directee in his dialogue with the director. The directee must bring to this relationship a willingness to tell the truth about himself, an openness leading to a self-transparency.

### What Goes On in Spiritual Direction?

One cannot easily describe the dynamics of the spiritual direction relationship. Being aware of the following elements, though, may serve as a help to the seminarian and to the director in engaging in this relationship.

**LISTENING:** The directee listens to the unfolding and development of his relationship with God in Christ and the Spirit as he discloses this story to his director. The director listens to that story,



seeking to help the seminarian understand and clarify, as needed, what God is for the candidate and what God is asking of him.

**ATTENDING TO THE DIRECTEE'S GOD-IMAGE.** The shape and orientation of a person's spirituality is profoundly affected by one's image of God. The Scriptures are our primary means of disclosing to us the God of Jesus and, in the Spirit, the God of the ecclesial community. The director assists the seminarian in this fundamental task.

**HELPING TO CLARIFY THE DIRECTEE'S EXPERIENCE.** The director assists the seminarian candidate to reflect on and discover the religious dimension of his varied experiences and to see God's presence and voice in them.

**IDENTIFYING AND CLARIFYING THE DIRECTEE'S VALUE-SYSTEM.** The directee, assisted by the director, works to order the priorities of the Gospel in the relationships and activity of his life as he seeks to grow in his relationship with God and with others and prepares for public ministry in the Church. Important topics in the dialogue of spiritual direction are the directee's appropriation of Gospel vision and values, obedience to the Gospel, the chastity of celibate love, the call to Gospel simplicity and sharing with one's brothers and sisters, and the concern for social justice as a constitutive dimension of the preaching of the gospel.

**AFFIRMATION AND CHALLENGE.** The director affirms the giftedness of the directee and assists him in directing those gifts to the service of God and of his sisters and brothers. The director assists the directee in accepting the challenge of God's goodness and the call to make that goodness known to others.

**INSTRUCTION AND INTEGRATION.** The director may serve as a resource to the directee in the latter's effort to openness and growth. The director may assist the directee in integrating the various elements of his life around the God-center of his life.

**ACCOUNTABILITY.** The directee can find in the director a means of avoiding the mistakes of self-assessment and of maintaining a centering attitude in the midst of many chores and multiple relationships.

**HELP IN DIFFICULT TIMES.** The threat of a comfortable mediocrity is ever present in our spiritual journeys. Spiritual direction can provide a means to see oneself through trying periods along the way.

**PRAYER.** Prayer is both a resource to and expression of our relationship with God. One of the most significant benefits of spiritual direction is to provide an opportunity to discuss the prayer life of the directee, to have in the director a help and guide in prayer. Even as the director listens to and speaks of prayer to the directee, he accepts to remember the directee in his own prayer to God.

### Roles of Spiritual Director and Faculty Advisor/Mentor

There are similarities and differences between the two roles in the seminary formation program. Both advisor and director will dialogue about the candidate's faith, his prayer, his appropriation of the basics of Christian life, his willingness and readiness to accept celibate ministry in the Church. The advisor/mentor deals with these issues as part of the larger picture of readiness for ministry; spiritual direction is more narrowly focused on these issues and touches other matters only as they bear upon one's relationship to God and the implications of that relationship.

The student-candidate's faculty advisor or mentor deals with the issues mentioned in the previous paragraph not only to help the student in his appropriation of these values but also as one who has responsibility, in the external forum, for recommending the student to orders. The ministry of spiritual direction is strictly and exclusively internal forum, attending to the student's readiness for public ministry, certainly, but primarily concerned with the seminarian's relationship with God and with the nurturing and development of that relationship and all that it implies.

### The Resource of Spiritual Reading

Spiritual reading may serve as a very valuable resource in the seminarian directee's efforts to grow in his relationship to God and in his profiting from spiritual direction. Spiritual reading is, very simply, a way of sharing in the faith experience of others. Ultimately it is not so much what we read or how much we read that is most important, but how we live our lives. Better to read a few paragraphs reflectively and meditatively than to read many pages without letting that reading be a help to us in our life with God. The directee might find it helpful to bring to his spiritual direction sessions some of the insights he has had and discuss how they impact on his life.

Primary among the resources of spiritual reading are the Scriptures. This can take several forms: readings from the lectionary, perhaps, or from the Bible directly, or reading and reflecting on biblical passages that have come to one's notice in one way or another. Other writings are also important, either classical texts or the writings of contemporary authors. In all cases, what is most important is not that one has read a text but that one seeks from the text a help in developing one's relationship with God and seeing the implications of that relationship in one's life.

### 1.3.2 ACADEMIC PROGRAM

a. GOAL: The gospel and the Church's tradition, the best in contemporary scholarship in theology, an integration of pastoral skills and doctrinal insights and a desire for personal spiritual growth and development are concerns which lie at the heart of the seminary curriculum. A coalescence of these elements forms a program which will prepare a candidate for priestly ministry to teach and preach Christ's teaching and the Church's tradition in collaboration with other men and women in the Church. It should aid him as well, to celebrate the liturgy and through the witness of his personal life, to form Christian community and to speak to the larger issues of the day. (The Program of Priestly Formation, Chapter 3, Article 3).

b. **STRUCTURES OF IMPLEMENTATION:** In response to the above objectives, St. Patrick's provides an academic curriculum that places central emphasis on the traditional subject areas of Sacred Scripture (14 units), systematic theology (31 units), and moral theology (17 units). Allied disciplines are offered under the department of pastoral studies and include courses in Church law, catechetics, homiletics, and counseling. In addition, the pastoral studies department provides Hispanic Studies courses to foster language skills and cultural awareness for ministry to Hispanic Catholics.

c. **DETAILED EXPLANATION** of academic programs is in the Catalog of the Seminary and its annual supplement.

### 1.3.3 PASTORAL AND FIELD EDUCATION PROGRAM

a. **GOAL:** To help students gradually and practically to exercise their academic, social and ministerial skills in diverse pastoral settings. Primary among the available placements is the parish, but experience in hospital, campus, prison, urban and ethnic ministries is also encouraged. A variety of specialized social service placements are also used.

b. **IMPLEMENTATION:**

1) **SUPERVISORY WORKSHOPS.** To enhance the quality of field education experience, the field education department regularly provides an orientation and training workshop which is required for new field supervisors in order to assure that they can engage in this work effectively and professionally.

2) **FIELD EDUCATION.** Seminarians are introduced to pastoral ministry by spending a specified number of hours each week in pastoral work under the supervision of trained personnel. Students are required to earn twelve units of credit in Field Education during their course of studies. In their ministerial experiences, through contracted job descriptions, planned supervisory conferences and evaluations, students are expected to gain a reasonable competence in the following areas: RCIA and sacramental preparation, religious education, ministry to the sick, liturgical celebration, team ministry and collegial parish leadership.

While St. Patrick's does not require CPE units as part of its Field Education requirements, Clinical Pastoral Education is highly recommended for every student. The student's own diocese should arrange this during one of the summers. The ideal times would seem to be either the summer immediately before the Pastoral Year or the summer following the Pastoral Year. This experience should be seen as a normal part of the student's preparation for ministry.

3) **PASTORAL YEAR.** Students can further develop pastoral skills by participating in a Pastoral Year after their second year of studies. The Pastoral Year is a 10-month (September-June) full-time parish based experience of pastoral ministry normally in the student's own diocese under the direction of the Seminary. Six units of Field Education credit are granted for the

successful completion of the Pastoral Year. The seminary administration, in consultation with the sponsoring diocese, will discern whether the Pastoral Year will be included in a student's program. If the diocese should decide not to include the pastoral year in a seminarian's program, the student will earn the six field education credits through additional pastoral work during the seminary program.

4) SUPERVISED MINISTRY COURSE. In addition to on-site supervision in the field, third year students are required to take a supervised ministry course at the Seminary, which seeks to sharpen both pastoral skills and theological reflection on pastoral situations by means of case studies, critical incident reports, individual and shared reflections, and other methods of group learning.

5) DIACONATE. The normative policy of St. Patrick's Seminary is that a seminarian is eligible for consideration by the Faculty Council for a recommendation for Diaconate and Priesthood under the following conditions: (1) he has been in residence at the seminary for two consecutive years, and (2) if absent from the seminary program for more than two years, is in residence again for a least one semester preceding the vote of recommendation for Diaconate and Priesthood.

## II. GOVERNANCE AND ADMINISTRATION OF ST. PATRICK'S SEMINARY

### 2.1 LINES OF AUTHORITY AND RESPONSIBILITY

#### 2.1.1 THE ARCHBISHOP

In accordance with the directives of The Program of Priestly Formation (Chapter 4), the Constitutions of the Society of St. Sulpice, and the Bylaws of the Seminary, the Archbishop of San Francisco, together with the Board of Trustees, has primary responsibility for the entire seminary formation program. To exercise this primary responsibility effectively, the Archbishop has entrusted the direction and conduct of the seminary to the Society of St. Sulpice (agreement of April 24, 1934). Other diocesan priests, religious and laypeople, because of their spiritual, academic, professional competence and pastoral experience, share the responsibility for the seminary formation process and its spiritual, academic, disciplinary, and pastoral programs (PPF, paragraphs 484-495). Lines of responsibility, then, run from the Archbishop and the Board of Trustees to the seminary Faculty and the various infrastructures of the seminary.

#### 2.1.2 THE BOARD OF TRUSTEES

"The Roman Catholic Seminary Corporation of San Francisco," incorporated in 1891, is the civil holder of the property and assets of St. Patrick's Seminary as well as its ultimate decision-making body. Classified as a "religious corporation" under the terms of the Nonprofit Religious Corporation Law of the State of California, the seminary is a "subordinate corporation" to "The Roman Catholic Archbishop of San Francisco, a Corporation Sole" of the Archdiocese of San Francisco." The Bylaws of the seminary give official recognition to the various pieces of Church legislation which pertain to the operation of a Roman Catholic seminary. The "Academic Administration, government and direction of the seminary" are delegated to the President/Rector and the Faculty appointed or approved by the Archbishop.

The Board of Trustees has six officers (a President, Vice-President, Secretary, Assistant Secretary, Treasurer, and Assistant Treasurer). The Roman Catholic Archbishop of San Francisco is ex officio President. The other officers of the corporation are elected annually. There are fifteen members of the Board of Trustees, including the Archbishop. Six are to be Roman Catholic priests possessing faculties from the Ordinary of the Archdiocese of San Francisco; six are to be laypersons who are to be residents of the Archdiocese of San Francisco; and two are to be Bishops from dioceses outside the Archdiocese of San Francisco which are sponsoring seminarians enrolled at St. Patrick's Seminary. They are appointed by the Archbishop for terms of six years.

A regular meeting of the Board of Trustees is held three times a year on call of the President (usually in October, February and May). Special meetings may also be called by him.

The Archbishop presides at all meetings of the Board of Trustees. Decisions are made by a majority vote of the quorum of members in attendance, excepting such powers as are reserved to the President.

### 2.1.3 THE SEMINARY FACULTY

By Article VI of the Seminary Bylaws, the Board of Trustees confides the academic administration, government and direction of the seminary to the President/Rector and Faculty appointed or approved by the Archbishop of San Francisco. The Archdiocese has entrusted the direction of the seminary to the Society of St. Sulpice. Article VI will then be interpreted in light of the contract between the Archdiocese of San Francisco and the Society of St. Sulpice. The pertinent passages of the Constitutions of the Society of St. Sulpice (Articles 127-144) determine the function of the Faculty and Administration.

The Sulpician Constitutions recognize that the mission of the Sulpicians is exercised directly within each seminary community (Article 127). The Constitutions call for a Local Council at the internal governance level (Article 128) and allows for a Local Assembly (Article 133) distinct from the Council, which will "gather together all the confreres who are affiliated in some way with the community" (Article 133). The rationale for designating the two faculties at St. Patrick's is the distinctly different roles the two play.

**THE FACULTY COUNCIL.** At St. Patrick's, the Local Council required by the Constitutions is called the Faculty Council. It consists of those full-time faculty who are appointed to it by Sulpician provincial authority for the primary purpose of promoting candidates to Orders (Article 129). It serves an ecclesial role by conducting evaluations of students and submitting to the bishops recommendations of seminarians for ordination.

In accord with the Constitutions, the Faculty Council is the highest internal deliberative body responsible for setting "the direction of the community and its activities" (Article 128). This means it could approve, alter, or reject policies or practices proposed or carried out at any other level of the internal governance structure. In actual practice at St. Patrick's, the Faculty Council has delegated the normal deliberative functions of internal governance to the Faculty Assembly.

**THE FACULTY ASSEMBLY.** The Faculty Assembly is the regular policy-making body of the Seminary. It deals with the policies and practices that affect the academic, pastoral, spiritual, and community-life aspects of the seminary program. It generates and acts on its own proposals, and receives and acts upon reports and proposals from the Student Council or any committees set up within the internal governance structure.

The membership of the Faculty Council and the Faculty Assembly is largely, but not entirely, overlapping. While the large majority of faculty members sit on both bodies, full-time

faculty members who do not have responsibilities concerning the promotion of candidates for Orders are on the Faculty Assembly but not on the Faculty Council.

The Faculty Council/Assembly meets each Monday afternoon from 1:00 to 3:00 p.m. The President/Rector prepares the agenda and presides at the faculty meeting. Others may also preside, depending on the topic. A secretary takes minutes of the meeting. All decisions are made by a majority vote of the members in attendance. The President/Rector may (but need not) break a tie-vote.

#### 2.1.4 THE COMMITTEES

The seminary Faculty is served by seven standing committees. These committees are faculty-student committees. Each committee meets to consider the concerns which are brought to it. It then submits, by a majority vote of its members, proposals and recommendations to the Faculty. The Faculty will confirm, veto or amend all proposals submitted to it. Proposals which are vetoed or amended will be returned to the appropriate committee. Amended proposals will be submitted to the appropriate committee for its approval before final confirmation by the Faculty.

##### STANDING COMMITTEES

These seven committees are described below in the section dealing with the structures and procedures of ordinary house governance.

##### AD HOC COMMITTEES

The Faculty may appoint ad hoc committees with specific mandates setting out the purpose of the committee and its tenure. Proposals will be submitted to the Faculty Council for confirmation, amendment or veto in the usual manner.

#### 2.1.5 THE STUDENT COUNCIL

The Student Council consists of the Student Body President, as well as the elected student members of the standing committees. In addition, there is an elected representative from each class. The Student Body President is chairperson of the Student Council. The Student Council supervises student elections, formulates proposals to be sent to the standing faculty-student committees, meets monthly with the President/Rector and/or Administration and disburses funds from the student activity fee account.

## 2.1.6 THE ADMINISTRATIVE OFFICERS OF THE SEMINARY

Appointment. The President/Rector and Vice-Rector of the seminary are appointed by the Sulpician Provincial Council. The President/Rector's appointment is subject to the approval of the Archbishop. The Vice-Rector's appointment comes on the recommendation of the President/Rector to the Provincial Council. All other members of the Administration are appointed by the President/Rector after due consultation. They report to him and are responsible to the Faculty. Administrative officers are in charge of various aspects of the seminary or the seminary's programs. If there is a faculty/ student committee in their area of competence, they normally serve as Chairpersons of that committee.

### 2.1.6.1 THE PRESIDENT/RECTOR

The President/Rector is the chief administrative officer. Consequently, he bears a unique responsibility for all aspects of seminary life. Because of the scope and complexities of the seminary program he shares definite responsibilities with other members of the Faculty, observing principles of collegiality and subsidiarity. He must be attentive and responsive to Faculty and students. More than others, the President/Rector influences the direction and tone of the seminary program. By creating a climate of mutual confidence and trust, he will elicit the full cooperation and involvement of Faculty and students. He is the official spokesperson for the Faculty to the outside public and to the seminarians as well. He is responsible through the Administration for the general coordination of the seminary program as a whole. He prepares Agenda for and presides over meetings of the Faculty Council and the Faculty Assembly. With proper consultation, he gives ultimate approval for all part-time and full-time non-Sulpician faculty members. With proper consultation, he appoints the seminary Administration and presides over administration meetings. He represents the Faculty to the bishops and brings their concerns to the Faculty. He keeps the Archbishop informed of significant items on the seminary agenda and consults with him in regard to personnel as well. He conducts the scrutinia (i.e., interview examinations) with seminarians before the reception of Holy Orders.

### 2.1.6.2 THE VICE-RECTOR

The Vice-Rector assumes all duties of the President/Rector in his absence or incapacity or upon request. In this capacity his job description is derived on an ad hoc basis from that of the President/Rector and is determined by the length of time that the President/Rector will be absent.

### 2.1.6.3 THE DEAN OF STUDENTS

The Dean of Students is responsible for the coordination of the seminary program in the areas of community life, formation and evaluation.



#### 2.1.6.4 THE ACADEMIC DEAN

The Academic Dean is responsible for the coordination of the seminary program in all matters which pertain to academics. While the President/Rector gives final approval for all contracts, the Dean also bears responsibility for negotiating contracts with teaching and formation personnel.

#### 2.1.6.5 THE DIRECTOR OF FIELD EDUCATION AND PASTORAL YEAR

The Director of Field Education and Pastoral Year is responsible for the coordination of the seminary program in all areas which pertain to pastoral field education training. The Director is a member of the Seminary Administration and is assisted by the Associate Director of Field Education.

#### 2.1.6.6 THE BUSINESS/FACILITIES MANAGER

The Business Manager, hired by the President/Rector with the approval of the Archbishop of San Francisco, is responsible for all financial matters affecting the seminary community, as well as those business matters which directly relate to the seminary's fiscal responsibilities.

#### 2.1.7 THE SEMINARY PROGRAM STAFF

##### 2.1.7.1 THE ASSOCIATE DIRECTOR OF FIELD EDUCATION

The Associate Director of Field Education assists the Director in all areas which pertain to pastoral field education and training, and is responsible for field education placement program.

##### 2.1.7.2 THE DIRECTOR OF THE SPIRITUAL LIFE PROGRAM

The Director of the Spiritual Life Program serves as Advisor to the President/Rector in matters pertaining to the spiritual life for the community and, with him, exercises oversight for that area of seminary life. The Director is a member of the Administration.

##### 2.1.7.3 THE DIRECTOR OF WORSHIP

The Director of Worship oversees and monitors the liturgical life of St. Patrick's Seminary in such a way that the community is enabled to take collaborative responsibility for communal prayer.

##### 2.1.7.4 DEPARTMENT HEADS

The heads of the various departments (Sacred Scripture, Systematic Theology, Moral Theology, Pastoral Studies and Field Education) serve as consultants to the Academic Dean in

matters regarding the budget, faculty needs and curriculum of their respective departments. Department heads are expected to have at least one meeting each semester to which all members of the department (including adjunct Faculty) are invited.

#### 2.1.7.4.1 THE DIRECTOR OF THE PRE-THEOLOGY PROGRAM

The Director of the Pre-Theology program oversees the development and execution of this program. Specifically, the Director teaches in the program, facilitates the formation process of pre-theologians, coordinates the ongoing evaluation and development of the curriculum and formation program, advises the Academic Dean on matters relating to the administration, record-keeping and admissions procedures of the program.

#### 2.1.7.5 THE ADMINISTRATIVE COMMITTEE

This committee is composed of the chief administrative personnel of the seminary: The President/Rector, the Vice-Rector, the Academic Dean, the Dean of Students, and the Director of Field Education and Pastoral Year. The Vice-Rector ordinarily holds another one of the administrative offices. Accordingly, there are four members of the Administrative Committee. This committee is concerned with the general administration of the seminary.

#### 2.1.7.6 THE ADMISSIONS COMMITTEE

This committee meets in order to process the admission of all new students to the seminary and to review any re-admission of students into the seminary formation program. The members of the Admissions Committee are: the President/Rector, the Academic Dean, the Dean of Students, the Director of Field Education, and the Director of the Pastoral Year. The Admissions Committee meets with a candidate for the seminary in small groups, after reviewing a candidate's records and psychological report. The Admissions Committee then evaluates its conversations and interviews with a candidate and a synthesis of this discussion is sent to a candidate's Vocation Director/Director of Seminarians, along with the specific vote of the Admissions Committee for recommendation for admittance.

#### 2.1.7.7 THE RECRUITMENT/ADMISSIONS DIRECTOR

The Recruitment/Admissions Director is a priest, resident at the seminary and a member of the Faculty Assembly. He coordinates all materials relating to the recruitment and admission of seminarians.

#### 2.1.7.8 THE DEVELOPMENT DIRECTOR

The Director of Development, reporting to the Rector, has the primary responsibility of coordinating and supervising fund raising activities for St. Patrick's Seminary.

#### 2.1.7.9 THE DIRECTOR OF THE LIBRARY

The Director of the Library is responsible for all matters which pertain to the seminary library collections and their administration. Upkeep and maintenance of the main collection and special collections are responsibilities which the librarian exercises in close collaboration with the Academic Dean, the full-time Faculty, Administration, and the student body.

##### 2.1.7.9.1 THE LIBRARY TECHNICIAN/ASSISTANT

The Library Technician/Assistant is to assist the Director of the Library in the day-to-day operation of the Library. Motivated to work independently, the technician must have an ability to carry out assigned tasks without close supervision. The position reports to the Director of the Library.

##### 2.1.7.9.2 THE CATALOG LIBRARIAN

The Catalog Librarian catalogs and classifies all materials purchased or donated to the McKeon Memorial Library. The Catalog Librarian works without close supervision, and reports to the Director of the Library.

##### 2.1.7.10 THE REGISTRAR

The Registrar is responsible for the correct maintenance of all student records and files. The registrar keeps the various student forms, records and enters student grades, prepares transcripts and class lists, keeps the school registry, and processes foreign students' I-20 forms. The Registrar also processes forms relating to financial aid matters.

##### 2.1.7.11 THE ACCOUNTANT

The Accountant serves as staff to the Business Manager. S/He is responsible for the timely and efficient processing of accounts payable, accounts receivable and banking matters. As primary accountant, the accountant keeps all financial books and ledgers at current levels. The accountant does such duties under the supervision of the Business Manager

#### 2.1.8 SPECIAL FACULTY APPOINTMENTS

##### 2.1.8.1 THE LIAISON FOR ETHNIC AFFAIRS

The Liaison for Ethnic Affairs coordinates the activities of the seminary students who identify as "international" students: those having been born outside the United States (mainly in Viet Nam), but who are presently studying for a diocese in the U.S.A. or in one its territories, and those who identify themselves as Hispanics (either foreign-born or U.S.).

#### 2.1.8.2 THE LIAISON WITH ALUMNI

The Liaison with Alumni is responsible to oversee the maintenance of the alumni records and to foster ties among the alumni and between the alumni and the Seminary.

#### 2.1.8.3 THE DIRECTOR OF PUBLIC RELATIONS

The Director of Public Relations serves as liaison with the (arch)diocesan offices of communications, sustains primary responsibility to issue press releases about significant seminary celebrations, and directs press to pertinent faculty personnel to assist with religious and theological news interpretation.

## 2.2 THE ORGANIZATION AND ADMINISTRATION OF THE SEMINARY

### 2.2.1 INTRODUCTION

Faculty and students are called to cooperate with shared responsibility in effecting the goals of a community of priestly formation. The principles followed in the organization and government of St. Patrick's Seminary are derived from the directives of the Second Vatican Council (Decree on Priestly Formation or Optatum Totius and the Decree of the Ministry and life of Priests or Presbyterorum ordinis), the papal exhortation, "Pastores Dabo Vobis," the Basic Program for Priestly Formation (Ratio Fundamentalis Institutionis Sacerdotalis) of the Congregation of Catholic Education, The Program of Priestly Formation (hereafter PPF) of the National Conference of Catholic Bishops, and the Constitutions of the Society of Saint Sulpice.

To live firmly rooted in faith, attentive to the Word Incarnate, and open to every genuine inspiration of the Spirit, to help each other investigate with care the signs of God and to discern the calls of his grace in the happenings of one's life, one's church, one's world, requires all the members of the seminary community to achieve a unity of heart and purpose which manifests itself in a unity of action; in the cordiality of human relations; in the understanding and mutual trust existing in a truly fraternal community; in effective collaboration for the sake of the common purpose; in an acceptance of responsibility for the development and implementation of the various programs for priestly formation" (S. 25 and S. 26 of the Final Revision of the Sulpician Constitutions, Summer 1976, pg. 13).

As the chief representative of Jesus Christ in the Local Church and as head of the Christian community and therefore of the seminary, the Archbishop has the primary responsibility for the entire seminary formation process (PPF 445-451). To exercise this primary responsibility effectively, the Archbishop has entrusted the administration of the seminary to the Faculty composed of members of the Society of Saint Sulpice, other diocesan priests, religious and lay members who because of their spiritual, academic and professional competence and pastoral experience share the direct responsibility for the seminary formation process and its spiritual, academic, pastoral and formation programs (PPF 484-505).

### 2.2.2 HOUSE GOVERNMENT STRUCTURE

The House Government Structure consists of seven standing committees which will monitor the needs and problems of the seminary community in various areas. These will be Faculty-student committees. These committees will formulate proposals for decisions in those areas of competence which specifically belong to each committee.

Each committee will meet and consider the concerns submitted to it by the President/Rector, the Faculty Assembly, the other standing committees or the Student Council. Concerns of individual students may be presented to any standing committee through the Student Council or through the

usual channels: the standing committees, faculty members, etc. The committee may then propose changes in seminary policy which it deems appropriate by a majority vote of its members. Such proposals are then submitted to the Faculty Council for confirmation, amendment or veto.

The Faculty Council, which is composed of all approved full-time Faculty members, has direct responsibility from the Archbishop for the seminary formation process and its various programs. For this reason the Faculty Council retains the authority and right to confirm, amend or veto all proposals submitted to it by the various standing committees. All proposals vetoed by the Faculty Council shall be returned to the appropriate committee for its further consideration, action and possible re-submission. Likewise, all proposals amended by the Faculty Council shall be returned to the appropriate committee for its approval of the amended section, whereupon the proposal will be submitted to the Faculty Council for final confirmation. In matters of dispute between the various committees, the Faculty Council will determine the proper jurisdiction in the case in question.

In matters which move beyond the competence of one committee and pertain to the seminary program as a whole, an ad hoc committee may be appointed with a specific mandate setting out the purpose of the committee and the duration of its tenure. Faculty and students will be represented in the ad hoc committee on a ratio of two to one. The President/Rector will submit the names of faculty representatives for approval to the Faculty Council. The Student Council will decide the appropriate manner in which the student members are to be selected. Such an ad hoc committee will propose changes in seminary policies according to the terms of its mandate by a majority vote of its members. Its proposals will be submitted to the Faculty Council for confirmation, amendment or veto in the usual manner.

The Faculty Council reserves to itself exclusively decisions in the area of budget and finance insofar as these matters lie within the competence of the Faculty Council; it further reserves additionally all rights of hiring and appointment; it reserves as well its voting competence in accepting an evaluation as its own and all recommendations for Holy Orders.

## 2.2.3 STANDING COMMITTEES

### 2.2.3.1 COMMUNITY LIFE AND GROWTH COMMITTEE

The C.L.G. Committee should be guided in its deliberations by the appropriate sections of the PPF (Chapter 3, Article 2). It will make proposals to the Faculty Council in the areas which concern community life and spirituality, the evaluation process and appeals procedures. The C.L.G. Committee will be composed of four members; the Dean of Students is ex officio Chair of the Committee. There will be one additional faculty member nominated by the President/Rector and approved by the Faculty Council. There will be two student representatives; the Student Body President will be ex officio a member of the C.L.G. Committee. There will be a second student

representative elected by the student body. Both will be elected in the manner described in the section of this document dealing with student elections. The Committee will meet monthly during the school year to plan such yearly events as Orientation, Community Day, Afternoon of Dialogue, and to deal with other issues as they arise. No more than one consecutive meeting may be omitted.

Each year the Chair and members of the C.L.G. Committee will name a subcommittee whose primary responsibility is the planning and facilitating of the seminary's annual Community Day.

#### 2.2.3.2 ACADEMIC COMMITTEE

The Academic Committee should be guided in its deliberations by the appropriate section of the PPF (Chapter 3, Article 3). It will make proposals to the Faculty Council in the areas which concern the academic program. The Academic Committee will be composed of four members; the Academic Dean is ex-officio Chair of the committee. There will be one additional faculty member nominated by the President/Rector and approved by the Faculty Council. There will be two student representatives who will be elected in the manner described in this document in the section which pertains to student elections. The Registrar will serve as staff to the Committee. The Academic Committee will meet monthly during the school year. No more than one consecutive meeting may be omitted.

#### 2.2.3.3 FIELD EDUCATION COMMITTEE

The Field Education Committee should be guided in its deliberations by the appropriate section of the PPF (Chapter 3, Article 4). It will make proposals to the Faculty Council in the areas of Field and Pastoral Education.

The Field Education Committee is composed of four members; the Director of Field Education is ex-officio Chair of the Committee. Other members include one additional faculty member nominated by the President/Rector and approved by the Faculty Council, and two student representatives who will be elected in the manner prescribed in the section of this document pertaining to student elections. The Field Education Committee will meet monthly during the school year. No more than one consecutive meeting may be omitted.

#### 2.2.3.4 LIBRARY COMMITTEE

The Library Committee will make proposals to the Faculty Council in matters which pertain to the Library.

The Library Committee will be composed of four members; the Librarian is ex-officio Chair of the Committee. There will be one additional faculty representative nominated by the President/Rector and approved by the Faculty Council. There will be two student representatives elected in the manner described in this document in the section pertaining to student elections.

The Committee will meet monthly during the school year. No more than two consecutive meetings may be omitted.

#### 2.2.3.5 LITURGY AND SPIRITUAL LIFE COMMITTEE

The Liturgy and Spiritual Life Committee should be guided in its deliberations by the appropriate section of the PPF (43-80; 215-233; 264-303; 312-322). In the area of liturgy, it is the specific function of the Liturgy and Spiritual Life Committee to facilitate and coordinate liturgical and spiritual aspects of Seminary life, particularly those of most interest and concern to the students. The Liturgy and Spiritual Life Committee will administer those policies and programs approved and established in the areas of liturgy and spirituality, and will make appropriate further proposals to the Faculty Assembly.

In the area of spiritual life, the Liturgy and Spiritual Life Committee will:

- select speakers, topics, and sites for days of recollection;
- provide input on retreat directors;
- offer suggestions on the number and type of devotional practices to be included on the yearly calendar;
- make suggestions regarding topics for the "Rector's Conferences;"
- help formulate the structure of preparation in celibate chastity.

The Liturgy and Spiritual Life Committee will be composed of five members; the Director of Worship will be ex-officio Chair of the Committee. The Director of the Spiritual Life Program is an ex-officio member of the committee. There will be an additional faculty member appointed by the President/Rector and approved by the Faculty Council. If the Master of Ceremonies is a priest other than the director of the Spiritual Life Program, he will be kept apprised of the committee's deliberations. There will be two student representatives elected to serve on this Committee. The procedure for these elections is described in this document in the section dealing with student elections. The procedure for these elections is described in this document in the section dealing with student elections. The Committee will meet monthly during the school year. No more than one consecutive meeting may be omitted.

#### 2.2.3.6 PEACE AND JUSTICE COMMITTEE

The Peace and Justice Committee will make proposals to the Faculty Council in the areas of peace and justice issues (PPF, 20, 302, 303). They will seek to keep the community informed of these issues. They will provide a context and atmosphere of reconciliation in which the peace and justice issues can be openly presented and discussed in a truly Christian manner by all



concerned. The President/Rector will nominate two faculty members to this Committee, to be approved by the Faculty Council. Three students will be elected to the Committee in the manner described in this document in the section dealing with student elections. The Chair of this Committee will be elected. The Committee will meet monthly. No more than one consecutive meeting may be omitted.

#### 2.2.3.7 ETHNIC AFFAIRS COMMITTEE

In light of the ever-growing multicultural elements within the Church and American society, we are called as Church to develop an awareness of and a sensitivity to the values of ethnic and racial groups other than our own. (PPF, 194, 306). In light of the increasing number of students who come from diverse ethnic and cultural backgrounds here at St. Patrick's Seminary, we are called as Church to provide support and mutual encouragement, to participate in seminary programs and supportive associations so as to foster a sense of ethnic identity and pride.

International Students are those who identify as having been born or raised in another country outside of the United States, or those who choose to identify themselves culturally or linguistically with ethnic groups different from the prevalent culture in the United States.

This committee will make proposals in matters which pertain to ethnic affairs within the house and to international students, convoke and facilitate official meetings of the international students, assist the international students with whatever ethnic activity where assistance may be needed, encourage the international students to become more involved in seminary activities and house functions and so fully participate in the life of the seminary community, and meet monthly during the school year, or as the need arises.

The Committee shall be composed of four members distributed as follows: two faculty members and two student representatives. The Faculty Liaison to Ethnic Affairs is ex-officio a member of the committee. There will be one additional faculty member nominated by the President/Rector and approved by the Faculty Council. The two student members shall be elected in the manner prescribed in the Student Handbook dealing with student elections. The Chair of this committee will be elected. No more than one consecutive meeting may be omitted.

#### 2.2.4 STUDENT COUNCIL AND STUDENT ELECTION PROCEDURE

##### 2.2.4.1 STUDENT COUNCIL

1) The Student Council will consist of the Student Body President, as well as the elected student members of the committees (one C.L.G., two Academic, two Pastoral, two Library, two Liturgy, two Peace and Justice, two Ethnic Affairs), one Secretary, one Treasurer, and one Representative from each class. The voting members of Student Council will include only the above enumerated representatives.

2) The Student Council may appoint non-voting members and/or sub-committees to assist and advise the Council as needed.

3) The Student Body President will act as Chair of the Council and will call meetings at least once a month. Half plus one voting member will constitute a quorum of the Council, and all actions will require a majority of those present who are listed in paragraph "a" of this section as voting members.

4) In the absence of the President at a called meeting, the members present (if a quorum is reached) will elect a president pro tempore for that meeting only.

5) The duties of the Student Council will be:

- a) To supervise the student elections;
- b) To receive and formulate proposals to be sent to the standing committees of the seminary;
- c) To meet at least twice a semester with the President/Rector and/or the seminary Administration in order to discuss matters of current interest in the seminary community;
- d) To collect and disburse funds from the student activity fee account;
- e) To appoint non-voting members and/or sub-committees to assist and advise the Council as needed.

#### 2.2.4.2 ELECTIONS

1) Each year during the fourth week of the Fall semester the Student Body President will post a notice of elections requesting nominations from the student body for the following offices:

- a) Student Body President
- b) Secretary
- c) Treasurer
- d) Two members of the Pastoral Committee
- e) Two members of the Academic Committee
- f) One member of the Community Life and Growth Committee
- g) Two members of the Library Committee
- h) Two members of the Liturgy Committee
- i) Two members of the Peace and Justice Committee
- j) Two members of the Ethnic Affairs Committee
- k) One representative from each class

2) Nominations shall be presented in writing to the President by Monday of the fifth week of the Fall semester. The President will submit to the student body the names of all students who are running for an office. The student body will have three days to vote on the candidates. All voting will be closed at 4:00 P.M. on the third day. No student may run for more than one office.

3) The Student Council will choose a committee to oversee the elections and supervise the counting of the ballots. A plurality will suffice for election to any office. In the case of a tie, a run-off will be held. All disputed elections will be resolved by the Student Council as a whole.

4) On the Monday of the sixth week of the Fall semester the new Council will be announced and assume office.

5) All terms for student body offices will be for one year. Any student may run again for an office which he has previously held.

6) If any elected member misses three consecutive meetings, the Council will determine if that position is to be declared vacant.

7) If a vacancy occurs for whatever reason within the first semester, the Council will call for a special election within thirty days of said vacancy to fill the vacancy.

8) If a vacancy occurs in the second semester for whatever reason, the Council will fill said vacancy through appointment by majority vote of the Council.

#### 2.2.5 CHANGES AND ADDITIONS

Any changes in and additions to the Organization and Administration of the Seminary (Section 2.2 of the Student Handbook) may be presented to the Student Council for consideration, subject to final approval by the Faculty.

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### III. THE PROCESS OF STUDENT EVALUATION

#### 3.1 THE GENERAL SCOPE OF THE EVALUATION PROCESS

The evaluation process of the seminary is aimed at assisting the seminarian to discern well his progress toward ordained ministry in the Church. The evaluation process of the seminary is aimed at assisting the faculty and the seminarian to discern well his aptness for and progress toward ordained ministry in the Church. According to the *Code of Canon Law*, it is essential that a candidate for Holy Orders possess integral faith, right intention, required knowledge, good reputation and morals, proven virtue and the physical and psychological qualities required to exercise the order to be received. (Canon 1029) "Some Guidelines for the Preparation of Reports concerning Promotion to Orders" provided by the Congregation for Divine Worship and the Discipline of the Sacraments elaborates this canon into fourteen areas:

1. Physical health, mental balance, sufficient maturity
2. Natural virtues which serve to build up the community of the Church, in particular, ties with the Holy Father, one's bishop, bonds with the fraternity of the presbyterate and with the laity (canon 245.2, 275.1)
3. Solid knowledge of Catholic doctrine and adherence to it
4. Attention to studies, especially regarding the Word of God for preaching (canon 762)
5. Obedience and reverence for the Holy Father and one's bishop (canon 273)
6. Simplicity of lifestyle and generosity to, the poor (canon 282.1)
7. Commitment to celibacy, and the prudence necessary to live out this commitment, and a desire to avoid any conduct unbecoming to a priest (canon 277.2, 285.1-2)
8. A mature spiritual life centered on the Eucharist, with due attention to the Liturgy of the Hours, devotion to Our Lady, frequent confession and an annual retreat (canon 245.2; 246)
9. Balanced judgment and ability to make practical decisions
10. Community spirit and an ability to work with others; sensitivity to the needs of others
11. Absence of significant defects
12. Regular use of a Spiritual Director (canon 239.2; 240.1)
13. Other observations
14. Overall judgment regarding acceptability for Orders

The qualities articulated in these Guidelines are at the core of the Evaluation Process of St. Patrick's Seminary.

The Faculty as a whole sustains responsibility for this task and thus employs the evaluation process to monitor the seminarian's progress in integrating into his life these major areas: (1) spiritual maturation; (2) academics; (3) pastoral development; and (4) social interaction with peers, Faculty and others.

In order to facilitate this process, each seminarian works with a faculty advisor. In the fall semester of each year, seminarians have the option of selecting their advisor. After speaking with the faculty members they are considering, they present the Rector with the names of three possible advisors. Advisors are designated by the Dean of Students in consultation with the President/Rector. Should a seminarian not wish to choose his advisor, he may ask the Dean of Students and President/Rector to assign one.

It is the responsibility of the advisor to guide and monitor the seminarian's activity in the various areas of his life at the seminary in order to foster the seminarian's integration of personal spirituality and social effectiveness, theology, and pastoral experience. The advisor writes the seminarian's evaluation by the designated time each year in the second semester.

Each advisor is to meet with a seminarian about once a month (i.e., six to seven times a year) for approximately a forty-five minute period. The purpose of this meeting is to provide the greatest opportunity for knowledgeable exchange between the advisor and the seminarian as they discuss the integration of the various components mentioned above. The advisor not only represents the Faculty to the student but also represents the seminarian to the Faculty. A depth of sharing between these two persons is thus important and encouraged.

In writing and compiling a seminarian's evaluation, the advisor makes use of the following data: (1) the seminarian's self-assessment; (2) his academic record; (3) his pastoral evaluation; (4) his Spanish competency evaluation; and (5) evaluations received in faculty discussions of the seminarian.

After the appropriate process as explained below, the Faculty Council votes on the evaluation presented to it by the advisor. The Faculty Council vote designates the evaluation as the seminary's own, and copies of this final evaluation are then sent to the seminarian's Ordinary and his Vocation Director. In addition, a copy of the final evaluation is kept in the seminarian's file and a copy is given to the seminarian himself.

When the opinions of the Faculty Council about a student are communicated to him by his advisor/mentor, he has the right to know who on the Faculty holds which opinion. When the student receives the report from his advisor about the Faculty Council's discussion of him and finds the report problematic because he does not understand or questions the intent of the report, he has the right to request the President/Rector to establish an Advisory Board (3.30) for dialogue and clarification; or he can appear before the Faculty Council for the same purpose. The kinds of votes by the Faculty Council will be: affirmative, affirmative with notation, negative, and abstention. The category, affirmative with notation, denotes an observed deficiency in the candidate that needs correction and that will include in its expression whether the Faculty Council considers this deficiency an obstacle to ordained ministry, a matter to be addressed immediately, or merely a hope for future improvement.

### 3.2 SPECIFIC COMPONENTS OF THE EVALUATION PROCESS

At the beginning of the school year, students submit their requests for their advisor. The Dean of Students in consultation with the President/Rector designates an advisor for each seminarian from the choices submitted by the students. A seminarian may request a change of advisor by presenting to the Dean of Students his reasons for requesting such a change. Such a request is then discussed with the President/Rector, and their decision is final. The advisor has the right to ask for the change of a particular advisee.

During the first semester, around the time of mid-term examinations, the name of each seminarian is brought before the Faculty Council. The purpose of this discussion is to provide a forum for individual faculty members to exchange their perceptions of a student, and to have these perceptions passed on to the student through his advisor. Part-time faculty members are not present at faculty meetings but are informed of this discussion as well as the discussion of the seminarian in the second semester when his final evaluation comes to the Faculty Council for reaction. Part-time faculty members are invited to submit in writing any evaluation of a student they may wish to contribute.

During the second semester, at a time designated on the calendar, the advisor/mentor of each seminarian will compile and write the final evaluation. He writes this evaluation in consultation with the seminarian and synthesizes his own evaluation of the student as well as the evaluations which come from the seminarian himself, his academic record, his Spanish competency report, and his pastoral placement evaluation.

At the same time, the seminarian composes his self-assessment, which he submits to his advisor before the advisor completes his written evaluation. This self-assessment is to be from two to five pages in length. Both documents become part of the total student evaluation. If the student is in the first year or new to the community, he is asked to compose his autobiography.

This synthesis comes to be the seminarian's "General Evaluation." At a designated time in the second semester, this evaluation is made available to the Faculty Council. The Faculty Council then discusses the evaluation and the recommendation: for continuance in the seminary program or for Orders. The seminarian is to see the latest version of his evaluation submitted to the Faculty Council.

The results of this discussion are then brought back to the seminarian by the advisor; any necessary changes in the evaluation are discussed with the student. The student is then asked to sign the evaluation; this signature indicates that he has seen the final evaluation and that he agrees that the evaluation process has been properly followed in his regard. In the event that a seminarian and an advisor cannot agree on some item or items within the final evaluation, the seminarian is invited to type a one-page statement clearly detailing the item(s) which he would like to see re-considered by the Faculty Council.

This final, signed evaluation is then returned to the Faculty Council for voting. Should a seminarian have appended a page as described above, this statement is then discussed by the Faculty Council.

The Faculty Council's vote is final regarding the manner of incorporating suggested changes/alterations in the evaluation. The Faculty Council then votes on the final evaluation. This final evaluation, signed by the student and approved by the Faculty Council, is given to the Dean of Students, who in turn gives an unsigned copy to the President/Rector. Copies of this unsigned document are then given to the student and sent to the student's Bishop and his Vocation Director. The student's final evaluation will also be supplied to his Pastoral Year Supervisor and post-ordination mentor (if applicable).

### 3.3 ADVISORY BOARDS

Should circumstances warrant, the President/Rector may name an advisory board to work with a student. A board is comprised of the seminarian's advisor and two other members of the Faculty Council.

### 3.4 THE APPEALS PROCESS

#### Basic Principles Operative in the Appeals Process:

The Appeals Process can only be invoked when the evaluation process for a given student has been completed; i.e. the Faculty Council has rendered a decision through vote.

The interaction period in the evaluation process presents the student with the opportunity to challenge the adequacy/validity of his evaluation. This period should be used by the student to make known to the Faculty Council any serious reservations or disagreements he has with his evaluation. Use of this interaction period by a student will strengthen his position if later he deems it necessary to invoke the Appeals Process.

The Appeals Process protects the right to a just and thorough evaluation.

The Appeals Process does not presuppose that a person has a right to Ordination or a right to a positive recommendation.

#### Basic Procedures Operative in the Appeals Process:

The Review Board shall have as its purpose the right to hear and to render a decision concerning alleged improprieties in the evaluation process resulting in a violation of the student's right to a just and thorough evaluation.



The Review Board will consist of three permanent members. The Board will serve for one complete academic year. Its members will be selected in the following way. The chairperson will be a non-full-time faculty member who is familiar with the Principles and Procedures of the Evaluation Process. This chairperson will be elected by the combined vote of the Student Council and the Faculty Council from a list of three persons nominated for the post by the President/Rector and the President of the Student Council. The two other members of the Review Board will be selected in the following way. The Faculty Council will elect one of their members to serve on this Review Board for a year. The Student Council will be responsible for determining the other full-time faculty member of the Board for the year.

Specifically, the jurisdiction of the Board will be to assess the validity of allegations that:

the Evaluation Process was not followed according to the Principles and Procedures outlined;

this violation resulted in the student not receiving a just and thorough evaluation;

this procedural violation resulted in the use of insufficient or incorrect data in the decision-making process.

Upon receipt of a request for a review of a negative or qualified vote based upon the reasons listed above, the Dean of Students will see that the Review Board meets.

The Review Board will be competent to review the procedures used in arriving at the Faculty Council's vote. The Board will act only if a written request clarifying the nature of the grievance is made by the student involved.

### 3.5 THE PSYCHOLOGICAL REPORT

As part of the admission procedure of the seminary, an applicant must undergo psychological testing and a psychological interview. The results of this testing and interview are discussed with the seminarian sometime after the beginning of the school year. The results of this testing and interview are given to the President/Rector and are placed in the student's file. With the President/Rector's permission, an advisor and spiritual director have access to this data: i.e., the report of the psychological assessment of an applicant's application for admission. If necessary, the psychologist, advisor and seminarian may discuss these results together in order to assure a better understanding of the import and meaning of the reports.

#### 3.5.1 PSYCHOLOGICAL SERVICES

**OVERVIEW:** Personal counseling is provided for seminarians in confidential meetings with Dr. Roger Freed.

The meetings are held in a parlor in the Sisters' convent. Conversations are maintained private and confidential unless the individual requests Dr. Freed to consult with someone else like a physician, faculty member or another therapist.

An individual is free to meet with Dr. Freed as often as he wishes, since appointments are also help weekdays at his office in San Francisco. The availability for consultation is maintained year around, regardless of holidays or vacations. Similarly, provisions have been made on occasion to maintain therapeutic work over distance by letter/Fax and telephone.

The Counseling sessions themselves are thirty-to forty-five minutes long, depending on time and scheduling. Session times can be made available at any time but may be hindered by other commitments such as planned seminary functions or vacations.

**THE COUNSELING PROCESS:** The basic format for counseling utilizes a brief therapy model in which therapeutic techniques are focused on salient themes and known conflicts. The goal is to enable to the counselee to enhance his existing means of insight and conflict resolution - to help him become somewhat his own therapist.

The purpose is to help the person integrate aspects of his history, personality and spirituality such that he is enabled to function with integrity and dimensionality. The process is very similar to that provided in spiritual or academic advising except that there is a greater focus on psychological issues.

There are occasional chemical imbalances that individuals experience with depression and these are readily diagnosed and treated with antidepressant medication. Similarly, some anxiety states also benefit from antianxiety medication and this is provided.

### **3.6 POLICY REGARDING CONFIDENTIALITY: STUDENT CONSULTATION WITH THE SEMINARY'S PSYCHIATRIST/PSYCHOLOGIST**

St. Patrick's Seminary has stated clearly its posture regarding the seminary's employment of a psychologist and therapist: i.e., the seminary only accepts students whom it assesses as mature and viable candidates for study for the Roman Catholic priesthood. In this light, the seminary understands the role of its psychiatrist and its psychologist as assisting mature seminarians to foster a more integral and holistic understanding of their human personality (rather than a posture which understands therapy as a necessary and essential ingredient for maturity and formation).

Consequently, a seminarian sustains full confidentiality when choosing to consult with the seminary's psychiatrist or psychologist. This confidentiality remains intact even in situations where a seminarian's advisor might suggest the possibility of such a consultation in order to deepen a seminarian's maturation. In such cases, for example, the seminary's advisor should not consult with the therapist after the advisee/mentee has begun therapeutic sessions.

If a seminarian's consultation with a therapist is done at the direct request of the Admissions Committee or the Faculty Council, or if this consultation has become a regular part of a seminarian's formation in light of his dialog with his advisor/mentor, this fact will be properly communicated to the seminarian's vocation director and be noted in the seminary's final evaluation.

On the other hand, the Faculty Council might, from time to time, refer a student to the seminary psychiatrist or psychologist in order to receive a professional assessment/evaluation of a student during his time of formation. In such a case, the seminary's psychiatrist and psychologist are requested to give the seminary, through the President/Rector, a periodic oral or written report regarding the progress of the seminarian-in-therapy. This report is not meant to reveal profoundly personal issues discussed by the seminarian with the psychiatrist/therapist, but rather to give to the Faculty Council a general assessment as to the seminarian's progress regarding personal and human formation.

In light of these above-mentioned points, the seminary attempts to respect the necessary confidentiality between a seminarian and the seminary's psychiatrist and psychologist.

### 3.7 SPECIAL QUESTIONS REGARDING THE EVALUATION PROCESS

In the event of serious breaches of discipline (e.g., academic cheating or plagiarism, criminal behavior, immoral conduct), the seminary administration and Faculty Council will discuss at the first possible opportunity the student's continuance in the program.

#### 3.7.1 LEAVE OF ABSENCE

If a seminarian is seriously committed to his preparation for the diaconate and priesthood, but due to serious reasons cannot pursue this preparation immediately within the context of the seminary, he may request of the Faculty Council a LEAVE OF ABSENCE. In such a case, the seminarian must put into writing at least these points:

- (1) the major reason or reasons he is seeking this LEAVE OF ABSENCE;
- (2) the reasons why he sees this LEAVE OF ABSENCE as a temporary withdrawal from the seminary rather than a decisive withdrawal;
- (3) What he hopes to accomplish during the LEAVE OF ABSENCE;
- (4) Indicate as clearly as possible the type of data which he will present at the conclusion of the LEAVE OF ABSENCE to demonstrate that he has accomplished his objectives;
- (5) The precise time period he suggests for this LEAVE OF ABSENCE.

The Faculty Council has ultimate responsibility for granting or denying a request for a LEAVE OF ABSENCE. In accord with the evaluation process of the seminary, the normal channel for requesting a LEAVE OF ABSENCE is through a seminarian's advisor or mentor.

If the Faculty Council votes to grant a request for LEAVE OF ABSENCE, these ramifications ensue:

- (1) The student may still consider himself a "seminarian": preparing for the diaconate and priesthood, even though for a specified time period this preparation will be in a place and context different from the seminary itself;
- (2) The seminarian sustains the responsibility of keeping in contact with his primary advisor, either personally or in writing, at least once a semester;
- (3) At the conclusion of the time for the LEAVE OF ABSENCE, the Seminary Administration, in consultation with the seminarian's advisor, will meet with the seminarian to evaluate his entrance back into the seminary program itself; if this evaluation proves to be positive, the seminarian may then be admitted into the full seminary program without the need to go through the entire seminary admittance procedure.

### 3.7.2 ABSENCE FROM THE FORMATION PROGRAM

In order to clarify the policy and procedure regarding absence from the Formation Program, the Faculty Council has offered the following guidelines:

1. Absence from the Formation Program is exceptional.
2. The student who wishes to be absent from the program is to notify the Dean of Students regarding the reason and length of the absence.
3. The Dean of Students will consult with the rest of the Administration and inform the student of their decision.

### 3.8 FORMS FOR EVALUATION

The following are samples of the various forms used in the process of evaluation:

## 1. Self-Assessment

### STUDENT SELF-ASSESSMENT

In order to help you compose a Self-Assessment document that is specific, representative of you at the time of its writing, and integral to the whole process of evaluation, the following form has been designed. Our hope is that you will say yourself as accurately and clearly as possible first to yourself and secondly to those charged with the responsibility of student evaluations.

#### INSTRUCTIONS

1. The Self-Assessment should be done in essay form and include in its content answers to the questions given on this form.
2. The Self-Assessment essay should be typewritten, single-spaced, and be a reasonable length.

#### I. LAST YEAR'S EVALUATION

1. Were there any significant changes in your life during this year?
2. What do you understand last year's evaluation to say?
3. How do you feel affirmed by it and by the process?
4. How do you feel challenged by it and by the process?
5. What significant areas remain as your growing edge?
6. Would you qualify your past evaluation in any way?
7. What have you done about implementing the recommendations of the faculty?

#### II. SPIRITUAL LIFE

1. What role do the Scriptures have in your life of prayer?
2. What role does the Liturgy of the Eucharist have in your life? How frequently do you celebrate it? What about it appeals to you and involves you? What areas do you need to understand or appreciate?
3. Apart from the Eucharist, how do you pray? How often? What role does the Liturgy of the Hours have in your prayer?
4. How long have you been living celibately? How committed are you to living celibately? How do you view celibacy in the context of your present ministry? Where in this area do you need to grow? How well do you make friends? What do you do to sustain friendships?
5. What use do you make of alcohol, drugs, and tobacco?
6. What is your present state of health?
7. How do you use your leisure time? What kind of exercise program do you follow?

### III. ACADEMIC LIFE

1. What is it about theology that you like? Dislike?
2. How do you manage your study time?
3. How do your studies influence your ministry and prayer life?
4. In what ways are you preparing for ongoing education? How familiar are you with theological resources (people, books, journals)? What are you doing to establish a personal theological library?
5. In what ways have you shown initiative to enhance your theological education beyond course requirements?
6. How are your theological studies helping you to grow in your own understanding and assimilation of the church's teaching?

### IV. PASTORAL LIFE

1. How well do you relate to a variety of people? Are there any groups with whom you find it difficult to relate? What makes it difficult for you to relate to them? In what ways do you show prejudice and what do you propose to do about that?
2. How well do you work with others? How adaptable are you to different circumstances of ministry?
3. How well do you relate to authority? How do you exercise authority?
4. In what areas have you demonstrated initiative and leadership?
5. What areas of ministry do you enjoy doing? What is appealing about them?
6. In what areas of ministry would you find it especially difficult to serve? What makes them difficult for you?
7. In what areas of ministry do you need to develop? How do you propose to do so?

### V. COMMUNITY LIFE

1. In what ways do you participate in the community life of the seminary? How have you demonstrated initiative and leadership?
2. What kind of rapport do you enjoy with other members of the community?
3. How would your friends describe your relation to them?

Are there other comments you wish to make?

Thank you for taking the time and effort to work on your Self-Assessment.

2.

## AUTOBIOGRAPHY

### A. Family Background

1. When and where were you born?
2. What were your parents occupations? Are they still living?
3. How many siblings do you have?
4. What is your present relationship with your parents and siblings?
5. Is your family supportive of your vocation?
6. What strengths do you derive from your family?
7. What areas of your family life do you need to resolve? How do you propose to do so?

### B. Life Management:

1. What was your educational experience? What is the highest degree you earned?
2. What jobs or careers have you had? What was your last responsibility?
3. What use do you make of alcohol, drugs, tobacco?
4. What is your present state of health?

### C. Ecclesial Experience:

1. What attracted you to consider ordained ministry as a possibility for yourself?
2. What ministries have you performed in parish communities? What reaction to your ministry did you receive?
3. How committed are you to being ordained for your sponsoring diocese? How well do you know its people? (Please list experiences.)

3.

FINAL EVALUATION

NAME \_\_\_\_\_ YEAR \_\_\_\_\_

DIOCESE \_\_\_\_\_ AGE \_\_\_\_\_

FACULTY ADVISOR \_\_\_\_\_

1. Last Year's Evaluation
2. Spiritual Life
3. Academics
4. Field Education Evaluation
5. Community Life

RECOMMENDATION AND VOTE OF THE FACULTY:

The Faculty recommend that \_\_\_\_\_ advance to \_\_\_\_\_ year theology.

Yes \_\_\_\_\_, Yes with Notations \_\_\_\_\_, No \_\_\_\_\_, Abstention \_\_\_\_\_

\_\_\_\_\_  
Student Signature

\_\_\_\_\_  
Date



4. a. Student's Evaluation: Pastoral

STUDENT EVALUATION FORM

ST. PATRICK'S SEMINARY  
320 MIDDLEFIELD ROAD  
MENLO PARK, CALIFORNIA 94025  
TELEPHONE: (415) 325-5621

OFFICE OF FIELD EDUCATION

DATE OF EVALUATION \_\_\_\_\_

STUDENT \_\_\_\_\_ SUPERVISOR \_\_\_\_\_

PLACEMENT \_\_\_\_\_ PHONE \_\_\_\_\_

ADDRESS \_\_\_\_\_ ZIP \_\_\_\_\_

Please respond to the questions below on another page(s) and attach to this form. Please do so as thoroughly and reflectively as possible. Feel free to go beyond the questions asked. Please type your response.

1. What were the learning goals you set for this placement? Did you achieve them to your satisfaction? If not, why? Were they changed? When? Why?
2. What pastoral skills do you think these goals require? What level of proficiency do you think you achieved in them?
3. What do you see as your particular gifts, skills and abilities? What did you learn about this particular kind of ministry?
4. What do you think are the areas of growth that you must attend to?
5. What was your most difficult experience? What was the most fruitful?
6. How frequent and effective were the Supervisory Conferences? What did you find most helpful/most difficult in Supervisory Conferences? Are you comfortable expressing a faith dimension in ministry and reflection during Conferences?
7. Did you discover attitudes in yourself toward administrators, co-workers, persons served, that heretofore you were unaware of?
8. Please comment briefly but specifically on your performance/ability in the following areas:
  - a. Dependability and punctuality
  - b. Initiative and creativity
  - c. Leadership and organizing ability
  - d. Cooperation and follow-through
  - e. Ability to function as part of a team/staff
  - f. Comfort level and style as leader of prayer.

9. What would you choose to do differently next time based on this year's experience?
7. What learning goals would you include in future contracts?
8. Do you have any further insights, reflections, comments, recommendations?

STUDENT SIGNATURE\_\_\_\_\_

SUPERVISOR SIGNATURE\_\_\_\_\_

DATE\_\_\_\_\_

So that credit may be given for this placement experience, please submit this evaluation to the Field Education Office by \_\_\_\_\_. Please ask your supervisor to do the same with his/her evaluation of you.

b. Supervisor's Evaluation: Pastoral

SUPERVISOR EVALUATION FORM

ST. PATRICK'S SEMINARY

320 MIDDLEFIELD ROAD

MENLO PARK, CALIFORNIA 94025

TELEPHONE: (415) 325-5621

OFFICE OF FIELD EDUCATION

DATE OF EVALUATION \_\_\_\_\_

STUDENT \_\_\_\_\_ SUPERVISOR \_\_\_\_\_

PLACEMENT \_\_\_\_\_ PHONE \_\_\_\_\_

ADDRESS \_\_\_\_\_ ZIP \_\_\_\_\_

Please respond to the questions below on another page (s) and attach to this form. Please do so as thoroughly and reflectively as possible. Feel free to go beyond the questions asked. Please type your response.

1. What were the learning goals the student set for this placement? Did he achieve them to your satisfaction? If not, why? Were they changed? When? Why?
2. What pastoral skills do you think these goals require? What level of proficiency has the student attained in them?
3. What do you see as the student's particular gifts, skills, abilities? What did the student learn about this particular kind of ministry?
4. What do you think are the areas where growth should be encouraged?
5. What would you judge to be the student's most difficult experience? What was the most fruitful?
6. How frequent and effective were the Supervisor Conferences? What did you find most helpful/most difficult in Supervisory Conferences? Does the seminarian seem comfortable expressing a faith dimension in his ministry and reflections during conferences?
7. Please describe the student's attitudes toward:  
a. Administrators b. Co-workers c. Persons served  
(Attend to such issues as authority, gender, age, life-style, social questions)
8. Please comment briefly but specifically on the student's performance/ abilities in the following areas:  
a. Dependability and punctuality  
b. Initiative and creativity  
c. Leadership and organizing ability  
d. Cooperation and follow-through  
e. Ability to function as part of a team/staff  
f. Comfort level and style as leader of prayer
9. If you were recruiting for permanent staff, how seriously would you consider this student?
10. Would you recommend that this student continue to study for the priesthood?

11. Do you have any suggestions/recommendations/comments regarding the Field Education Program at St. Patrick's?

This evaluation is to be shared with the student and both signatures and date to conclude the discussion.

SUPERVISOR SIGNATURE \_\_\_\_\_

STUDENT SIGNATURE \_\_\_\_\_

DATE \_\_\_\_\_

So that credit may be given to the student for this assignment, please forward your evaluation by \_\_\_\_\_.

c. Evaluation of Field Education Placement

FIELD ASSIGNMENT \_\_\_\_\_

1. Was this assignment a valuable learning experience for you? EXPLAIN. (Include both positive and negative aspects.)
2. What learning opportunities are available to students in this assignment?
3. Should a student have any particular talents or skills or background before being assigned here?
4. At what level (1st, 2nd, 3rd, 4th, Deacon) would a student best profit by an assignment to this placement?

Student \_\_\_\_\_

Supervisor \_\_\_\_\_

Date \_\_\_\_\_

d. Pastoral Year Evaluation

CANDIDATE \_\_\_\_\_ DIOCESE \_\_\_\_\_  
ASSIGNMENT \_\_\_\_\_  
(Name) (Address)  
SUPERVISOR \_\_\_\_\_  
(Name) (Address)

A. PASTORAL SKILLS: (Comment briefly but specifically upon your strengths and weaknesses in the following areas)

1. Liturgical Celebrations
2. Sacramental Preparation
3. Preaching, if applicable
4. Ability to relate to people served
5. Working with Youth/Young Adults
6. Visiting the Sick and Elderly
7. Working with Cultural Groups
8. Working with Parish Organizations

B. COLLABORATIVE SKILLS: (Comment briefly but specifically upon your strengths and weaknesses in the following areas)

1. How well do you work in team responsibilities; e.g., lay staff, religious, pastor, other priests?
2. How well do you function in rectory day to day living?
3. How well do you work with civic and/or ecumenical organizations?
4. How well do you work with diocesan organizations?

C. PERSONAL SKILLS: (Comment briefly but specifically upon your strengths and weaknesses in the following areas)

1. Dependability and Punctuality
2. Initiation and Creativity
3. Leadership and Organizing Ability
4. Adaptability to Stress and Conflict
5. Judgment and Decision-making Ability
6. Communication Skills

D. OTHER:

1. What do you consider your outstanding strengths or weaknesses?
2. Did the Pastoral Year confirm your desire to continue on to the priesthood?

CANDIDATE \_\_\_\_\_  
SUPERVISOR \_\_\_\_\_

### 3.9 FOCUS FOR EACH YEAR OF THE ADVISORY PROGRAM

(This guide, was designed to assist advisors in conducting their sessions with advisees.)

#### 1. BASIC ASSUMPTIONS

All four years of the advising process are exploring the same primary areas of evaluative concern:

PERSONAL/SOCIAL  
SPIRITUAL

ACADEMIC  
PASTORAL

The pre-theology year offers an opportunity for the student to learn about the spiritual and intellectual traditions of the Church. It affords the student a lengthy period of guided discernment for the Catholic priesthood. The year aims at personal, spiritual, academic and pastoral preparation for entrance into theology. The advisor's task is to facilitate this process of discernment, helping the pre-theologian and faculty come to a common conclusion about the candidate's desire and fitness for the priesthood and the pursuit of his vocation at the theologate.

The focus of first year advising is a general assessment of basic attitudes and skills in the four areas of evaluative concern. This assessment is based upon both reported and observable behavior. It seeks to discern the students' attitudes and skills within a generally acceptable behavioral range for potential priests for the Church in the United States. If a student is perceived as marginal, he should be alerted in specifics to the Faculty Council's perceptions of his marginal behavior/attitudes.

The focus of second year advising continues along the lines of the first year program; that is, assessing attitudes and skills regarding the areas of evaluative concern based on observable behavior and actual lived experience in the second year. Second Year advisors will endeavor to meet more frequently with their advisees to discuss chastity and celibacy.

Given the importance of the proclamation of the word of God, the advisor should specifically address the ability of a second year student to proclaim the word in the liturgy.

By the end of the student's second year, the Faculty Council should come to a consensus that a given student is successfully functioning within a generally acceptable behavioral range for potential priests for the Church in the United States or that the student is a marginal candidate who needs more specific directing than the seminary formation process can provide. A student identified as marginal could be requested to do the following:

- take a specified amount of time out of the seminary for specific purposes and specific tasks to be accomplished before returning;
- participate in a specific group or in specific classes or workshops related to his area of "marginality." (This could be done in the summer, between semesters, or during the school

year while in the seminary.);

- be requested to leave the seminary program.

The focus of third year advising is the satisfactory resolution of any attitudinal or skill concerns that the Faculty Council may have with regard to each student in any of the four areas of evaluative concern. All students recommended for fourth year, with rare exception, have full faculty backing as adequate candidates for the priesthood. This is the operative stance of the Faculty Council toward fourth year students, barring any unforeseen scandalous behavior, or newly emerging behavioral or attitudinal issues arising during the fourth year.

The focus of fourth year advising is to deepen a student's response to the four areas of evaluative concern, to challenge him toward greater self-direction as he prepares for the transition from the seminary to full-time ministry. Given the centrality of preaching in the ministry of the priest, advisors of students in third and fourth year should explicitly address the ability of the student to preach in liturgical celebrations.

## 2. PRE-THEOLOGY ISSUES

### a. During the first semester

Transition and adaptation issues: is the advisee having any difficulties in adjusting to seminary life? Are the advisee's expectations for the year realistic? Does he understand the seminary's expectations? Familiarity with Catholic belief, practice and custom might be an issue here.

Take a brief personal history: family background, health, education, work experience, hobbies and interests, previous involvement in Church and ministry.

Where is the advisee in vocational discernment? What is the advisee's view of the priesthood? How does he evaluate his abilities and needs?

Does the advisee understand the purpose and goals of pre-theology? Does he anticipate difficulties with studies? How does he budget his time?

Does the advisee want to do pastoral work? (Pastoral is optional in the pre-theology year. A decision should be reached within the first four weeks of the first semester.)

### b. During the second semester

Review the holiday vacation and the first semester.

Does the advisee intend to apply for theology? How certain is the advisee about this decision? Discuss evaluative material--faculty evaluation, grades, pastoral reports, self-evaluation,



advisor's impressions. How does the advisee see himself at this time? What personal, formational, and academic goals are emerging?

Review the year and plans for summer.

### 3. FIRST YEAR ISSUES.

#### During the first semester

General transition issues: check the advisee's comfort level and answer questions or concerns about programs, procedures, standards and expectations.

Take a brief personal history: family background, health, education, work experience, hobbies and interests, previous involvement in Church and ministry.

History of the advisee's vocation: origins, models, influences, difficulties, understanding of priesthood, current level of commitment. Discern specific goals, procedures to achieve them, and accountability for the progress. Time management and balanced engagement with all aspects of the program.

#### During the second semester.

Review the holiday vacation experience: family, friends, relaxation, the retreat, feelings about returning. Review the experience of the first semester.

Review areas of concern and positive feedback raised by the Faculty Council's review session (end of first semester). Review student's progress in achieving goals.

Work with advisee in understanding the input for the written evaluation (grades, pastoral reports, faculty feedback, self-evaluation, advisor's impressions). What strengths and weaknesses does the advisee perceive in himself at this point in his life?

#### At the end of the year.

Does the student "own" the written evaluation?

Review progress in achieving goals, current level of vocational commitment, goals for the summer, goals for the coming year.

### 4. SECOND YEAR ISSUES

#### At the beginning of the year

Reviewing last year's evaluation statement: What do you understand last year's evaluation statement to say? What are the specific concerns of the Faculty Council? How has the Faculty affirmed you? How has the Faculty challenged you? What are you going to do about the Faculty's concerns during this year?

#### REVIEWING THE SUMMER:

How did you spend your summer? What did you do with your leisure time? What did you most enjoy about the summer? What was the hardest part of your summer experience?

#### GOALS FOR THE YEAR:

Do you have any specific goals for yourself during this year? In what ways can I be of help to you during this year?

#### VISION OF MINISTRY:

What is your vision of ministry as you begin this year? What is it about that vision that draws you? What makes you think this vision of ministry is right for you? For the Church? What makes priesthood attractive to you? What do you see as the greatest challenge you will have to face in the priesthood? What are you doing to prepare yourself to face that challenge? What do you think you will need most to be successful in the ministry? What does the commitment to celibacy mean to you? Are you living as a celibate now? What does it feel like for you to live this way?

#### ACADEMICS:

Do you like theology? What is it about theology that you like or dislike? What courses do you like most? What is it about them that is attractive to you? What courses do you like the least? What is it about them that is unattractive? How are you managing your study time? What kind of effort do your studies require? What kind of reading do you do that is not required? Give an example of where you have taken the initiative in pursuing an academic interest. In what ways do your studies have an influence on your pastoral work and spiritual life?

#### RELATIONSHIP WITH THE CHURCH:

How do you understand and appropriate magisterial authority within the Church? Have you assimilated Church dogma so as to be an authentic teacher? Do you understand and can you authentically present Church doctrine concerning social justice, morality, and matters of church order and discipline?

#### SPIRITUAL:

Describe what you are doing to develop your spiritual life. Of what importance is private and community prayer for you? Specifically, what meaning do Eucharist and Liturgy of the Hours have for you? What makes priesthood attractive for you? What do you understand celibacy to mean for you? How comfortable are you as a leader of prayer in the community at morning prayer? How comfortable are you as a reader in chapel? How effectively do you think you exercise liturgical roles?

PASTORAL:

Describe your pastoral work. What is it like for you to be identified with the Church in an official way? What skills do you bring to pastoral work and how have you demonstrated initiative and leadership? What skills do you need to develop? What relation do you see between your pastoral work and your studies? Your spiritual disciplines? Do you ever pray with people in a pastoral situation? If so, how do you go about it? What is hard or easy about praying that way?

COMMUNITY LIFE:

In what ways are you participating in the community life? Have you demonstrated initiative and leadership? Do you have any friends in the seminary community? Outside the seminary? How do you relate to women? How do you think women would describe your relation to them? What sort of persons do you most enjoy being with? Least enjoy? How would your friends describe your participation in community life? How would they describe your relation to them? In what ways do you foresee community as being part of the life of the diocesan priest?

For those who plan to take a Pastoral Year

What are your goals for this Pastoral Year? What do you hope to learn? What skills do you wish to refine or acquire? What skills do you feel you bring to your Pastoral Assignment? Do you understand what is meant by a learning agreement?

What are your plans for spiritual direction?

Middle of the year concerns

How would you characterize the first semester? High points and low points? How well are you keeping with your goals for this year? What do you understand the Faculty Council's mid-year review to mean for you? How are you being affirmed and challenged by the mid-year evaluation?

End of the year concerns

Self-evaluation: What things do you like about yourself as a person? What things do you like about this year? In what ways have you made progress this year? What areas still need work for you? What do you understand the evaluation statement to say?

What do you plan to do this summer? How do you see that fitting into your vision of ministry and goal of being a priest?

5. FOR THOSE RETURNING FROM THE PASTORAL YEAR

What are the strengths you have discovered you have? What areas did your supervisor ask you to concentrate on for your effectiveness as an ordained minister?

Were you faithful to liturgical and personal prayer? Specifically, were you faithful to Eucharist and Liturgy of the Hours? Did you meet regularly with your Spiritual Director?

Did you work well with parish staff and groups? Did you experience any difficulties in rectory living? How did you deal with them?

How did your understanding and appropriation of celibacy mature and deepen? How did you deal with personal relationships outside parochial responsibilities? What benefits did you experience from meeting with your lay support group?

## 6. THIRD YEAR ISSUES

### At the beginning of the year

Last year's evaluation: Did any significant issues/concerns surface there? If so, what are you doing about them? Have you dealt sufficiently with the issues that were raised on your evaluations over the past three years?

Did you set any goals during your second year that need attention? To what extent have you achieved these? What concrete data can you show to indicate that you have in fact achieved them? If you have not achieved them to any satisfactory degree, why not? What does this say about your future as a priest?

Where within the seminary and your pastoral assignment have you demonstrated initiative and leadership?

How well do you know your diocese? How much of your pastoral field work has been done in your diocese? What specific aspects of your diocese do you view positively as opportunities for enriching ministerial experience? What negative aspects can you see?

What questions are you asking yourself (if any) about your own readiness for a celibate life? What do you see as the most difficult aspects of this commitment for you personally? Have you dealt with this issue with your spiritual director last year? What value concretely (not theoretically) does this commitment have for you?

### Issues to be raised toward the middle of the year

What is your reaction to the Faculty Council's review of you in November? Are they too negative? Too positive?

What are your views on feminist concerns in the Church today? Are their concerns valid? Some? How well do you get along with women? Socially? Professionally? Have you had pastoral placements in which you have had to work closely with women on an equal level (e.g.,

parish staff, etc.)? Describe what you would consider an ideal working relationship between you (as a parish priest) and a woman DRE in your parish.

How would you characterize the state of your health at the present time? Would you say that you have a high or low energy level? Would others agree with this? (Does evidence from previous evaluations or the advisor's personal observation contradict this?) Do you take any kind of medication regularly? How often? What kind of exercise do you do? Do you see yourself continuing this into ministry?

Do you take enough time for recreation? How often? What do you do on your afternoon or day off? Can you say "No" to outside commitments when necessary? Do you know how to pace yourself in terms of your work-load? What kind of a support group do you envision for yourself in ministry? Have you given any serious thought to this?

#### Issues to be raised toward the end of the year

How well prepared do you feel you are for ordained ministry? What do you see as your strengths? Your weak areas? What concretely do you propose to do about these weak areas? What areas of your preparation for ministry still need attention?

Do you think you will make a good priest? Granting this, do you think you will be a happy priest, i.e., fulfilled by the day-to-day work of the parish priest? What kind of expectations will you have of yourself as a parish priest?

How do you understand and appropriate magisterial authority within the Church? Have you assimilated Church dogma so as to be an authentic teacher? Do you understand and can you authentically present Church doctrine concerning social justice, morality, and matters of church order and discipline?

What problems do you foresee for yourself in the transition from the seminary life to that of the rectory and the parish setting? What are some of the main adjustments you will have to make? What plans have you made for continuing reading after ordination? What journals will you order, etc.?

7. FOURTH YEAR ISSUES - See "Mentoring Program" below.

#### 8. WORKSHOP ON SEXUAL ABUSE

Today churches face the dismal realization that child abuse, sexual harassment, and clergy sexual abuse occur within the protected community of faith. This workshop will examine the damage caused when power and sexuality are abused, the strategies for preventing such abuse of children and adults, and the spiritual dynamics of healing which can guide recovery for individuals and congregations.

In Spring 1994 the faculty of the Seminary voted to require for all Fourth Year students attendance at this type of workshop. With the current year, the workshop is now required for all Third Year students. Given the current concerns in the Church about clergy ethics and sexual dysfunction, participation in this program is seen as one effective way to raise the consciousness of future priests about these important psychological issues.

### 3.10 ST. PATRICK'S MENTORING PROGRAM

The Holy Spirit, who guides each one from within, is the primary agent of the seminarian's formation. Priestly formation presupposes free cooperation with the Spirit, and it also requires the mediation of a community life, of persons, and of institutional structures. Three institutional structures integral to the formation program at St. Patrick's Seminary are spiritual direction, advising, and mentoring. Through these special relationships the faculty guides the seminarian in his development of the values, skills, and faith called for in priestly ministry.

Spiritual direction is marked by the Church's tradition of strict confidentiality in the private/internal forum. The spiritual director focuses on matters of personal and religious growth, development of a Christian character, and vocational discernment. The present discipline of the Church requires that only priests serve as spiritual directors.

Advising functions in the public/external forum with the advisor as the key person in the evaluation process for recommendations to continue in the seminary program ultimately to Orders. The advisor meets with the seminarian/advisee at least once a month to guide and monitor such matters as the seminarian's participation in a life of prayer, accountability to authority, readiness for celibacy, sociability, personal integration, pastoral skills, and theological competence. Only members of the Faculty Council, with the exception of the President/Rector, can serve as advisors.

Mentoring replaces advising in the seminarian's final year in the formation program. Since the mentoring relationship is of a different character than the other two key formative relationship, it needs further explanation.

### THE NATURE OF THE MENTORING RELATIONSHIP

The mentoring concept/relationship finds its origins in ancient Greece. In *The Odyssey*, Mentor is the name of the trusted friend who in Ulysses' absence protects, nurtures, educates, and guides his son Telemachus into adulthood. In the works of developmental psychologists today, mentoring is associated with those same roles. In the Gospels, Jesus acted as a mentor for his disciples in the way he shared with them his life experiences and what God had taught him: "I call you friends because I have made known to you everything I have learned from my Father" [Jn. 15:15]. The basic mentoring relationship, then, is with someone more experienced who can act as a guide or host in regard to a new developmental stage, or a new profession.

The mentoring relationship consists of many overlapping roles. As a result, it cannot be as easily defined in terms of a role the way we can define the faculty's role as teacher, celebrant, confessor, spiritual director, or advisor. Consequently, we understand mentoring at St. Patrick's in terms of the character of the relationship and the function it serves. The mentor is, above all, a transitional figure facilitating the seminarian's entry into the priesthood.

Like the spiritual director, the mentor can serve as a guide, counselor, support. As a result, the subject matter pertinent to a mentoring relationship will overlap to some extent with that of spiritual direction. But unlike the spiritual director, the mentor functions in the public forum and so is responsible for representing the seminarian to the faculty, the faculty to the seminarian, and the seminarian to his diocese.

Like the advisor, the mentor will also meet monthly with the seminarian and monitor his growth toward integrating the personal, spiritual, academic, and pastoral dimensions of his life. But unlike the advisor, the mentor functions less as an evaluator of suitability and readiness for priesthood and more as a host or guide facilitating the seminarian's vision of himself and the life he wants to live in the priesthood. Facilitating this vision is the most important aspect of the mentoring relationship. It will ultimately determine the character of the relationship that develops and the content of information shared in it.

## **THE FUNCTION OF THE MENTORING RELATIONSHIP**

The mentoring relationship provides an opportunity to fulfill a twofold function which can broadly be described as evaluating and guiding. Its first responsibility is to finalize the process of evaluating the seminarian's readiness for diaconate and priesthood. It then carries out the ongoing responsibility of being a guide for the seminarian's transition to ordained priesthood.

### The Mentor as Evaluator

Even though the responsibility to finalize the evaluation of the seminarian's readiness for Orders comes first in the mentoring relationship, this evaluative dimension is not the primary focus of the over-all mentoring relationship. The reason for this is that the assumption of the faculty in promoting a seminarian to his final year in the seminary is that the faculty believes the seminarian is ready to receive a recommendation to diaconate and priesthood. The burden of verifying this readiness falls on the evaluations which have been made of the student prior to beginning his final year. However, the faculty's recommendation that the seminarian be called to diaconate and priesthood does not come until his final year. Thus, the mentor must have some role in the evaluation process to present the seminarian to the faculty for this recommendation.

The evaluative dimension of the mentoring relationship prevails for only a short time. Generally, around the midpoint of the first semester in the seminarian's final year, the mentor will

represent him to the faculty through two formal documents, the seminarian's self-assessment and the mentor's assessment.

The purpose of the seminarian's self-assessment is to present a profile of the sort of person he has become by participating in the formation program of the seminary. It is designed to help the seminarian present himself not only in his strengths which will be integral to enhancing his priestly ministry as a spiritual and celibate person, but also in those areas which remain his growing edge and may interfere with his ministry. The faculty's hope for each seminarian presenting himself in this way is that, as he looks back and looks ahead in this time of transition from being a

seminarian to being a diocesan priest, he will be able to give as clear a picture of himself as possible to aid him and his Bishop in making the best use of his gifts for priesthood.

The following guide for making this self-presentation was drawn up in consultation with seminarians who were looking for an effective way to say to their Bishops, "As I request ordination, here is who I am."

## **GUIDE FOR THE SELF-ASSESSMENT**

### **SPIRITUAL LIFE**

Most importantly, describe your personal relationship to Christ and to the Church.

Describe also those aspects of the spiritual life which best characterize your spiritual development, including your appreciation of the place of social justice and your commitment to celibacy.

Which of these aspects are sufficiently well in place to support your ministry as a celibate priest, and what aspects still need to be developed?

### **ACADEMIC LIFE**

Describe the contribution the study of theology has made to you personally and to the way you are approaching ministry.

What difference do you see in yourself as a result of studying theology and what do you hope to do to enrich yourself and your ministry through ongoing education?

### **PASTORAL LIFE**

By drawing upon experiences in field placements and the pastoral year, describe those aspects of pastoral ministry which are appealing to you and where you feel confident and those which are less appealing and more difficulty for you.

What particular pastoral skills are well developed for you and what sorts of skills need further work?

### **PERSONAL LIFE**

Drawing upon your growth in self-awareness and self-knowledge, describe those personal characteristics which you bring to enhance positive relationships and those which can be a hindrance to personal relationships and to communal life.



What characteristics, positive and negative, are so distinctive of you that you would be readily identified by them?

## **THE MENTOR'S ASSESSMENT**

Accompanying the seminarian's self-assessment will be the mentor's assessment. This document is to be written in dialogue with the seminarian in light of three sources: (1) the seminarian's self-assessment; (2) the "Qualities and Abilities of Those Ordained" taken from the document, *Ideal Characteristics of Candidates For and Those Ordained From St. Patrick's Seminary* (1990); and (3) the seminarian's previous year's evaluation.

The mentor's assessment is to focus on those aspects which show significant growth, which give the faculty confidence to declare him ready for diaconate and priesthood, and also those areas which the seminarian needs to strengthen or to develop. A section will be added to the Fourth Year evaluation entitled: OBSERVATIONS/CONCERNS FOR CONTINUING FORMATION.

After the faculty reviews and comments on both of these documents, the mentor will then convey to the seminarian the faculty consensus on these documents and have the seminarian sign the mentor's assessment as an indication that he has been involved in this process.

Both the seminarian's self-assessment and the mentor's final assessment will be given to (a) the seminarian; (b) his (Arch)bishop and (c) his Vocation Director/Director of Seminarians.

## **The Mentor as Guide**

Once the "evaluative" phase of this relationship is complete, the mentoring relationship continues on a monthly basis for the remainder of the year to facilitate the seminarian's vision of himself and the life he wants to lead as a diocesan priest. These ongoing sessions can build on what emerged through the process and in the product of the seminarian's self-assessment. As a result, these sessions will take on a life of their own as the year progresses so that each mentoring relationship will be somewhat unique in the way it actually functions.

Without trying to program the mentoring sessions or restrict the content or nature of the exchange that takes place within them, the following set of questions may help as a guide to focus these sessions. These questions were drawn up in consultation with students anticipating what they would find helpful in mentoring sessions.

## **GUIDE QUESTIONS FOR THE MENTORING SESSIONS**

### **On-Going Spiritual Formation:**

What are the outstanding spiritual issues for you right now that you would like to address in this time of transition?

How do you assess your personal relationship to Jesus and to the Church?

How do you understand the place of the Cross and suffering in your life?

How do you find your participation in the liturgical life of the Church influencing or informing your spiritual and moral life?

How are you integrating the concern for justice in your personal life and in your ministry?

What spiritual structures are in place for you? What still needs to be developed?

How familiar are you with resources for spiritual support in your local Church [spiritual directors, retreat centers, support groups, etc.]?

What kind of spiritual support system do you foresee establishing for yourself?

### **On-Going Personal Formation:**

What are some of the outstanding personal issues for you now that you would like to address in this time of transition?

What do you like most about the person you have become? What would you like to change or improve?

What hopes do you have for yourself as you prepare to leave the seminary and assume full-time ministry?

What are you doing to make your commitment to celibacy fruitful?

### **On-Going Pastoral Formation:**

What are some of the outstanding pastoral issues for you now that you would like to pursue in this time of transition?

How do you see yourself as a collaborative leader in the parochial ministry? What vision, attitude, and strengths do you bring to collaborating with the presbyterate and laity, and what limitations do you have that would interfere with collaboration?

What do you see yourself bringing to the pastoral ministry that will be your special contribution to the parish?

What pastoral areas do you like the most? Tend to resist? Need to develop?

What understanding of Church and Priesthood are you bringing to your parochial ministry?

How are you dealing with the tension between being a full-time student and a deacon, which brings an increase of pastoral responsibilities? In what ways do you need to re-evaluate your

pastoral assignment in light of being a deacon?

What sorts of areas are you interested in pursuing for professional development as a pastoral minister? How do you plan to pursue them?

### **On-Going Education:**

What are some of the outstanding educational issues for you now that you would like to address in this time of transition?

What sorts of educational interests would you like to pursue further? How do you plan to do this?

What steps have you taken or plans do you have to pursue on-going education while in ministry? [library, journals, workshops, occasional courses, etc.]

### **SERVING AS A MENTOR**

Any member of the Faculty Council will be available to serve as a mentor, with the exception of the President/Rector.

No one faculty member will have more than three seminarians in a mentoring relationship.

No faculty member can serve both as spiritual director and mentor for the same seminarian.

### **CHOOSING A MENTOR**

Each seminarian in his last year of the seminary will choose his mentor from among the full-time formation faculty. To make this decision:

- during the first week of September, each seminarian will interview at least three members of the full-time formation faculty whom he might like to have as his mentor;
- by the end of the first week of September, each seminarian will submit to the Rector a list of three names from the full-time formation faculty in the order of preference for his mentor;
- by Wednesday of the second week of September, the Rector will establish the mentoring pairs on the basis of the seminarian's preferences and in consultation with the faculty members chosen.

Only after the mentors have been selected, and spiritual directors confirmed, will the

President/Rector and the Dean of Students designate the advisors for the seminarians in the other years of the program.

\* \* \* \* \*

St. Patrick's has initiated this mentoring program because its faculty believes that learning from significant persons of virtue, faith, and vision is a major part of the development of a candidate for the priesthood. The faculty takes on this responsibility fully aware that we are to be for the seminarians what Jesus was for his disciples—one who shared with them his life experiences and what God had taught him.

We hope that this mentoring program will facilitate the seminarian's transition to priesthood as well as provide a formative experience of the kind of relationship which the seminarian will want to initiate in his own diocese when he assumes his ministry there.

### 3.11 THE ENTRANCE and EXIT INTERVIEWS

In the Fall of each year, after the seminarians have selected their advisors, the advisor of any new student will conduct an entrance interview with him. The purpose of this interview is twofold:

1. To assist the seminarian in positioning himself in the seminary program, and to help him orient himself toward it; and
2. To assist the faculty in developing a profile of seminarians admitted to St. Patrick's so that they can assess how and where the seminary program might need adjusted.

In the Spring of each year, after a seminarian has been ordained to the Diaconate, his mentor will conduct an exit interview with him. The purpose of this interview is twofold:

1. To assist the seminarian in processing his growth through his years in the seminary, and to help him bring closure to his seminary experience; and
2. To assist the faculty in assessing how and where the seminary program has influenced seminarians, and to identify the strengths and weaknesses of the seminary program itself.

The forms for each of these interviews follow.

## ENTRANCE INTERVIEW

Faculty Interviewer \_\_\_\_\_

Date \_\_\_\_\_

1. Prior to entering St. Patrick's, which degrees did you hold?

<input type="checkbox"/> B.A.	<input type="checkbox"/> M.B.A.	<input type="checkbox"/> D.D.S.
<input type="checkbox"/> B.S.	<input type="checkbox"/> M.S.W.	<input type="checkbox"/> M.D.
<input type="checkbox"/> M.A.	<input type="checkbox"/> J.D.	<input type="checkbox"/> Other (specify)
<input type="checkbox"/> M.S.	<input type="checkbox"/> Ph.D.	
<input type="checkbox"/> M.Div.	<input type="checkbox"/> Ed.D.	

2. Describe your family with respect to religious affiliation and practice:

☐ Practicing Catholics

☐ Family is nominal Catholic, practice occasionally

☐ Mother is Catholic, father is not.

☐ Father is Catholic, mother is not.

☐ Neither parent is Catholic.

☐ Other (Specify)

3. Who or what, among the following, was/were most influential in your decision to enter the seminary?

☐ Mother

☐ Father

☐ Other family members

☐ Priests

☐ Vocation Director

☐ Religious Women

☐ Parish Community

☐ Friends

☐ Other (specify)

4. What was the extent of your religious education?

- ☐ CCD to 8th grade
- ☐ CCD to 12th grade
- ☐ Catholic Grammar School
- ☐ Catholic High School.
- ☐ RCIA
- ☐ Adult Education Classes
- ☐ Seminary College
- ☐ Catholic College
- ☐ Other (Specify)

5. What have you done in the last three years to educate yourself about current developments in the Church and in theology?

- ☐ Read theology books
- ☐ Read the newspaper
- ☐ Read periodicals (e.g. America)
- ☐ Take adult education courses
- ☐ Attend Religious Education Congresses
- ☐ Other (Specify)

6. To what extent have you been involved in your parish?

- ☐ Reader
- ☐ Eucharistic Minister
- ☐ Usher
- ☐ Acolyte
- ☐ Sacristan
- ☐ St. Vincent de Paul Society
- ☐ Religious Education Teacher
- ☐ Youth Ministry
- ☐ Parish Council
- ☐ Choir
- ☐ Grief Support Ministry
- ☐ Elderly/Homebound Visitor
- ☐ Other (Specify)

7. In what community service projects have you participated?

- ☐ St. Vincent de Paul Society
- ☐ Soup Kitchen
- ☐ Catholic Worker House
- ☐ Hospice Volunteer
- ☐ Hospital Volunteer
- ☐ Other (Specify)

8. What kind of jobs have you held?

- ☐ Teacher
- ☐ Business Manager
- ☐ Social Service
- ☐ Sales
- ☐ Accounting
- ☐ Medicine
- ☐ Law
- ☐ Computer Technology
- ☐ Other (Specify)

9. What forms of prayer have you experienced?

- ☐ The Mass
- ☐ Liturgy of the Hours
- ☐ Rosary
- ☐ Centering Prayer
- ☐ Reading the Bible
- ☐ Cursillo
- ☐ Directed Retreat
- ☐ Marian Devotions
- ☐ TM
- ☐ Taize
- ☐ Other (Specify)

10. What three things do you most look forward to in the seminary?

- ☐ Spiritual Formation
- ☐ Academic Preparation
- ☐ Pastoral skill development
- ☐ Spiritual Direction
- ☐ Evaluation Process
- ☐ Learning to think critically
- ☐ Learning how to live with diversity in the Church
- ☐ Interacting with the Faculty
- ☐ Living in an all male residential environment
- ☐ Community living
- ☐ Growing in self-confidence
- ☐ Managing Time
- ☐ Acquiring counseling skills
- ☐ Acquiring management skills
- ☐ Acquiring preaching skills
- ☐ Learning to collaborate with lay ministers
- ☐ Learning how to do liturgical planning
- ☐ Becoming proficient in Spanish/English
- ☐ Other (Specify)

11. From the above list, what three things do you least look forward to in the seminary?

a. \_\_\_\_\_

b. \_\_\_\_\_

c. \_\_\_\_\_



12. How would you judge yourself in the following areas:

	Excellent			Poor	
a) Affirming Others	1	2	3	4	5
b) Working as a Team with Others	1	2	3	4	5
c) Self-Discipline to Accomplish Work	1	2	3	4	5
d) Working with Ethnic Groups	1	2	3	4	5
e) Dealing with People in Authority	1	2	3	4	5
f) Managing Time	1	2	3	4	5
g) Open to Learning Spanish	1	2	3	4	5
h) Prompt for Scheduled Appointments	1	2	3	4	5
i) Accepting advice and guidance	1	2	3	4	5
j) Setting realistic goals	1	2	3	4	5
k) Following through on projects	1	2	3	4	5
l) Witness to Gospel in your lifestyle	1	2	3	4	5
m) Working with other men	1	2	3	4	5
n) Working with women	1	2	3	4	5
o) Understanding demands of celibacy	1	2	3	4	5

13. As you begin your seminary program, how would you name your emotional state?

- \_\_\_\_\_ Relaxed
- \_\_\_\_\_ Tense
- \_\_\_\_\_ Comfortable
- \_\_\_\_\_ Concerned
- \_\_\_\_\_ Excited
- \_\_\_\_\_ Depressed
- \_\_\_\_\_ Angry
- \_\_\_\_\_ Serious
- \_\_\_\_\_ Anxious
- \_\_\_\_\_ Insecure
- \_\_\_\_\_ Fearful
- \_\_\_\_\_ Other (specify)

14. Which of these factors are likely to hinder your effectiveness in the seminary?

- ☐ Inadequate academic preparation
- ☐ Limited experience of Catholicism
- ☐ Lack of spiritual disciplines
- ☐ Frequent illness
- ☐ Cultural diversity
- ☐ Anxiety
- ☐ Alcohol/drug dependencies
- ☐ Addictive behavior
- ☐ Financial indebtedness
- ☐ Loneliness
- ☐ Family ties and responsibilities
- ☐ Expectations of faculty
- ☐ Peer pressure
- ☐ Low self-image
- ☐ Lack of support from diocese
- ☐ Inadequate time management skills
- ☐ Other (specify)

## EXIT INTERVIEW

Faculty Member Conducting this INTERVIEW: \_\_\_\_\_

Age of Student \_\_\_\_\_ Ethnic Group \_\_\_\_\_

Date of Interview: \_\_\_\_\_

1. To what degree do you feel supported in your choice by the following:

	Strong			Weak	
Family	1	2	3	4	5
Close Friends	1	2	3	4	5
Seminary Faculty	1	2	3	4	5
Vocation Director	1	2	3	4	5
Priests of Your Diocese	1	2	3	4	5
Other Priests	1	2	3	4	5
Your Bishop	1	2	3	4	5
Other (Specify)	1	2	3	4	5

Are you at all surprised or disappointed by your answers to these questions? If some expectations have not been met, how could you have changed this?

2. How well do you think the seminary has prepared you in the following areas:

	Very Well			Not Well	
a) Systematic Theology	1	2	3	4	5
b) Scripture	1	2	3	4	5
c) Moral Theology	1	2	3	4	5
d) Spiritual Theology	1	2	3	4	5
e) Preaching	1	2	3	4	5
f) Presiding at Liturgy	1	2	3	4	5
g) Celebrating Reconciliation	1	2	3	4	5
h) Pastoral Counseling	1	2	3	4	5
I) Catechetics	1	2	3	4	5
j) R.C.I.A.	1	2	3	4	5
k) Spiritual Direction	1	2	3	4	5
l) Living Out Celibacy	1	2	3	4	5
m) Personal Spirituality	1	2	3	4	5

n) Presiding at/celebrating Benediction and the Stations of the Cross	1	2	3	4	5
o) Appreciation of Other Cultures and Language Groups	1	2	3	4	5
p) Catholic Social Teaching	1	2	3	4	5
q) Critical Thinking	1	2	3	4	5
r) Theological Reflection	1	2	3	4	5
s) Pastoral Proficiency in Spanish					
t) Live With Diversity in the Church	1	2	3	4	5
u) Collaborate with Lay Ministers	1	2	3	4	5
v) Liturgical Planning	1	2	3	4	5
w) Manage a Parish	1	2	3	4	5
x) Growing in Self-Confidence	1	2	3	4	5
y) Working with Pro-Life Groups	1	2	3	4	5
z) Working with Social Action					

As you anticipate your priestly ministry, what skills do you wish you had? What skill would make you feel more competent and confident? Why do you think you did not acquire these skills in formation at St. Patrick's?

5. If given the opportunity, what are the three things you would most like to do as a priest?

_____ Religious education with children	_____ Work with Children
_____ Adult education	_____ Youth Ministry
_____ Teach in a Catholic School	_____ Young Adult Ministry
_____ RCIA	_____ Ministry to the Elderly
_____ Preside at the Eucharist	_____ Ministry to "Down and Out"
_____ Celebrate the other sacraments	_____ Spiritual Direction
_____ Preach	_____ Administration
_____ Pastoral Counseling	_____ Chancery Office
_____ Marriage Preparation	_____ Fund Raising
_____ Hospital Ministry	_____ Facilitate small faith communities
_____ Prison Ministry	_____ Collaborate with lay ministers
_____ Campus Ministry	_____ Other (specify)

What is it about you that leads you to think you can do these tasks well? When you first came to the seminary you had in mind things you wanted to do as a priest. Have these preferences changed? What parts of the formation program, experiences and insights led to these changes?

6. What are the three things you would least like to do?

- |  |   |
|--|---|
| <input type="checkbox"/> Religious education with children | <input type="checkbox"/> Work with Children                 |
| <input type="checkbox"/> Adult education                   | <input type="checkbox"/> Youth Ministry                     |
| <input type="checkbox"/> Teach in a Catholic School        | <input type="checkbox"/> Young Adult Ministry               |
| <input type="checkbox"/> RCIA                              | <input type="checkbox"/> Ministry to the Elderly            |
| <input type="checkbox"/> Preside at the Eucharist          | <input type="checkbox"/> Ministry to "Down and Out"         |
| <input type="checkbox"/> Celebrate the other sacraments    | <input type="checkbox"/> Spiritual Direction                |
| <input type="checkbox"/> Preach                            | <input type="checkbox"/> Administration                     |
| <input type="checkbox"/> Pastoral Counseling               | <input type="checkbox"/> Chancery Office                    |
| <input type="checkbox"/> Marriage Preparation              | <input type="checkbox"/> Fund Raising                       |
| <input type="checkbox"/> Hospital Ministry                 | <input type="checkbox"/> Facilitate small faith communities |
| <input type="checkbox"/> Prison Ministry                   | <input type="checkbox"/> Collaborate with lay ministers     |
| <input type="checkbox"/> Campus Ministry                   | <input type="checkbox"/> Other (specify)                    |

Have you chosen these because of a lack of interest? Because you think yourself ill prepared? Because you have no experience? Because you lack skills or competence? What about yourself that leads to these conclusions?

7. What do you fear most as a priest?

- |  |   |
|--|---|
| <input type="checkbox"/> Overwork                            | <input type="checkbox"/> Rectory living   |
| <input type="checkbox"/> Boredom                             | <input type="checkbox"/> Losing a private life  |
| <input type="checkbox"/> Burnout                             | <input type="checkbox"/> Remaining Celibate   |
| <input type="checkbox"/> Conflict within Rectory or staff    | <input type="checkbox"/> Lack of collaboration with pastor and/ or Bishop                         |
| <input type="checkbox"/> Losing control of own time          | <input type="checkbox"/> Having to defend everything asserted by the magisterium past and future, |
| <input type="checkbox"/> Loneliness                          | <input type="checkbox"/> Being the target of anger from vying groups within the Church            |
| <input type="checkbox"/> Dealing with marital problems       | <input type="checkbox"/> Other (specify)  |
| <input type="checkbox"/> Becoming lazy                       |   |
| <input type="checkbox"/> Not being accepted by the parish    |   |
| <input type="checkbox"/> Ministering to sophisticated people |   |

In the course of your formation, have you addressed these fears with anyone within your support system (spiritual director, advisor, priests, family, friends, peers, etc.)? If so, how

have you resolved these fears? What specific strategies do you have mind to address these fears? What do you think you should do now?

8. To which of the following resources would you go for support in your ministry?

- |   |  |
|---|--|
| <input type="checkbox"/> Twelve-Step Recovery Group | <input type="checkbox"/> Spiritual Direction |
| <input type="checkbox"/> Classmates                 | <input type="checkbox"/> Therapy             |
| <input type="checkbox"/> Parish staff               | <input type="checkbox"/> Jesus Caritas Group |
| <input type="checkbox"/> Family                     | <input type="checkbox"/> The Laity           |
| <input type="checkbox"/> Fellow priests             | <input type="checkbox"/> Religious Women     |
| <input type="checkbox"/> Friends outside the parish | <input type="checkbox"/> Other (specify)     |

Have these resources been helpful to you in the past? Do you think it important for you to be supported by other priests? What specific steps have you taken to establish a support system?

9. How would you evaluate your comfort and competence in the following areas?

	Excellent					Poor				
a) Affirming People	1	2	3	4	5					
b) Working with Women	1	2	3	4	5					
c) Working with Lay Staff	1	2	3	4	5					
d) Self-Discipline to Accomplish Work	1	2	3	4	5					
e) Working with Ethnic Groups	1	2	3	4	5					
f) Planning & Decision-Making	1	2	3	4	5					
g) Conducting Meetings	1	2	3	4	5					
h) Using Social Analysis to Understand a Parish	1	2	3	4	5					
I) Dealing with People in Authority	1	2	3	4	5					
j) Working as a Member of a Team	1	2	3	4	5					
k) Promoting Lay Ministry	1	2	3	4	5					
l) Relationship with Other Priests	1	2	3	4	5					

Are there specific ways you think the seminary could have better prepared you? Have you any plans to address what you now consider to be liabilities?

10. How comfortable will you be in the following:

	Very Comfortable					Not
a) Wearing Clerical Attire	1	2	3	4	5	
b) Being a Public Figure	1	2	3	4	5	
c) Preaching the Church's Social Doctrine	1	2	3	4	5	
d) Preaching the Church's Moral Doctrine	1	2	3	4	5	
e) Working with Families	1	2	3	4	5	
f) Clerical Gatherings	1	2	3	4	5	
g) Rectory Living Conditions	1	2	3	4	5	
i) Clerical Income	1	2	3	4	5	
i) Working in Diocesan Administration	1	2	3	4	5	
j) Collaborating with Your Bishop	1	2	3	4	5	

Does being separated and easily identified as a cleric make you uncomfortable or do you think it an advantage for your ministry?

11. Which three of the following represent your strongest assets today?

- \_\_\_ Self-confidence
- \_\_\_ Theological Competence
- \_\_\_ Counseling Skills
- \_\_\_ Teaching Skills
- \_\_\_ Preaching Skills
- \_\_\_ Organizational Skills
- \_\_\_ Collaborative Skills
- \_\_\_ Time-Management Skills

- ☐ Docility
- ☐ Flexibility
- ☐ Disciplined Spiritual Life
- ☐ Self-initiated Learner
- ☐ Other (specify)

What examples from your formation experience lead to this conclusion about yourself?

12. In which three areas above do you most need to improve?

1. \_\_\_\_\_
2. \_\_\_\_\_
3. \_\_\_\_\_

What are you doing now, and what specific strategies do you have to address areas where you need improvement?

13. Any other comments you wish to make as you prepare to leave the seminary?



### 3.12 IRREGULARITIES AND IMPEDIMENTS TO THE RECEPTION AND EXERCISE OF ORDERS

The Code of Canon Law identifies specific conditions which affect the legitimate reception or exercise of the Sacrament of Holy Orders. It is the purpose of this section to explain these conditions and provide guidance in dealing with these issues in individual cases.

#### IRREGULARITIES AND IMPEDIMENTS

Canon 1040 defines the term *irregularity* as a perpetual impediment preventing a candidate from receiving the Sacrament of Orders or forbidding a priest or deacon from exercising the order which he has already received. Irregularities, which are more permanent in nature, are distinguished from "simple" *impediments* which also prevent a candidate from receiving orders or a priest or deacon from exercising them but which are considered temporary in nature.

If a seminarian becomes aware that he is bound by an irregularity or impediment, it becomes imperative that he approach his spiritual director or confessor at once to arrange for its dispensation which must be provided for prior to the reception of Candidacy. Likewise, a deacon who becomes aware of the existence of an impediment or irregularity should also seek guidance in dealing with the issue prior to his ordination to the priesthood.

#### A. Irregularities to the Reception of Orders

There are six irregularities to the reception of orders. They are listed in canon 1041 of The Code of Canon Law and are the following:

1. a person who labors under some form of insanity or other psychic defect [*psychicae infirmitatis*] due to which, after consultation with experts, he is judged incapable of rightly carrying out the ministry.

"Psychic defect" is a technical term in canon law referring not only to a diagnosable mental disorder but also to any problem of a psychological, emotional or social nature which would render a candidate incapable of rightly exercising the ministry of the diaconate or priesthood. In making a determination whether an irregularity of this nature is present, it is necessary to seek the verification of appropriate experts in the psychological sciences and in the area of pastoral ministry.

2. a person who has committed the delict of apostasy, heresy or schism.

Apostasy, heresy and schism are specifically defined offenses which apply only to members of the Christian faithful who have either publicly or privately separated themselves formally from communion with the Church by their personal actions. As defined in canon 751, apostasy is the

total repudiation of the Christian faith; heresy is the obstinate post-baptismal denial of some truth which must be believed with divine and catholic faith; and schism is the "refusal of submission" [*subiectionis detrectatio*] to the Roman Pontiff or of communion with the members of the Church subject to him.

**3. a person who had attempted marriage, even a civil one only, either while he was impeded from entering marriage due to an existing matrimonial bond, sacred order or a public perpetual vow of chastity, or with a woman bound by a valid marriage or by the same type of vow.**

This irregularity arises from an attempted marriage which, by definition, the Church would consider canonically invalid. Although a valid marriage also gives rise to an impediment to the reception of orders, this irregularity is concerned principally with an *attempted* marriage which is invalid and usually entered into outside of the Church.

**4. a person who has committed voluntary homicide or who has procured an effective abortion and all persons who positively cooperated in either.**

Material or formal cooperation in the commission of voluntary homicide or abortion establishes this irregularity. In the case of both of these offenses, the act must have actually been completed, that is, the homicide must have occurred or abortion been "effective." In the event that a person intended to commit or cooperate in the commission of a homicide or the procuring of an abortion but did not actually do so, or if the person had a change of heart or mind prior to the act, the irregularity is not established. Hence, the mere intention to commit homicide or abortion does *not* establish this irregularity.

**5. a person who has serious and maliciously mutilated himself or another person or a person who has attempted suicide.**

Generally, a person who maliciously mutilates himself physically or attempts suicide is laboring under a serious mental disorder. However, this irregularity also includes the procurement of a vasectomy due to the nature of the surgery and the Church's moral position on this procedure. Certain "cosmetic trends" in our society, such as tattoos and the piercing of the body, are not commonly thought to establish this irregularity. However, any mutilation of another person through an act of physical violence does establish the irregularity.

With regard to an attempted suicide, even if it is established that the person committed such an act as a cry for help and did not actually intend to end his life makes no difference: the very attempt establishes the irregularity either on the basis of this irregularity or on the basis of serious "psychic defect" described above.

**6. a person who has performed an act of orders which has been reserved to those who are in the order of the episcopacy or presbyterate while the person either**

**lacked that order or had been forbidden its exercise by some declared or inflicted canonical penalty.**

This irregularity arises from an abuse of a sacred order and involves the exercise of an act of ministry reserved to a deacon or priest by one who has not yet been ordained to that order. While this is not an irregularity that arises frequently, there are situations in which the irregularity can arise, for example, in the case of deacons who might perform actions which are reserved to a priest such as reading sections of the Eucharist prayer during the celebration of the Eucharist, celebrating the Good Friday liturgy or attempted celebrations of the Anointing of the Sick. Such cases would clearly establish the irregularity.

## **B. Impediments to the Reception of Orders**

There are three "simple" impediments to the reception of orders. They are listed in canon 1042 and are the following:

### **1. a man who has a wife, unless he is legitimately destined for the permanent diaconate.**

One who is validly married is impeded from the reception of the diaconate and priesthood, with the exception of a person who is being ordained to the permanent diaconate. This impediment ceases to exist if the candidate for orders has obtained an annulment.

If it is not possible for the candidate to obtain an annulment, then it would be necessary to seek a dispensation from this impediment from the Congregation for Divine Worship and the Discipline of the Sacraments. In seeking a dispensation of this nature, the Holy See requires proofs which demonstrate that the parties are definitively separated with no hope of a reconciliation and that there are no minor children. It is also necessary to address the question of possible scandal or disturbance among the faithful, especially if the candidate is living in an area where his former marriage was known.

### **2. a person who holds an office or position of administration which is forbidden to clerics and for which he must render an account until he becomes free by relinquishing the office and position of administration and has rendered an account of it.**

Clerics are prohibited from serving in certain offices or exercising certain public positions. As long as a candidate for orders holds such offices or positions, he is impeded from the reception of orders. These offices and positions noted in canons 285 and 286 are the following:

- public offices which entail a participation in the exercise of civil power,
- serving as an agent for goods belonging to lay persons,
- secular offices which entail an obligation of rendering accounts,

- serving as a guarantor for one's own goods or for the goods of others without first consulting the ordinary,
- signing promissory notes to undertake the obligation to pay an amount of money without a determined reason,
- conducting business or trade for one's own benefit or that of others without the permission of legitimate ecclesiastical authority,

Once free of any of these obligations, the impediment ceases.

Permanent deacons are not bound by canon 285, §§3 and 4 (public offices which entail a participation in the exercise of civil power, serving as a guarantor for one's own goods or for the goods of others without first consulting the ordinary, or signing promissory notes to undertake the obligation to pay an amount of money without a determined reason,) or canon 286 (conducting business or trade for one's own benefit or that of others without the permission of legitimate ecclesiastical authority).

### **3. a neophyte, unless he has been sufficiently proven in the judgment of the ordinary.**

The term "neophyte" when taken strictly designates an unbaptized person who is incorporated into the Church through all three Sacraments of Initiation and, technically, does not include validly baptized non-Catholics who are received into the Church. However, the *Program of Priestly Formation* (fourth edition) n. 528 does seem to include both categories of converts when it states,

Especially careful screening should also be given to applicants who are recent converts to the Catholic faith. It is advisable that at least two or three years pass between their entry into the Church and their acceptance into a seminary program.

### **C. Irregularities from the Exercise of Orders Already Received**

Just as there are irregularities which prohibit the reception of orders, canon 1044 lists two irregularities which prohibit the exercise of an order which has already been received. Generally, such irregularities are declared by an Ordinary or Religious Superior once the circumstances giving rise to the irregularity have been certainly established. These irregularities are:

#### **1. a person who has illegitimately received orders while he had an irregularity precluding his receiving orders.**

A person who has been ordained to the diaconate or priesthood and later discovers that he was laboring under an irregularity at the time of his ordination — even if he was unaware of it at the time — is bound by this irregularity to the exercise of the order he has received. This

irregularity would remain in place until properly dispensed by the authorized ecclesiastical authority.

- 2. a person who has committed the delict of apostasy, heresy or schism if the delict is public.**

For this irregularity to exist on the basis of one of these offenses, which have been described above, it must be publicly known.

- 3. a person who has committed one of the following delicts:**
  - attempted civil marriage,
  - voluntary homicide or cooperation in procuring an effective abortion,
  - serious and malicious mutilation of oneself or another, and
  - performing an act of orders which is reserved to the presbyterate or episcopate when one is not ordained to that order.

The commission of any of these offenses, whether it is a matter of public knowledge or not, establishes the irregularity from the exercise of an order already received.

#### **D. Impediments from the Exercise of Orders Already Received**

Canon 1044 also lists two impediments from the exercise of orders which have already been received. These are:

- 1. a person who has illegitimately received orders while he was bound by an impediment precluding the reception of orders.**

Just as in the case of a person who has been ordained to the diaconate or priesthood and later discovers that he was laboring under an irregularity at the time of his ordination, if one discovers the existence of an impediment after being ordained, he is bound by that impediment until it has been properly dispensed by the authorized ecclesiastical authority.

- 2. a person who is afflicted with insanity or some other psychic defect [*infirmidade psychica*] mentioned in can. 1041, n. 1, until the time when the ordinary, after consultation with an expert, permits him the exercise of the order.**

Again recalling that "psychic defect" must be understood in its canonically technical sense as described above, should a priest or a deacon during the course of their ministry fall victim to problems of this nature, this would give rise to this impediment from the exercise of his order until permitted to return to ministry by the Ordinary or Religious Superior based upon the consultation he has received from a qualified expert.

## THE REPORTING OF IMPEDIMENTS

A seminarian who becomes aware that he is laboring under an irregularity or impediment to the reception of orders should bring this matter to the attention of the President/Rector, his spiritual director or advisor immediately. In all cases, the privacy of the individual seminarian will be absolutely provided for, and a dispensation from the irregularity or impediment will be sought from the proper ecclesiastical authority.

Canon 1043 expresses an obligation which the faithful have to reveal impediments to either the reception or exercise of sacred orders to the Ordinary or to their Pastor. Once an Ordinary becomes aware of a situation which may give rise to an irregularity or an impediment, he is bound to investigate the matter and make a determination whether or not the information is verified. If so, he would then assist in obtaining a dispensation from the irregularity or impediment; or, if this is not possible, he would be obliged to declare that the irregularity or impediment exists.

Canon 1045 expresses the principle that ignorance of the irregularities or impediments does *not* exempt from them. The purpose, therefore, of this section is to provide seminarians with sufficient information concerning the irregularities and impediments to avoid the possible embarrassment or humiliation of having an ordination delayed or postponed due to the late discovery of an obstacle to the reception of orders.

In certain circumstances, a person might find himself bound by a number of impediments or irregularities. With only two exceptions, impediments and irregularities are not "multiplied" by repeated actions arising from the same cause. Canon 1046 states that the only exception in which each individual act must be considered is the irregularity arising from voluntary homicide or effectively procuring an abortion.

## THE DISPENSATION OF IMPEDIMENTS

Canon 1047 provides the principles which guide the dispensation of irregularities. In summary, these principles are the following:

### 1. with regard to the reception of orders

Most irregularities and impediments for the reception of orders can be dispensed by the Ordinary, that is, the diocesan bishop or vicar general, and, in the case of religious, the major superior.

Certain irregularities and impediments, however, must be dispensed by the Holy See. These include:

- Any irregularity arising from a fact which has become known through either the ecclesiastical or civil judicial forum,

- An irregularity arising from the *public* delicts of apostasy, heresy, schism, or attempted marriage,
- An irregularity arising from either the *public or occult* delicts of voluntary homicide or effectively procuring an abortion,
- An impediment arising from a valid marriage.

With regard to dispensations which must be referred to the Holy See, if it involves a matter arising from the external forum, the dispensation is sought from the Congregation for Divine Worship and the Discipline of the Sacraments. If it involves an occult matter — that is, a situation which is not known by anyone — or arises from the internal forum of spiritual direction or sacramental confession, the dispensation can be sought from the Apostolic Penitentiary.

## **2. with regard to the exercise of orders already received**

Again, most irregularities and impediments from the exercise of orders already received can be dispensed by the Ordinary or Religious Superior with the following exceptions which require a dispensation from the Holy See:

- An irregularity arising from the *public* delict of attempted marriage,
- An irregularity arising from the *public or occult* delict of voluntary homicide or effectively procuring an abortion.

## **THE PROCEDURE FOLLOWED IN SEEKING A DISPENSATION**

The petition for a dispensation from an irregularity impediment should generally not be prepared by the individual seeking the dispensation but by an official of the Seminary or other qualified person. In the preparation of the petition, it will be necessary to provide either the Ordinary or the Holy See with complete information in keeping with principles found in canon 1049, namely:

- All irregularities and impediments are to be mentioned.
- If a general dispensation is granted, it is valid for any irregularities or impediments which may have been omitted in good faith.
- A general dispensation is *not* valid for the irregularity which may have been omitted in good faith arising from the irregularity of voluntary homicide or effectively procuring an abortion or from matters brought to the ecclesiastical or civil judicial forum.
- Any petition for a dispensation from the irregularity arising from voluntary homicide or effectively procuring an abortion must *for validity* specify the number of offenses.
- Any general dispensation granted for irregularities or impediments for the reception of orders is valid for all the orders.

Cases of an urgent nature can arise, and the Church does provide for the dispensation of irregularities and impediments in such circumstances. Canon 1048 provides for a procedure which can be followed in urgent *occult* cases involving the irregularities from the exercise of orders already received arising from the irregularities of attempted marriage, voluntary homicide or procuring an abortion when recourse to the ordinary or the Apostolic Penitentiary cannot be had and the danger of serious harm or infamy would result if the person could not exercise his diaconal or priestly order. In such cases, the person can exercise his order with due regard of making recourse as soon as possible to the Ordinary or the Apostolic Penitentiary personally or through his spiritual director/confessor.

Whenever a spiritual director/confessor deals with issues of this nature, he is not to mention the name of the party seeking the dispensation.



## IV. PROFESSIONAL STANDARDS MONITORING

If a student feels that the behavior of a faculty member has not been in accord with professional standards, he should discuss the matter with his advisor. The advisor should ascertain the facts of the matter and, if possible, the complaint should be settled on that level.

If this procedure does not resolve the matter, the matter should be given to the ombudsman (currently Fr. Konkel) who will ascertain the facts of the matter and decide whether a possible infraction of professional standards has taken place.

If the ombudsman decides in the negative, the complaint is dismissed and process ceases. If the ombudsman decides in the affirmative, the complaint is given to the Review Board (the same review Board as described in section 3.40 of this Handbook).

If the Review Board decides that no infraction has taken place, then the complaint is dismissed and the process ceases. If the Review Board decides that an infraction has taken place, then the Board submits its recommendation to the Administration for appropriate action.

### 4.1 ETHICAL STANDARDS FOR TREATMENT OF STUDENTS BY FACULTY AND STAFF

The following are some ethical standards which students can expect from the faculty and staff of St. Patrick's Seminary.

1. To receive appropriate assessment of their educational and formational needs.
2. To receive a clear description regarding each seminary official's responsibility. In particular, a clear delineation between the role of spiritual director (internal forum, strictly confidential) and the role of advisor (external forum, public as regards faculty evaluation).
3. To receive the highest level of competence and professionalism reasonably possible in regard to the dispensing of services.
4. To live in an environment free of sexual innuendo, inappropriate touching and inappropriate socializing at any time by faculty and professional staff.
5. To be informed in a timely and thorough manner about formation and evaluation criteria.

6. To receive timely and appropriate information regarding observed problems and formational concerns. Students should also receive timely and appropriate information regarding non-recommendation for continuance or dismissal.
7. To receive competent and confidential record-keeping, and minimal intrusion governing what information about the student may be communicated to outside parties, as framed by civil and canon law.

## V. INFORMATION ON PERSONAL NECESSITIES

### 5.1 FULL-TIME RESIDENT STUDENTS

#### 1. ACCOMMODATIONS

##### A. Room Assignments

The Dean of Students makes all student room assignments for incoming students.

1. The Dean of Students makes all student room assignments for incoming students.
2. When student rooms are to be used by non-students the room assignment will be approved by the Dean of Students before it is finalized.
3. Each student will have one room only assigned to him. If a second room is desired, the student must make a written request to the Dean of Students describing the intended use of the room. (Designated storage rooms are provided for that purpose. See B.3)
4. In the absence of the Dean of Students, the President/Rector and Business Manager will have the discretion to act on his behalf and communicate the assignment to him.
5. All assignments and changes of assignments will be given to the Secretary of the Dean of Students and the Receptionist for noting on the master room list.

##### B. Use of Rooms

1. For academic years beginning after September, 1998 a refundable cleaning deposit of \$75.00 will be required, payable at the time of arrival. It is the responsibility of the student to leave his room clean and in good order when he vacates his room. Walls must be clean, all personal belongings must be disposed of in dumpsters, and only the furnishing supplied by the seminary will remain in the room in order for this deposit to be refunded.
2. For academic years beginning after September, 1998 a refundable key deposit of \$25.00 is required, payable at the time the student enters the seminary formation program. The deposit will be refunded when the key is returned.
3. Storage is allowed in designated areas on each corridor for the duration of the academic year only. All items must be: 1) labeled with the date and the student's name; and 2) inventoried. A written and dated inventory will be held by the Dean

of Students. At the end of the academic year stored items must be removed from storage areas to allow cleaning of these rooms.

4. If furnishings are removed from student rooms, the pieces must be labeled with the room number and stored in the designated rooms. At the end of the year, the student must restore the room to its original condition.
5. Students who leave the seminary must make arrangements to have all personal belongings removed from rooms and storage within 2 weeks of departure date.
6. No cooking of any kind is permitted in rooms occupied by students.
7. If students bring prepared food into their rooms, any perishable remains must be disposed in the dumpsters outside. No perishables are to be left in room or hallway trash receptacles; no perishable are to be disposed in residential sinks, toilets, showers!
8. Students must not water plants in sinks or showers or dispose any other substances in these drains.

#### C. Facility Management

The Business/Facilities Manager is primarily responsible for management of the facility and coordination of maintenance projects. She/he will work with the Maintenance Foreman, Director of Development, Staff Assistant, and outside contractors in planning and executing maintenance projects; and the Dean of Students in coordinating assignment of student rooms. She/he will report directly to the President/Rector.

Rooms for new students are assigned in advance by the Dean of Students. Students in the upper levels may request specific rooms at the end of the year; when possible, such requests are honored.

Rooms are equipped with desk, bookshelves, a desk-lamp, a floor lamp, a reclining chair or rocker, bed, pillow, blanket and a window screen. Students must provide their own bedspread, bed linens (sheets), towels and washcloths. Furniture supplied by the Seminary must not be removed from the room or exchanged with that in another's room without explicit permission from the Business/Facilities Manager.

Radios, televisions, etc. are permitted in student rooms. Their use is governed by good judgment (e.g., keeping down the volume so as not to disturb neighbors, keeping the door closed when music is on, etc.). The Seminary reserves the right to limit the amount of appliances/equipment that in student rooms if electrical demands are beyond what can be safely provided.

The Seminary accepts no responsibility for money or valuables kept in student rooms. The Seminary is open to a great deal of traffic and it is difficult to keep the building secure. Students may lock their doors, but it is still wise to keep money and valuables out of sight. Students may leave their belongings in their rooms during the summer if they wish (rather than putting them in the locked storage room) but they should be aware that the Seminary cannot take responsibility for lost or stolen property. Valuables, therefore, should be made inaccessible.

## 2. ATHLETIC FACILITIES

The Seminary has some facilities for physical exercise and recreation. There is an outdoor swimming pool. There are two tennis courts and two outdoor basketball courts; there is a baseball field and a volleyball court. In addition, there is an exercise room in the basement of the B-Wing. The neighborhood is well-suited to bicycling. Students are asked to help with the maintenance of the exercise room.

If a student has a small (2-4) group of guests who wish to use the pool, he may invite them. However, the student must stay with them as long as they are using the pool. There is no lifeguard.

## 3. BOOKS

The Seminary does not operate a bookstore. However, the Ave Maria Community Book Center at 1084 S. DeAnza Blvd., San Jose, CA 95129, does provide required text books for courses offered at St. Patrick's. The manager of the store brings the required texts to the Seminary on the first day of classes. Books must be paid for when purchased unless arrangements are made with the Community Book Center to have the diocese of the student billed. Such written authorization must be addressed to the Community Book Center by the Vocation Director, with a copy given to the Registrar of the Seminary. A student may get books in advance directly from the bookstore (phone 408-725-1511) by simply asking for the books for particular courses.

## 4. BUILDINGS

For a map of the buildings, see the page at the end of this handbook.

## 5. BULLETIN BOARDS

There are several bulletin boards located throughout the ground floor of the main building. Just off the entrance hallway there is a main bulletin board, with general information, as well as information regarding important house events, liturgical schedules, etc. There is also a special bulletin board in this hallway for announcing sport activities. In the classroom wing (C-wing) there is a bulletin board for student activities and academics. Just off that corridor near the front staircase there is a bulletin board for the Pastoral Department and the Social Justice Committee notices.

## 6. CARS AND PARKING PLACES

Seminarians may keep cars on the campus. Parking places are provided on the sides and at the rear of the building. The parking spaces in the front of the building are reserved for seminary staff and visitors.

Not all students have cars and many need rides to pastoral assignments, etc. Students who have cars and who make regularly scheduled trips to a particular area or location might inform the Director of Field Education so that s/he can put them into contact with those who need rides for their pastoral assignments. Also there is an area for washing cars behind and to the left of the pool.

Cars parked in areas/spaces designated NO PARKING are subject to immediate removal at cost to owner. All cars parked on Seminary property must be registered in the Business Manager's Office. The Seminary cannot be held responsible for any damage incurred to cars while parked on its property.

## 7. CATHOLIC TELEMEDIA NETWORK

Located on the grounds of the seminary is the Catholic Telemedia Network (CTN) which provides four channels of general educational and religious programming to Catholic institutions throughout the Bay Area. The seminary community has access to CTN's video resources to support teaching and pastoral assignments. Catalogs listing current programming are available through the Seminary library.

## 8. DAYS OF RECOLLECTION

As part of the spiritual formation program, regularly scheduled days of recollection are offered for the seminarians. No classes are held on these days. The dates are marked on the general calendar in the catalog.

## 9. DRESS POLICY

The normative Dress Policy of St. Patrick's requires the wearing of a clerical collar or dress shirt and tie for morning prayer, celebration of Eucharist, all classes, and major seminary celebrations (e.g., Priests Day, Ministries, Candidacy). Short pants are not acceptable in the dining room on weekdays for breakfast, lunch or dinner. Regular shoes or sandals are to be worn.

## 10. EVALUATIONS

The procedure for the evaluation of seminarians is described in the previous section of this handbook.

## 11. FOREIGN STUDENTS

St. Patrick's Seminary is authorized under Federal Law to enroll non-immigrant alien students. New students should report to the Registrar to establish their immigration status by providing documentation and completing the required school and U.S. Immigration forms.

## 12. KEYS

Students are given a key marked "FD" (i.e., front door), which will open any external door of the house as well as the swimming pool and student lounge next to dining room, as well as the key to their own room. The fire marshals have master keys in the event that a student locks himself out of his room. (Check the Student Government bulletin board for names and room numbers of fire marshals.)

## 13. LAUNDRY FACILITIES

There is a laundromat at the back of the building on the ground floor, where students may wash their personal laundry. Students provide their own laundry detergent. The machines are coin-operated.

## 14. LIBRARY

The library is located on the lower level of the East wing. For information on the holdings and services, see part IV., A Handbook for the Seminary Library.

## 15. LITURGY

For a description of the liturgical life of the seminary community, see the general seminary catalog, pages 20-21. Students should note, however, that on community days and days of recollection, Evening Prayer is private.

## 16. MAIL

Student mail boxes with combination locks are located in the front office. The entrance is next to the main bulletin board. Packages are placed on a table in the main corridor across from the Rector's office.

## 17. MEALS

All meals at St. Patrick's are regularly scheduled and are served cafeteria style. Breakfast is served at 7:40 a.m., lunch at 12:00 p.m., and dinner at 6:00 p.m. Food service is restricted to full-time students and the staff of the seminary. If a student has guests for any particular meal, he must notify the Sister in charge of the kitchen at least one day ahead of time. The following are guests of the seminary: parents and immediate family, clergy and religious, college

seminarians, prospective students, pastoral supervisors and adjunct faculty. Others should pay according to the following schedule:

Breakfast	\$4.00
Lunch	\$5.00
Dinner	\$8.00

The Sisters ask that students indicate which meals they will take on week-ends (the "chip system" used for this purpose is found and explained at the beginning of the cafeteria line). It is important to comply with this procedure so that the Sisters can plan their menu accordingly. Class or student social functions off campus are encouraged. However, the Sisters should be notified when students expect to miss a meal.

#### 18. MEDICAL SERVICES

The closest medical facility is the Menlo Medical Clinic, 1300 Crane Street in Menlo Park, telephone 498-6500. There is no house physician for the seminary. However, Dr. Martin F. Stein, whose office is located at the Menlo Clinic, has served many members of this community in the past. Emergency room service is available at Stanford University Hospital in nearby Palo Alto. For ambulance service dial 911.

#### 19. PETS

Because there are no appropriate facilities for the care of animals on the premises, students are not permitted to have pets.

#### 20. POLICE

The telephone number for the Menlo Park Police is 325-4424.

#### 21. PSYCHOLOGICAL SERVICES

For a description of the psychological services available for seminarians, see the general catalog, page 20. Dr. Roger Freed is psychiatric consultant to the Seminary. His phone number is 563-1811. Fr. Thomas Madden, director of the Vallombrosa Retreat Center is also a psychological consultant to the Seminary. His phone number is 325-5614.

#### 22. PHOTOCOPY

A photocopy machine is available in the Library. Authorized charges to committees should be noted in the appropriate section of the notebook kept by the copier. Personal copies are paid for at the time of use.



Students may also complete the proper "*Copy Request*" form and leave materials (along with request form) with the Receptionist/Secretary in the Main Office. Then copying will be done by assigned *staff* and put in the student mailbox when completed (please allow a minimum of a 24-hour turnaround time).

If a faculty member asks a student to run material off for a class presentation (normally not to exceed three pages), follow the procedures above and have the faculty member sign the request form.

This allows for necessary copy work to be done and charged against the proper committee/departments budget.

## 23. PUBLICATIONS

Anything offered for publication in which the author specifically identifies himself or herself with the Seminary should first be presented to the Rector.

## 24. QUIET

Students are asked to be particularly mindful of the need to preserve a quiet atmosphere in residence areas. Congregating in large groups in hallways can be very distracting for someone who is trying to study or who has gone to bed early. If a student should need to type after 10:00 p.m., it would be better to do that in a classroom or in the library where it will not disturb others so much.

## 25. RESTROOMS

There are men's restrooms and showers at either end of the student residence corridors; there is also a restroom across from the classroom C-101 in the front of the building. On the ground floor there is a women's room in the center of the main corridor just off the entrance way to the right and a men's room on the opposite side of the stairway; there is another women's room at the end of the B Wing near the stairs. There are men's and women's restrooms in the library.

## 26. SCHEDULE

The daily schedule is found in the general seminary catalog supplement and in section 1.3 of this handbook.

## 27. SPIRITUAL DIRECTION

Information on the program of spiritual direction is available in the general seminary catalog, page 20.

## 28. STORAGE

There is a limited amount of storage space. Students should consult the Business Manager to obtain additional information. All items put in storage must be clearly marked and neatly stored.

## 29. STUDENT CARD

Students may request from the Dean of Students a student identification card, which entitles them to some local discounts and gives them access to the library of the Graduate Theological Union in Berkeley.

## 30. STUDENT LOUNGES

There is a student lounge on the third floor of A-Wing, 308-309, and in the cafeteria building. The latter is open from breakfast until supper. Coffee, tea and juice are available throughout the day in the area at the back of the lounge. If the student lounge is locked, it may be opened with the front door key. The "Cur House" is also available for student gatherings.

## 31. TELEPHONE SERVICE

Residence corridors are equipped with intercom telephones. The switchboard operator will transfer incoming calls to the corridor extension nearest a student's room and will take messages when there is no answer on that extension. These messages are posted on the bulletin board just above the student mailboxes. The switchboard is open from 9:00 a.m. to 12:00 noon and from 1:00 p.m. to 4:00 p.m. After hours, there is no way to receive calls through the switchboard.

Many students arrange to have private lines installed in their rooms. Arrangements can be made with the local telephone company.

There is a pay telephone on the ground floor of the building in the B-corridor, just off the administration wing.

## 32. TRANSCRIPTS

For information on procedures to obtain transcripts, see the general catalog, page 45.

## 33. TUITION AND FEES

For information on tuition and fees, see the catalog supplement.

### 34. VACATIONS

Students often work in their dioceses during extended vacation periods. They may arrange for summer work if permitted by their dioceses. Students do not ordinarily stay at the seminary during extended vacations. However, exceptions may be made in particular circumstances (e.g., for those who live at great distances from this part of the country). If such permission is granted students are expected to pay for their living expenses. Students are expected to make proper arrangements with the Business Manager regarding charges in this matter.

### 35. VATICAN II INSTITUTE

The Vatican II Institute is a program of continuing education for the clergy, consisting of one semester of course work in academic, pastoral, spiritual and personal growth areas. It accommodates about 35 priests each term and is housed in a separate building at the back of the campus.

### 36. VETERANS

The Registrar is the certifying official for St. Patrick's. Any student expecting to receive veteran's benefits should see the Registrar. Any problems should also be addressed to this office.

### 37. POLICY REGARDING THE USE OF CUR HOUSE AND OLIER ANNEX

The following Guidelines for the Use of the Cur House and Olier Annex Kitchen have evolved from conversations with the C.L.G. Committee and the Administration and have as their goal to make access to these facilities as easy and responsible as possible.

#### A. CUR HOUSE

1. The groups discussing the use of this facility thought that it should be readily available to all students on a drop-in-and-enjoy basis.
2. Should any group wish to reserve its use for a specific intent, they may do so by consulting the Receptionist.
3. A checklist is posted in the facility to be observed before it is closed for the day.

#### B. OLIER KITCHEN

Olier Kitchen was a gift from the Sulpicians for the use of St. Patrick's students. In order to preserve the kitchen and make it available for the enjoyment of the greatest number of students, the following policy will apply.

1. The kitchen must be reserved with the Receptionist who will keep the master calendar.
2. When using the kitchen, students must be sure that the appliances, plumbing and counters are not damaged.
3. The kitchen must be cleaned after the use by the students who have reserved it, including washing and storing dishes and pots and pans, removing left overs from the refrigerator, cleaning the stove, oven, sinks, counters and floor, and removing all garbage.
4. Any damage to, or other problems with the appliances or plumbing, is to be written up on a Work Order and given to the Business/Facilities Manager.

## 5.2 SPECIAL NOTES FOR PART-TIME AND NON-RESIDENT STUDENTS:

### 1. MEALS

Part-time and non-resident students may take meals at the seminary when they are here for classes. They should notify the Sister-in-charge in advance and keep a record of the number of meals taken in the cafeteria. They may pay for these meals at the end of the month in the front office. The charge for meals is as follows: \$5.00 for lunch and \$8.00 for dinner. Payment for these meals should be made at the end of the month to the Business Manager's office.

### 2. LIBRARY

Part-time and non-resident students are permitted full use of the seminary library. They may check out books for use at home. The librarians will explain the procedure for doing so.

### 3. LITURGY

Part-time and non-resident students are welcome at the community celebration of the liturgy: Monday, Tuesday, Thursday and Friday in the main chapel at 8:30 a.m., as well as in the various class chapels on Wednesday mornings. They are also invited to our common celebration of evening prayer on Tuesday, Wednesday and Thursday evenings at 5:10.

## VI. LIBRARY HANDBOOK

### 1. INTRODUCTION.

McKeon Memorial Library is located in the basement of the C Wing (East). It houses approximately 71,000 bound volumes plus 5,000 volumes of bound periodicals. There is seating for 70 patrons at tables, carrels, and lounge chairs.

The Library is open six days a week, Monday to Friday, during the time when St. Patrick's and Fuller Seminary are in session. Hours are 8:00-6:30, Monday through Thursday, and 8:00-4:00 on Friday. Saturday hours are from 9:00-3:00. During the Monday-Friday hours, Library staff members are available to assist with all reference needs. On Saturday, the Library is staffed by a student assistant. Access to the Library at other times is possible by using the elevator. This privilege is granted only to Faculty, students and those in the Vatican II program. Summer hours are 8:00 a.m. to 4:00 p.m., Monday to Friday.

In addition to McKeon Memorial Library, St. Patrick's houses the Duchaine Memorial Library, a research collection of 25,000 volumes.

### 2. CIRCULATION.

Seminary students, staff, and Faculty may borrow books and other library materials. There are also reciprocal borrowing privileges for students and Faculty of the Graduate Theological Union in Berkeley. Besides the priests of the Vatican II Institute, local Religious and Clergy persons may borrow. The loan period for books, pamphlets and tapes is one month with renewal possible. Renewal is not granted is when a "hold" has been put on the title by another patron.

Returned books should be placed in the slot at the circulation desk.

Any book in circulation may be recalled immediately for Reserve or for an individual after the first monthly circulation period has elapsed. A borrower may request that a "hold" be put on an item out in circulation. In the event that a title cannot be found on the shelves, or is not checked out, a "search" request may be made.

The patron is responsible for all books and other material checked out of the library and will be expected to replace any lost, misplaced, or damaged items.

### 3. RESERVE.

Books and other materials which are required reading for courses may be placed on Reserve by faculty members. Since these titles are in demand for intensive use by many students, the materials are restricted to library use only. On rare occasions, the materials are

loaned for a longer period, usually with the permission of the faculty member placing the item on reserve.

Returned reserve items should be returned to the small table near the Reserve Shelves.

#### 4. INTERLIBRARY LOANS.

Interlibrary loan service is available to all library patrons. If the library does not have an item that is needed, an interlibrary request should be made to the Librarian. Depending on the location of the lending library, it will take a minimum of one to two weeks to obtain an item.

If a patron wishes to renew an Interlibrary Loan, he or she must inform the Librarian one week before the item is due. Permission of the lending library must be obtained by the librarian. The patron must see that the item is returned to the Librarian by the due date, and must pay any fines or other charges relative to the loan. The borrower may be expected to pay for postage and insurance if charged by the lending library.

Libraries usually will not lend periodicals and may restrict use of other materials.. Most of these libraries do offer photocopy service and will send copies of requested material. Minimum charges are usually 10¢ per page, plus handling charges and postage. These charges are normally paid by the borrower, who may set a maximum that he/she is willing to pay for the material.

#### 5. THE GRADUATE THEOLOGICAL UNION.

The Graduate Theological Union is a consortium of seminaries and religious institutes in Berkeley. The Flora Lamson Hewlett Library serves as a common library for these institutions and contains the majority of the library resources of members. This has produced a distinguished theological collection. Students and Faculty of St. Patrick's Seminary may borrow books from the Graduate Theological Union Library, either directly or through Interlibrary Loan.

#### 6. PERIODICALS.

The periodical collection of the Library is composed of the 281 periodicals currently received by the Library, as well as a substantial collection of titles which are no longer being published or are not currently being ordered. Religion and Philosophy titles constitute the majority of the collection, but periodicals dealing with other areas of the curriculum may also be found. Current periodicals are displayed on the display racks, with back issues and bound volumes shelved in the periodical stacks in alphabetical order. The majority of the titles no longer received are shelved on the upper level of the library.

Periodicals are for library use only, and do not circulate outside of the library.

#### 7. UNCATALOGUED MATERIAL: Pamphlets, Catechetical Materials, Recreational Reading.

Some library materials, because of format or ephemeral nature, are never fully catalogued. These materials are kept in ways that are efficient and convenient. Pamphlets, on a wide range of topics, compose the largest percentage of this type of material in the library. Pamphlets are kept in filing cabinets located adjacent to the periodical display shelves. The cabinets are divided by types of subject matter each holds: Papal Documents, Liturgical Aids, etc. These materials can be borrowed.

There is also a special collection of Catechetical books and materials located in the Library. These are also available for loan.

At the far end of the library are shelves holding a large number of books for recreational reading. All of these items may be borrowed, and they do not need to be checked out.

#### 8. AUDIO-VISUAL MATERIALS.

A collection of approximately 300 cassette tapes and 150 reel-to-reel tapes, on a variety of subjects, is in the Library. These are catalogued, with cards filed alphabetically in the last drawer of the Author-Title Catalog. A similar collection of VHS-format videotapes is also available, along with a small collection of microfilm, microfiche, and slides. Tapes and slides may be borrowed, microforms are for library use only. A microfiche reader is available in the Audio-Visual Room of the library.

#### 9. PHOTOCOPIES.

A photocopy machine is available in the Library. Authorized charges to committees should be noted in the appropriate section of the notebook kept by the copier.

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## VII. POLICIES AND PROCEDURES

### 7.1 ACADEMIC POLICIES

Students are advised to be conscious of the following academic policies which apply to their coursework in the Seminary. The current catalog should be consulted for specific regulations.

#### 7.1.1 POLICY ON FULFILLING ADMISSIONS REQUIREMENTS

All students must take one of the following tests as part of the admissions process: GRE, MAT, TOEFL, TWE. The GRE indicates a student's ability to think critically, and his general background knowledge of English and mathematics; the MAT [for older students] indicates a student's ability to perceive relationships within groups of items. There is no required minimum score for either of these tests, although the Seminary does consider the scores in an effort to assess better how an individual student might or should perform in his academic studies.

The TOEFL/TWE is a test of English usage for students whose native language is not English. This test is necessary in order to determine whether a student will be able to comprehend course work and process--both orally and in writing--material learned. A student must obtain a score for 550 for admission to St. Patrick's Seminary.

These tests are an important factor in predicting probable success and/or areas of concern in a student's seminary career. All students must, therefore, fulfill this requirement before arriving at the Seminary. If for some serious reason the appropriate test is not completed before arrival, the student must take the examination no later than the end of his first year at the Seminary. Failure to fulfill this obligation is cause for serious consideration of dismissal.

#### 7.1.2 POLICY REGARDING THE ACCEPTANCE OF STUDENTS WHO HAVE ALREADY ATTAINED A GRADUATE DEGREE IN THEOLOGY

All applicants to St. Patrick's seminary are expected to undergo the normal admission process. Normatively, no exceptions are made in this regard.

After the seminary's Admissions Committee has made a positive recommendation to a diocese regarding an applicant who already has attained a graduate degree in theology, the following norms are helpful to guide both the Admissions Committee and the diocese:

1. It is necessary that all students be present at St. Patrick's Seminary for two (2) consecutive years in order to be eligible for a faculty recommendation for ordination to the diaconate and to the priesthood. In this regard, no exceptions are made (respecting the point made in the *Rule of Life*: 1.3.3, no. 5).
2. It is the normative policy of St. Patrick's Seminary to strongly recommend a Pastoral Year experience. During the process of admissions, the Admissions Committee will consider the viability of a Pastoral Year for such an applicant, always keeping in mind that the Faculty Council has ultimate prerogatives in recommending such a Pastoral Year experience.
3. The academic program of such a student must necessarily be individualized, and consequently the academic program of this student will be negotiated at the time of admissions between the office of the Academic Dean and the student himself, with the ultimate approval of the (Arch)diocesan Bishop and Vocation Director.

#### 7.1.3 POLICY ON CHEATING AND PLAGIARISM

St. Patrick's Seminary prohibits all forms of cheating, whether in academics or in other aspects of life. A serious form of cheating specific to academic settings is plagiarism. St. Patrick's prohibits plagiarism in any form.

##### Description

*Plagiarism is the use of another person's words or ideas and presenting them as your own without proper credit or citation.* This may include improperly using another student's work or copying the work of published scholars. Plagiarism can take various forms:

- word-for-word copying from another's work without the use of quotation marks and proper footnote or endnote citation;
- repeating another's words, sentences or paragraphs and presenting them as your own work;
- copying another's words or ideas with slight or extensive rearrangement and lack of proper citation;
- direct paraphrasing of another's words or ideas without proper citation;
- adopting someone else's line of argumentation, critical thinking or analysis without proper citation.

The writers' handbook used for this description sums up plagiarism in this manner: "in short, to plagiarize is to give the impression that you have written or thought something that you have in

fact borrowed from another. Although a writer may use another person's words or thoughts, they must be acknowledged as such."<sup>1</sup>

It is thus never appropriate to write a paper using another's words or ideas without proper citation (as a footnote, endnote or a "scientific style" note within the text), regardless of the type of paper (research or reflection paper). When in doubt about whether what you have written constitutes plagiarism, cite your sources (such as, MLA Handbook for Writers, Modern Language Association, 1977, p. 5) or ask a faculty member.<sup>1</sup>

### Consequences

Any student who cheats, or who copies or plagiarizes another person's work for an examination, a paper or any other assignment will automatically receive an F for the assignment and undergo an investigation by a review board. The review board, consisting of the Academic Dean and two other appointed faculty members, will review the evidence and circumstances of cheating or plagiarism. Upon confirmation of the incident, the Board will recommend to the Faculty Council at its next meeting formational probation and possibly other consequences, such as dismissal from the course with a grade of WF (withdrawal failing), dismissal from the seminary, or a combination of the above. Students who are caught cheating or plagiarizing more than once will be subject to dismissal from the seminary program. Students who knowingly allow their work to be used in such manner will be liable to an equal penalty.

#### 7.1.4 POLICY ON TURNING IN ASSIGNMENTS ON TIME

Students are expected to hand in papers and other assignments on time unless they have arranged for an extension with the professor in advance. Students may not assume the privilege of handing in work after a deadline has passed. Students who do so should expect a reduction of at least one letter grade for the assignment. They should also be aware that any professor has the right to refuse unexcused late work, so that the student may receive no credit for the assignment.

#### 7.1.5 POLICY ON INCOMPLETES

Students may not simply assume that a professor is willing to grant a grade of "Incomplete" for any course. There is supposed to be some good reason why the student cannot complete the work in the proper schedule and this should be cleared with the professor and approved by the Academic Dean before the deadline for assignments or examinations comes due. If the student has not discussed the matter with the professor in advance, he or she should expect a failing mark in the assignment, examination, or course. The student should also note that when an Incomplete for a course is granted by a professor, there will be no further extensions beyond the scheduled

<sup>1</sup> J. Gibaldi and W.S. Achtert, MLA Handbook for Writers of Research Papers, Theses, and Dissertations (New York: Modern Language Association, 1977), p. 4.

deadline in the following semester. This deadline (usually the fifth week of the following semester) is found in the academic calendar in the Catalog Supplement. See the current catalog for specific regulations.

#### 7.1.6 SEMESTER/CUMULATIVE G.P.A.

Students are expected to maintain the indicated G.P.A.'s for the following programs: M.Div. - 2.0; S.T.B. - 2.5; M.A. - 3.0. If a student falls below the required G.P.A. in a particular program in a given semester, s/he is eligible for academic probation.

#### 7.1.7 POLICY ON CHALLENGE EXAMS

Those students who feel that they have sufficient knowledge in an area which a particular required course covers may, after having presented their situation to the Academic Dean and discussing various options, petition to challenge the course content by taking an examination in that course. The examination will be designed and evaluated by the members of the particular department involved. A recommendation will then be made to the Academic Dean concerning the advisability of allowing the student to be excused from taking the course. It is understood that, if such permission be given, the student must take some elective course in place of the required course. [This challenge process is not necessary for those courses transferred in from another accredited seminary or university.]

#### 7.1.8 POLICY ON ACCEPTING UNDOCUMENTED COURSEWORK OF FOREIGN STUDENTS

Those students who come from seminaries in countries where it is not possible to obtain official academic records may, after providing testimonials from former instructors, seminary officials, or representative clergy regarding the student's participation in the specific courses, petition to have a particular body of knowledge recognized and accepted as fulfillment of required courses at St. Patrick's. In order to insure that the student has the proper understanding of the course content, the Academic Dean may require that the student take a challenge exam in the material.

#### 7.1.9 POLICY ON C.P.E. CREDITS

It is normative that each student will complete a clinical pastoral experience during his formation. The Director of Field Education will maintain a directory of available programs. It is the responsibility of the (Arch)Diocese to select a placement and to ensure that the student makes timely application. Upon the successful completion of the program, the student may request up to two (2) field education credits for this experience.

#### 7.1.10 SPANISH LANGUAGE PROFICIENCY EVALUATION

All students who are required to demonstrate proficiency in Spanish will be evaluated each semester. The Instructor of Spanish will prepare a written evaluation of the student's progress in the Spanish courses at the end of each semester. This written evaluation will be given to the Academic Dean who, in turn, will forward it to a student's advisor/mentor. A synthesis of this evaluation will then become a part of a student's final evaluation.

#### 7.1.11 SPANISH LANGUAGE PROFICIENCY ASSESSMENT: FOURTH YEAR STUDENTS

The following mode of evaluation is directly related to the areas included in the policy statement for Spanish language proficiency which was adopted in the Spring of 1991.

The student will be evaluated on material he has prepared, his ability to read selections from liturgical services, and his ability to interact in a social setting.

At the beginning of the academic year, Fourth Year students will receive a list of five Scripture passages for consideration in preparation of a homily. At the time of the proficiency exam (the last week of October), each student will draw by lot one of the five previously indicated Scripture passages and will, under supervision and with the aid of a dictionary, prepare a five-minute homily. The homily will be submitted to the Instructor of Spanish for grammatical and stylistic analysis. At an appointed time, the student will read the passage in question and deliver his homily. The student will be asked to read a second selection, either from the Sacramentary or from the eucharistic ritual. The student will then participate in a simulated social setting, such as might be encountered after Sunday Mass.

#### 7.1.12 CRITERIA FOR ENGLISH COMPETENCY

St. Patrick's Seminary recognizes that many of its students speak and write English only as a second language. The Seminary currently requires a minimum score of 550 on the TOEFL for these students as an admission requirement. In addition, the following criteria are also required to be fulfilled prior to faculty approval for ordination:

1. Ability to read from a Lectionary and Sacramentary and to administer all the Sacraments in English with proper volume, enunciation, diction and clarity;
2. Ability to compose (with the aid of a dictionary) a coherent homily in English and to preach extemporaneously or with note cards;
3. Ability to converse with people and counsel them pastorally;
4. Ability to use English adequately for purposes of teaching and public speaking;
5. Ability to articulate orally and in writing the basic elements of the Catholic faith.

If such competency has not been exhibited in the ordinary execution of the academic and formation program, or if some doubt exists in the Faculty's mind by the third academic year, then

the student will be required to appear before a board of examiners to be tested for such competency.

#### 7.1.13 POLICY ON INCLUSIVE LANGUAGE

In 1990 St. Patrick's adopted an official policy on sensitivity to inclusive language. It is policy that all Faculty and students will employ inclusive language in the classrooms, in written assignments, papers, examinations, and the like. Research and reflection papers especially are

unacceptable if they employ exclusive language, since they are prepared in advance. Concern for inclusive language will also influence the choice of textbooks for courses.

All official documents of St. Patrick's Seminary will employ inclusive language whenever feasible (e.g., catalogs, The Patrician, alumni newsletters, brochures, handbooks). Faculty and students are urged to become conscious of their own day-to-day use of language in order to assist one another in becoming sensitive to this issue. Appropriate leeway will be granted for ESL students who often struggle to master English in the course of their theological studies.

#### 7.1.14 POLICY ON RCIA PARTICIPATION

RCIA placement for first year students is a practicum for two first year courses (Introduction to Liturgy and Catechetics) and, therefore, does not have credits attached. The Field Education Department will oversee the on-site visits to the placements for these students. The students' obligation is attendance at weekly RCIA meetings and when these occur on Sundays to attend the liturgy at these placements. During those times when the various RCIA rites take place, students will be expected to be present and to participate as the Directors advise.

#### 7.1.15 POLICY ON TAKING OUTSIDE ACADEMIC COURSES

St. Patrick's Seminary encourages its seminarians to take advantage of external academic and professional growth opportunities for purposes of personal or professional enrichment. When such opportunities are undertaken during the academic year, seminarians must request the written permission of their Vocation Director and the Academic Dean. Permission would normally be granted on the condition that such external opportunities do not interfere with required academic and formational requirements of the seminary program. For the policy on taking courses for transfer credit, see the current seminary catalog.

#### 7.1.16 INDIVIDUAL TUTORIAL PREPARING FOR LITURGICAL READING

##### Introduction

In his Apostolic Letter of 1972 setting up the present system of ministries in the Latin Church, Pope Paul VI wrote:

Let the reader be aware of the office he has undertaken and make every effort and employ suitable means to acquire that ;increasingly warm and living love and knowledge of Scripture that will make him a more perfect disciple of the Lord. [n 5]

In 1984 the secretariats of the Bishops' Committee on Priestly Formation and the Bishops' Committee on Liturgy jointly issued *Liturgical Formation in Seminaries*. This decree specifically states:

...(I)t is extremely important that the students be taught the art of speaking and of using symbols, as well as to use communications media. Indeed, in liturgical celebrations it is of the highest importance that the faithful be able to understand the priest, not only in what he says, whether in the homily or in the prayers and orations, but also in what he does by way of gestures and actions. Formation for this purpose is of such ;high importance in the renewed liturgy that it deserves very special consideration. [n 58]

Finally, the 1992 edition of the *Program of Priestly Formation* states that the seminary must help seminarians "develop skill in reading" [n 344] and seminarians should "learn those practical skills needed to communicate the Gospel in an effective and appropriate manner." [n 377yu]

### Program

St. Patrick's Seminary takes these instructions very seriously and desires to prepare all seminarians to be excellent liturgical ministers and to read and proclaim the Word of God with understanding, clarity and intelligibility.

Consequently, in addition to academic courses in Sacred Scripture and in homiletics, the seminary also provides a mandatory individualized tutorial for all pre-theologians and first year seminarians. This individual tutorial is also required of any other student recommended for his assistance by the Faculty Council.

A student is to contact the tutorial leader two weeks before an assigned ministry [e.g., presiding/reading at morning prayer]. The tutorial leader and the student will then make an appointment for this tutorial, which will take place in the seminary's main chapel. A student is to remain in this tutorial program for as long as deemed necessary by the tutorial leader or by the Faculty Council.

## 7.2 POLICIES AND PROCEDURES FOR THE S.T.B. COMPREHENSIVE EXAM

### S.T.B. COMPREHENSIVE EXAMINATION

#### INTRODUCTION

The purpose of the examination is to demonstrate a comprehensive knowledge of the Christian tradition. The oral segment of the exam consists in preparing a series of presentations,

*in outline form*, for a course given as part of a parish adult education program, diocesan catechetical training program, or college classroom setting. These outlines will form the basis of an interview with two faculty members. The written segment of the exam consists in writing out one of these presentations in essay form. This essay will be evaluated by a faculty member from the department in the subject-area involved.

During the first semester of the STB (Bachelor of Sacred Theology) program, the student will be given a detailed explanation of the goals and procedures of the comprehensive exam component of the STB program. This presentation will include the subjects covered in the exam.

## **PART ONE: ORAL COMPONENT**

### **1. The lecture-outlines**

- a. The student will prepare a series of outlines for presentations in a parish adult education program, diocesan catechetical training program, or college classroom setting. These outlines will form the basis of the oral examination. **It is not necessary for the student actually to deliver these presentations.** The six subjects to be covered in these presentations are as follows:

Encountering God's Word  
Jesus of Nazareth, Son of God and Savior  
God for Us: Father, Son and Spirit  
We are the Church  
The Sacramental and Liturgical Life We Celebrate  
Living Morally and Spiritually

- b. For each of the six subjects, the student is to prepare four presentations which cover the subject comprehensively given the needs of a parish adult education program, diocesan catechetical training program, or college classroom setting. The presentations are to be in *outline form* and not to exceed two pages (typed, double-spaced) in length. Faculty are urged to encourage students to develop these outlines in the context of courses they take in the STB program.
- c. An adequate presentation of each subject area would require in the course of the outlines a synthetic and comprehensive treatment of the following four areas: the biblical background of the subject, the historical development of the tradition in regard to the subject, official church teaching on the subject, and contemporary theological discussion of the subject. This does not mean that each outline on an individual subject must be devoted to one of these areas, or that each particular



outline treat all four of these areas. It means only that such issues must be dealt with adequately in some fashion in the course of the outlines of a given subject.

In preparing the presentations on "Encountering God's Word," special attention is to be given to the following four areas: traditional and current methods of exegesis, official church teaching on the Bible in Catholic life, one example of an introduction to an Old Testament topic (e.g., the Book of Genesis, the prophets, wisdom

literature, etc.), and one example of an introduction to a New Testament topic (e.g., the Pauline Letters, the Gospel of John, the Book of Revelation, etc.).

## 2. The oral examination

- a. Three copies of these outlines are to be submitted to the Academic Dean by the first day of February in the eighth semester. The Dean will assign two faculty members by February 5th the responsibility of reviewing these outlines and meeting with the student for the oral examination.
- b. Oral examination boards will consist of two faculty members (full-time or adjunct) who have appropriate graduate degrees. The Dean will appoint them in such a way as to spread out the workload evenly among faculty. No two faculty members from the same field will serve on a board together.
- c. The oral examination is to be scheduled during the third week of February. It consists of a thirty minute interview of the student by the two faculty members. The student brings with him/her the set of outlines. The presentations are evaluated on the basis of the following scale: pass with honors, pass, fail.
- d. In addition to discussing the content of the outlines, the following questions serve as guidelines for faculty members to ask students in the oral examination procedure. Some variation may be expected in the course of an actual oral examination.

What rationale and method lie behind your outlines? (Be prepared to explain obvious omissions in your choice of material.)

What current developments or issues are facing the Church in these given areas of theology?

What are the pastoral implications of your outlines in these areas of theology? (e.g., ecumenical, social justice, multicultural, or ministerial implications)

What bibliography and resources did you use to make your outlines?

What bibliography and resources would you recommend to your audience?

## **PART TWO: WRITTEN COMPONENT**

### **1. Choosing the topic for the essay**

- a. On the first day of the second week of February, one of the six subject areas is chosen by lot for the student. Then the student selects one of his/her four presentation-outlines for the given subject area to write out as a completed essay.
- b. This procedure is to be supervised by the Academic Dean.

### **2. Writing the essay**

- a. The essay is to be from eight to ten pages typed, double spaced.
- b. It must be based on the outline submitted to the Academic Dean.
- c. The essay is to be handed in to the Academic Dean by the end of the second week of February.

### **3. Evaluating the essay**

- a. The Academic Dean gives the essay to a faculty member from the department of the particular area involved.
- b. The faculty member is to evaluate the essay by February 8th. The essay is evaluated on the following basis: pass with honors, pass, fail. In the case of a potential failure, another faculty member from the same department will review the exam, and together they will make the final determination of the pass/fail. If they cannot agree, a third faculty member will be consulted.

## **PART THREE: POLICIES ON RETAKING THE EXAMINATION**

### **1. The student must pass both parts of the exam.**

2. If a student fails either or both component(s), he/she has one opportunity to make up the deficient segment(s).
  - a. This supplementary work is to be supervised by the Academic Dean in consultation with faculty members of the pertinent department.
  - b. The supplementary work is to be completed by the end of March of the eighth semester.

Revised  
3-8-93

### 7.3 STATEMENT OF POLICY ON CONFIDENTIALITY OF STUDENT EDUCATIONAL RECORDS AND ON STUDENT ACCESS TO RECORDS

St. Patrick's Seminary guarantees the confidentiality of all student records and evaluations both academic and non-academic, according to the law. Only by a student's written, signed request may academic records be released to any requesting school or agency. The Seminary may release what is known as Directory Information (student name, address, telephone number, date and place of birth, major field of study, dates of attendance, degrees and awards received, the most recent previous educational agency or institution attended by the student and participation in officially recognized activities). However, if the student wishes this information to be withheld, the student may so notify the Registrar in writing within two weeks after the first day of class for the fall term (forms are available in the Registrar's Office). The same conditions will apply to the release of non-academic information. Each year all seminarians will be asked to sign release forms for the "sharing of academic information" and for the "sharing of non-academic information" (i.e., the seminary evaluation of the student) with their Bishops or religious superiors and vocation directors. This information will not be shared without the signed release form on file and it will only be shared with the people so mentioned in the release form. Students also have the right to review their academic records and certain other documents in their files. If they wish to do so, they should submit a written request to the Registrar (forms available in the Registrar's Office). If they find errors in their files they may discuss the matter informally with the Academic Dean. If the issue is not settled to their satisfaction they may request a formal hearing before a grievance board. Full information on the Seminary's policy for dealing with such matter is available on request in the Office of the Registrar and the Office of the Academic Dean.

### 7.4 STATEMENT OF POLICY ON FACULTY CONFIDENTIALITY

1. Faculty meetings are a forum for professional and confidential discussion of matters pertaining to the life of the seminary and the evaluation of students.

Issues under discussion at faculty meetings are considered confidential until a decision has been reached. Official decisions are announced or communicated in the manner approved by the Rector, Administration and Faculty.

2. The contribution of an individual faculty member can be presented to the student under discussion only when the explicit permission of that faculty member has been given to the advisor. Normally this is only done when the information involved would help clarify the evaluation for the student.

3. It is the policy of the faculty that one student's performance and evaluation is not to be discussed with other students.

4. The role of the Spiritual Director/Confessor is considered strictly confidential. To protect this confidentiality the student's Spiritual Director neither shares in the discussion nor votes on the evaluation of students who are his directees.

5. Faculty members are free to discuss personal observations and formational concerns regarding a student with that individual directly, as is deemed necessary.

## 7.5 STUDENT-FACULTY RELATIONS

Open and adult relationships between faculty and students are encouraged. Should anyone believe that a faculty member is showing favoritism to some students, he is asked to share his concerns either with the President/ Rector or with Father Konkel, a non-faculty member who has consented to serve in a mediating role. Any faculty member accused of favoritism must be confronted with specific activity which is the basis of the charge, and the person making the accusation must be made known to the one being accused.

## 7.6 POLICY ON RESPECT OF PERSONS

St. Patrick's Seminary wants to uphold the dignity of persons in all aspects of its community life. To this end, we consider any attitudes, statements, or behaviors of a racial or sexual nature that offend the dignity of persons to be contrary to the style of life we are trying to foster within the community. Therefore, if any member of the St. Patrick's community perceives another person, resident or visitor, to express offensive statements or behaviors, then he or she should first try to communicate directly to the offending person his or her disapproval and discomfort. If the offense is of a particularly serious nature, or if the offense persists, then the Dean of Students or the President/Rector should be informed.

## 7.7 POLICY ON INTERRELATIONSHIP BETWEEN THE PRIESTS OF THE VATICAN II INSTITUTE AND THE SEMINARIANS

- a. The Director of the Institute will clearly indicate to the Institute priests in each session that their primary community for the sabbatical is their peer group, and that they should respect a similar boundary for the seminarians.
- b. Early in the year, the President/Rector of the seminary will explicitly address this question at a Rector's Conference, stressing the great positive value we enjoy in having the Vatican II priests among us. In order that there be no misunderstandings and for the protection of both the priest and student, if at any time you think anything inappropriate might be suggested by a priest, please share this perception with your Advisor and/or the Rector so that it can be immediately addressed and clarified.
- c. At the beginning of each year, the Director of the Institute will make a presentation to the seminary students describing the purpose and program of the Vatican II Institute. In this presentation, he will also address the issue of appropriate interaction between priests on sabbatical and seminarians.

## 7.8 POLICY ON ORDERS OF WORSHIP FOR CANONICAL CELEBRATIONS

All Orders of Worship for Candidacy and the Ministries of Acolyte and Reader must be approved by the Director of Worship and the faculty Master of Ceremonies at least one week before the actual liturgical celebration. The Order of Worship for Ordination to the Diaconate must be approved by the Director of Worship and the faculty Master of Ceremonies before the commencement of the Christmas vacation.

## 7.9 POLICY ON USE OF VIDEO CAMERAS DURING CEREMONIES

No large video cameras are allowed in the sanctuary of the seminary, or in its main aisle, at the celebrations of Candidacy, Ministries and Ordinations. All cameras must be lodged in the back or sides of the chapel. The seminary allows only one person to have responsibility for videoing these liturgical ceremonies.

## 7.10 POLICY ON INSURANCE

St. Patrick's Seminary requires that all seminarians have adequate health insurance guaranteed by their (Arch)Diocese, or the assurance that the (Arch)Diocese covers all health insurance needs of its seminarians.

## 7.11 STUDENT HEALTH ISSUES

The faculty of St. Patrick's Seminary will not recommend to Orders any man whom it responsibly assesses to be a serious health risk.

The following policies will guide the faculty in its assessment:

### A. Obesity\*

1. A medical workup will be required of a student who is obese to assess the nature and/or cause of his condition; i.e., endocrine or other organic problems, addictive food habits, poor food management.
2. Upon review of the medical workup, the student, in consultation with his advisor and vocation director, will chose a weight management program that will best respond to his particular weight problem.
3. Financial responsibility for the medical assessment lies with the Seminary. Financial responsibility for the weight management program lies with the student and his diocese.

\*Obesity: 20% above ideal body weight. (These standards are set by the U.S. Department of Health.)

4. The student must demonstrate consistent progress in weight management as the condition for faculty recommendation to Orders.

B. Non-smoking Policy

Smoking is prohibited in all indoor areas of the Seminary: e.g., the dining room, the student lounge, corridors, classrooms, the Prayer Hall, the Olier Annex, faculty and student rooms. Anyone wishing to smoke must go outside the building to do so.

#### 7.11.1 POLICY ON DRUGS AND ALCOHOL

St. Patrick's Seminary recognizes that the abuse of alcohol and other drugs is a threat to the health and welfare of the entire community. Students, Staff and Faculty have a mutual interest in maintaining an environment that encourages intellectual, social and personal growth in a Christian atmosphere. The promotion and use or abuse of alcohol or illicit drugs is not compatible with such an environment, and renders the student liable to immediate expulsion. The Seminary also recognizes that alcoholism and drug addiction are illnesses and should be treated as such. For this reason St. Patrick's Seminary adheres to the following policy on alcohol and controlled substances.

1. St. Patrick's Seminary is and intends to remain a drug-free environment. The Seminary strictly prohibits the unlawful manufacture, distribution, dispensing, sale, possession or use of controlled substances and will take appropriate action in accordance with local, state, and federal laws against any student who violates this prohibition, up to and including expulsion for just cause. The Seminary has voluntarily registered its compliance with the Drug-Free Schools and Communities Act Amendments of 1989 (Public Law 101-226) which requires institutions of higher education to make efforts in good faith to establish a drug-free environment.
2. The following procedures will be followed in the event of a student who abuses alcohol or drugs:
  - a) A student who abuses alcohol or drugs will be required to seek professional consultation to determine the nature of his addiction.
  - b) Upon the review of the consultant's assessment, the student in consultation with his advisor and Vocation Director, will choose an alcohol and/or drug abuse program that will best respond to his addictive behavior. The Dean of Students maintains current educational materials on the kinds of programs which are available in San Mateo County (Alcoholics Anonymous, Adult Children of Alcoholics, etc.).
  - c) Financial responsibility for the assessment lies with the Seminary. Financial responsibility for the program lies with the student and his Diocese.

- d) The student must demonstrate consistent abstinence from the addictive substance(s) as the condition for faculty recommendation to Orders.
- 3. The Dean of Students will provide ongoing educational programs for students regarding the dangers of drugs and alcohol abuse and the Seminary's anti-drug policy.

## 7.12 MISCELLANEOUS POLICIES/PROCEDURES

### 7.12.1 SEMINARIANS AND THE MEDIA

If a student is asked to appear in any of the media for whatever reason, he must first obtain the permission of the President/Rector.

### 7.12.2 POLICY ON EMPLOYMENT OUTSIDE THE SEMINARY

Seminarians wishing to hold outside employment for purposes of earning money must request the written permission of their Vocation Director and the Administration of the Seminary. Permission will be granted on the basis of personal need and only if such employment does not interfere with the academic and formational requirements of the seminary program.

### 7.12.3 GUEST POLICY

Students are welcome to invite guests to stay at the Seminary, provided they have cleared the availability of rooms with the Dean of Students and the Student Guest Master. The Dean will respond on a first-come, first-served basis with guests of the total Seminary community taking precedence over family members of an individual student.

Room reservation forms are available in the Front Office. Guest rooms are assigned according to availability.

Family guests are asked to pay a \$25.00 per day charge if they remain over two days, whether or not meals are taken at the Seminary. [See Catalog Supplement for meal charges.]

Visiting seminarians from other seminaries may reside in student guest rooms within the student quarters. Once again, a \$25.00 per day fee is charged if they remain over two days whether or not meals are taken at the Seminary.

The student host is responsible to the Business Manager for the following items: notifying the Sister in charge of the kitchen, the Dean of Students and the Guest Master of the impending arrival of their guest(s), cleaning room(s) after the departure of the guest(s) and collection of applicable fees for extended stays.

#### 7.12.3.1 POLICY ON RESERVATION OF GUEST ROOMS BY SEMINARIANS

Due to the extensive use of our Guest Rooms, and in order to accommodate as many requests as possible, the Seminary follows this Policy:

1. **Immediate** family members will be given preference in reserving a guest room.
2. No seminarian may reserve more than two (2) guest rooms at any one time. If more are requested, the request needs the approval of the President/Rector.
3. It is appropriate for guests to make some contribution to the Seminary to help defray the costs for the cleaning of linens, rooms, etc.
4. All requests will be given individual consideration.
5. Please make sure that all keys are returned to the Front Office upon departure.

#### 7.12.4 POLICY ON LIVE-IN PROCEDURES FOR PROSPECTIVE STUDENTS

The following procedures were approved by the Administration in the Fall of 1995, and in the Spring of 1996 by the Faculty Assembly.

1. Vocation Directors will contact the Rector in order to send a live-in candidate to St. Patrick's. If at all possible, visits should be arranged during class days, to provide maximum exposure to seminary life.
2. The Rector will inform the Dean of Students of the candidate. The Dean will inform the guest master and arrange to have a student from the candidate's diocese take responsibility for the visit.
3. The guest master has prepared two rooms for live-in candidates. These rooms have been arranged and decorated so as to be as comfortable as possible.
4. The Dean of Students' secretary has prepared a packet of materials for these candidates (e.g., a map for the building/facility, the seminary schedule, descriptions of various programs).
5. The Dean of Students will meet with the candidate and arrange for appropriate meetings (e.g., with the Rector or with the Academic Dean).
6. The candidate participates in the seminary schedule and is encouraged to attend classes.



7. The Rector will send a follow-up letter to the candidate after the visit (with a copy to the Vocation Director)

#### 7.12.5 CAMPUS SECURITY

Every student, faculty member and staff member has an obligation to cooperate in maintaining the security of St. Patrick's Seminary. The principal way to help preserve the security is to make sure that doors are closed and locked at the appropriate times. In addition, if anyone observes someone on the property who does not seem to belong here, this fact should be reported to the President/Rector, the Vice Rector, or the Business Manager.

In the event that someone witnesses a crime being committed on campus, the crime should be reported to the President/Rector or the Vice Rector who, in turn, will take proper measures.

If the crime is of a very serious nature and neither of the above is available, another member of the Administration should be contacted and police should be called.

#### 7.13 ARCHDIOCESAN POLICY ON SEXUAL HARASSMENT

##### A. PURPOSE

In order to provide a productive and pleasant working environment, it is important that we who serve on behalf of the many Archdiocesan parishes, schools and agencies maintain a Gospel inspired atmosphere characterized by mutual respect. Accordingly, the kind of conduct characterized as harassment below cannot and will not be tolerated. In addition, the Archdiocese will endeavor to protect employees, to the extent possible, from reported harassment by non-employees in the workplace.

1. In general, ethnic or racial slurs and other verbal, visual or physical conduct relating to a person's race, color, religion, national origin or handicap constitute harassment when they unreasonably interfere with a person's work performance or create an intimidating, offensive or hostile work environment.

2. Sexual harassment has been defined by federal and state regulations as a form of sex discrimination. It can consist of unwelcome sexual advances, requests for sexual favors, the display of derogatory posters, cartoons or drawings, or other physical, verbal or visual conduct of a sexual nature by supervisors or others in connection with employment.

(a) Sexual harassment exists when:

- (1) Supervisors or managers make submission to such conduct either an explicit or implicit term or condition of employment (including hiring, compensation, promotion or retention); or

(2) Submission to or rejection of such conduct is used by supervisors or managers as a basis for employment decisions.

(b) Sexual harassment may also exist when such conduct by any other employee unreasonably interferes with an employee's work performance, or creates an intimidating, offensive or hostile work environment.

## B. PROCEDURES

An employee or employment applicant who feels that he or she has been harassed as defined above, (or a nondirect victim with a complaint), is strongly encouraged, without fear of retaliation, to bring the subject to the immediate attention of the appropriate supervisor or to the Archdiocesan Personnel Administrator. Employees need not raise the issue with their supervisor if the supervisor is the subject of the allegation. Additionally, in the case of the sexual harassment allegations, employees are free to raise the issue with another, same sex, supervisor if they prefer to do so. Depending on the particular circumstances, the supervisor will then be in contact with the Archdiocesan Personnel Administrator or other appropriate impartial employee. (Due to the particular seriousness and sensitivity of some types of harassment charges, the Archdiocese may invoke special Ad Hoc procedures for investigation and resolution of the matter.)

In any event, inquiries and/or complaints will be investigated immediately. Any investigation will be conducted in as confidential a manner as is compatible with a thorough investigation of the complaint.

Any Clergyman, Religious or Lay Employee determined by impartial investigation to have harassed another employee or applicant for employment will be subject to appropriate disciplinary procedures up to and including termination or appropriate canonical punishment or action.

A non-employee who subjects an employee to sexual harassment in the workplace will be informed of the harassment policy by the employee's supervisor or manager; other action may be taken as appropriate.

## C. HARASSMENT OF THIRD PARTIES

It goes without saying that these principles pertaining to relationships among employees would apply also with respect to Clergy, Religious and Lay Employees in their relationships with parishioners, counselees, students, parents etc. That is, harassment (including any form of sexual misconduct or abuse of one's position) is clearly not a part of one's ministry or employment and will not be condoned. Allegations of this nature will be addressed in a fashion similar to that outlined above.

#### D. A FINAL NOTE

The Gospel message calls for pastoral concern for both the alleged victim and the alleged perpetrator when investigating and handling allegations of harassment. This pastoral concern may dictate the need for the Church to respond to the alleged victim in particularly unique ways (e.g., offers of spiritual and/or psychological counseling) but this pastoral concern should not be mistaken as an admission of responsibility or legal liability. Furthermore, in the eyes of the Church there are legitimate legal and ecclesiastical interests in maintaining appropriate levels of confidentiality so as to protect and encourage the direct, core relationship between the individual person and God. In order to assist the Archdiocesan attorney in carrying out his responsibilities in this area he will, as circumstances dictate, seek the assistance of qualified individuals such as psychologists, canon lawyers, social welfare experts, Diocesan representatives etc. This group will sometimes be referred to as the "Sensitive Claim Team." These policies and procedures, therefore, are not prepared as a precise legal yardstick by which third parties are to measure conduct, but rather as a visible sign of the Archdiocese's genuine moral commitment to serve as responsible stewards of Christ's Church.

#### E. CHILD ABUSE REPORTING ACKNOWLEDGMENT [SAMPLE]

It is my understanding that Section 11166.5 of the California Penal Code requires that any child care custodian who enters into employment after January 1st, 1985 acknowledge that Section 11166 requires any child care custodian, health practitioner, or employee of a child protective agency who has knowledge of or observes a child in his or her professional capacity or has knowledge of or observes a child in his or her professional capacity or within the scope of his or her employment who he or she knows or reasonably suspects has been the victim of child abuse to report the known or suspected instance of child abuse to a child protective agency immediately or as soon as practically possible by telephone and to prepare and send a written report thereof within 36 hours of receiving the information concerning the incident.

It is my further understanding that teachers, instructional aides, teachers' aides or teachers' assistants, administrative officers, supervisors of child welfare and attendance, or certificated pupil personnel employees of any public or private schools as well as administrators of employees of a public or private youth center, youth recreation program, or youth organization and administrators or employees of a public or private organization whose duties require direct contact and supervision of children are considered to be child care custodians.

I hereby acknowledge the provisions of Penal Code Section 11166 and will comply with its provisions.

Signature \_\_\_\_\_

Date \_\_\_\_\_

INTENTIONALLY BLANK

## VIII. FIRE AND EARTHQUAKE SAFETY PROCEDURES

### FIRE:

In the event of a serious or uncontrolled fire, the concern of the community will be to evacuate the building quickly and safely. The fire fighting is to be left to the fire department.

At the sound of the fire alarm, all students will leave the building in silence at once without stopping to get anything. They should walk, not run to the nearest exit. They should proceed in single file at arm's length to avoid crowding at the doors. The first one to reach a door holds it open allowing others present to pass through. He then follows the last one, closing the door behind him.

Every student should locate the two fire exits nearest his room. If he is in his room at the sound of the alarm, he should check the door knob and the door to see if it is hot. If leaving his room at night, he should leave the lights on and close the door. If anyone knows the location of the fire, he should report it. Those who know that other students are away from the seminary at the time of a fire should notify the proper authorities so that an accurate head count can be taken.

If the alarm sounds while the community is in the Chapel, those in the forward sections of stalls near the altar leave by the sacristy doors going out of the building via the inclines; those in other sections leave by the main door going out of the building by the main entrance. All are to leave row by row in single file, bottom row first, and to keep moving after passing the Chapel door. Slowing down can cause a jam at the door.

Upon reaching the outside of the building, all proceed immediately and in silence to the front lawn. Facing the front of the building, on the left, the Pre-theology class is to gather; next to this class, the First Theology class gathers, etc. Each class is responsible for monitoring the presence of each of its members and reports immediately to the President/ Rector any member absent. The faculty/staff should gather on the front lawn at the far right, facing the building, and follow the same procedure, with the President/Rector responsible for a proper accounting. All are to remain in silence in order to facilitate this head count and to hear and understand directions. A number of students will then be asked by the student fire marshall to station themselves at the various entrances to the seminary. This is to facilitate the movement of the fire department.

The switchboard operator or the Rector, upon hearing the alarm, will phone the Menlo Park Fire Department (323-2404).

All students should take the responsibility of finding out where fire alarm boxes and fire extinguishers are located throughout the building.

Glass fire doors are found at regularly spaced intervals throughout the building. These have been installed to slow the progress of any fire that might occur. They are for that reason to be kept closed. The inconvenience caused by having to open them is far less significant than the danger caused by leaving them open.

### EARTHQUAKE:

1. Places that would be safest in a quake are in a doorjamb or under a study desk or table--away from heavy objects or large panes of glass. You may not be able to move freely during the shaking; at the first jolt, drop to the floor, away from top-heavy appliances or furnishings. Encourage people to resist the impulse to run outside.
2. Telephone lines will be overcrowded or out of order and electrical power may be off, so a battery-powered AM/FM radio could be your only source of emergency information. Don't rely solely on your car radio; store a transistor radio in a safe place. Keep flashlights on hand. Candles should never be used in an earthquake situation. Never light a match or flip on an electric switch until you are certain there are no gas leaks.
3. After a quake, potable water could be in critical supply due to broken pipes or other factors. It is the seminary's responsibility to have available about 4 gallons of drinking water per person - a week's supply. Water will be stored in designated places.
4. It is the responsibility of the seminary to store enough food to last at least four days. Canned, dehydrated, or ready-to-eat foods needing minimal water and heat are best bets.
5. An earthquake may disrupt medical services for days. Consider a first-aid training course offered by the Red Cross. Buy and keep handy a first-aid manual and assemble a basic first-aid kit; be sure to include necessary prescription drugs (check expiration dates).