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*N.B. The information contained within this handbook is subject to change.*
SECTION A. INTRODUCTION

MISSION STATEMENT

St. Joseph’s Seminary and College, founded in 1896, is the major seminary for the Archdiocese of New York. Its primary mission is to serve the Church by forming men for the Catholic priesthood. Beginning in 2012, St. Joseph’s functions as the principal institution of priestly formation for the Archdiocese of New York, the Diocese of Brooklyn, and the Diocese of Rockville Centre. St. Joseph’s also welcomes seminarians from other archdioceses, dioceses, eparchies, and other religious congregations.

Rooted in the apostolic community gathered around Jesus Christ, St. Joseph’s Seminary seeks to form future priests who will hand on the life and tradition of the Church’s faith in the context of the new evangelization of the twenty-first century. To accomplish this, St. Joseph Seminary offers a program of human, spiritual, intellectual, and pastoral formation that is faithful to the Magisterium of the Catholic Church. Through an integration of these “pillars of formation,” St. Joseph’s aims to form men according to the Heart of Jesus the Good Shepherd (see Bl. John Paul II, Pastores Dabo Vobis, 1992; USCCB, Program of Priestly Formation, 2006).

As a complement to its primary mission, St. Joseph’s Seminary also serves the Church by offering graduate theological and philosophical degree programs to qualified students at locations in Yonkers, Huntington, and Douglaston. Graduate degree programs in the theological disciplines are offered to candidates for the permanent diaconate, lay men and women, men and women in consecrated life, and clergy who wish to deepen their understanding of the Catholic faith through systematic study, or who are called to serve the Church in roles of leadership. A graduate degree program in Catholic Philosophical Studies is offered to qualified candidates who are preparing for admission to the program of priestly formation.

A spirit of service to the Church guides all of the programs which St. Joseph’s Seminary and College provides to seminarians, lay, religious, and clergy. This spirit is strengthened by a profound sense of ecclesial communion that is fostered and expressed through fidelity to Church teaching, a daily life of prayer, the celebration of the Holy Sacrifice of the Mass, the ceaseless invocation of the Holy Spirit, and the intercession of the Blessed Virgin Mary, St. Joseph, and all the saints.
THE SEMINARY

In its deepest identity the Seminary is called to be, in its own way, a continuation in the Church of the apostolic community gathered about Jesus, listening to his word, proceeding toward the Easter experience, awaiting the gift of the Spirit for the mission. Such an identity constitutes the normative ideal which stimulates the Seminary in the many diverse forms and varied aspects which it assumes historically as a human institution, to find a concrete realization, faithful to the Gospel values from which it takes its inspiration and able to respond to the situations and needs of the times.

The Seminary is, in itself, an original experience of the church’s life. In it the bishop is present through the ministry of the rector and the service of co-responsibility and communion fostered by him with the other teachers, for the sake of the pastoral and apostolic growth of the students. The various members of the Seminary community, gathered by the Spirit into a single brotherhood, cooperate, each according to his own gift, in the growth of all in faith and charity so that they may prepare suitably for the priesthood and so prolong in the Church and in history the saving presence of Jesus Christ, the good shepherd. (Pastores Dabo Vobis, #60)

This Student Handbook outlines some of the ways St. Joseph Seminary presently strives to articulate the vision and to meet the criteria set forth in the post-synodal Apostolic Exhortation, Pastores Dabo Vobis (1992) of St. John Paul II, the Program for Priestly Formation (5th edition, 2006) by the United States Conference of Catholic Bishops, and most recently, the new Ratio Fundamentalis (Congregation for the Clergy, 2016). Particular house rules and regulations in this handbook are subject to periodic review and update by St. Joseph’s Seminary (hereafter referred to as “Seminary”).

RECTOR’S COUNCIL

Seminary administrators and faculty are appointed by the Archbishop of New York. The members of the Rector’s Council who meet to discuss seminary formation and related issues are as follows:

Rector
Director of Spiritual Formation
Dean of Seminarians
Academic Dean
Director of Pastoral Formation
A note on terminology used for Seminary administrators and faculty: In its discussion of administrative positions, the Program for Priestly Formation (316) states: “Seminaries may use different titles to describe necessary administrative functions. Whatever the determination of titles, the functions described below are needed for an effective priestly formation program.” In light of this directive, the terminology that forms part of the heritage of St. Joseph’s Seminary has been preserved in this handbook. Dean of Students/Seminarians is equivalent to Director of Human Formation; Faculty Advisor is equivalent to Formation Mentor/Advisor; Spiritual Director is equivalent to Director of Spiritual Formation; and Academic Dean is equivalent to Director of Intellectual Formation.

**DIMENSIONS OF FORMATION: MATTERS OF INTERNAL OR EXTERNAL FORUM**

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

The two expressions arise from canon law, but they should not be understood as referring to two separate and exclusive spheres. Sometime after the Council of Trent, it became common to refer, for example, to the “internal forum” as the “domain of conscience” as if this were entirely separate from the “external forum” understood as the sphere of public and observable governance and application of moral and legal norms in the Church. Over time, however, the inadequacy of such an understanding became evident. Today, canonically, the two expressions refer respectively to the “private” and “public” domains where one and the same moral and legal normativity and the Church’s exercise of jurisdiction are applicable to an individual.

In the context of seminary formation, the “external forum” refers to the domain of knowledge that may be used and referred to in reference to the seminarian at the level of evaluations (including reports to the seminarian’s Ordinary), discussions and deliberations about the seminarian’s progress in formation by the team of advisors, and votes on recommending advancement to higher stages of formation and to Orders.

The “internal forum” in the formation context refers to the domain of knowledge that is privately maintained, at least initially, between a seminarian and his spiritual director. Seminarians are expected to give their spiritual directors access to deeply personal knowledge about themselves with a maximum degree of self-disclosure. Both are to keep in mind that “issues of human
formation that properly belong to the external forum are not limited to the spiritual direction relationship for their resolution” (PPF, 131).

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

These distinctions bear on the specific roles played by priest members of the seminary faculty. As explained in the Program of Priestly Formation: “Although the titles may differ, on every seminary faculty, certain members function as formators in the external forum. These formation advisors/mentors and directors should be priests. They observe seminarians and assist them to grow humanly by offering them feedback about their general demeanor, their relational capacities and styles, their maturity, their capacity to assume the role of a public person and leader in a community, and their appropriation of the human virtues that make them “men of communion.” These same formators may, on occasion, teach the ways of human development and even offer some personal mentoring or, at times, coaching. More generally, they offer encouragement, support, and challenge along the formational path. These formators function exclusively in the external forum and are not to engage in matters that are reserved for the internal forum and the spiritual director” (PPF, 80).

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

1. Appropriate self-disclosure is one of the most important indicators of affective maturity, self-integration and interior freedom.

2. While respecting the parameters outlined in the aforementioned paragraphs of the PPF, it must be understood that successful formation—in all four of its dimensions—requires an appropriate degree of self-disclosure and transparency on the part of the seminarian not only with his spiritual director but also with his formation advisor.

3. Issues of human formation that “properly belong to the external forum” are not to be understood as merely those matters that are of a public nature in the seminary environment and that are subject to the evaluation and critique by the advisors: (e.g., academic performance, liturgical ministry, performance of house jobs, etc.).
4. Just because an issue arises initially as a “matter of conscience,” it is not—for that reason—to be understood as a matter to be restricted exclusively to the internal forum. Normally, in the course of formation, there will arise any number of quite personal issues that can and must be brought prudently and responsibly to the knowledge of those formators who exercise their formation roles in the external forum. Motivated by love for the Church and a genuine desire to submit himself to the Church’s judgment as to his suitability as a candidate for orders, the seminarian should from time to time bring to the external forum those personal issues which bear on his relationship with seminarians, staff and faculty; issues of personal temperament, health and mental well-being; issues of personal culpability, irresponsibility, immaturity, or dishonesty; issues of vocational discernment; etc.

SECTION B. THE FACULTY ADVISOR AND SEMINARIAN EVALUATION

Each seminarian is assigned a Faculty Advisor when he first enters the seminary. This Faculty Advisor is a member of the full-time faculty and is a resident priest. Spiritual Directors may not serve as Faculty Advisors due to the conflict between internal and external forums (e.g. matters of confession, etc.). Seminarians are expected to keep the Faculty Advisors they have for all four years of formation, unless that Advisor leaves Seminary formation for a parochial or other diocesan assignment, in which case a new advisor will be assigned. If a change of Faculty Advisor is requested by a seminarian for a serious reason, he should first speak with the Advisor to resolve any conflicts. If the situation cannot be resolved, then the seminarian should approach the Dean of Seminarians to request a new Advisor.

The role of the Faculty Advisor in the life of the seminarian is an important one. The Faculty Advisor accompanies the seminarian across the years of formation, offering advice, critiques, and guidance on the journey toward priesthood. Faculty Advisors serve as liaisons to the board of Faculty Advisors that meets every Tuesday afternoon: the Advisor reports on the progress of his advisee and then takes any notes back to the advisee based on what other Advisors have said.

Seminarians, for their part, are directly accountable to their Advisors on all matters, all areas of formation. They should be in regular contact with their Advisors and, as a general rule, have regular monthly meetings together to review progress in formation. Such meetings should ordinarily be initiated by the advisee. Discussions at regular meetings should cover such areas as academics; vocation to the priesthood; the free choice to embrace the promises of obedience, celibacy, and simplicity of life; community life in the Seminary environment; field education, summer pastoral assignments; interests or hobbies; and psychological maturity.

The seminarian, in consultation with his Faculty Advisor, should frequently review his growth plan, through which he sets goals for each year, particularly in the areas of human, intellectual, and pastoral formation. The seminarian should identify objectives that mark movement toward the goals he sets with his Advisor.
Advisor-Advisee conversations involve a number of topics that deal with both the external and the internal forums, though from different perspectives. Matters that are part of the external forum, and therefore subject to objective evaluation (e.g., that the seminarian dedicate time for prayer at the Seminary and during pastoral assignments and vacations) do not cease to be part of the external forum simply by the fact that they are also discussed in the internal forum. Similarly, matters proper to the external forum (e.g., manifestations of affective maturity or its absence) remain in the external forum, even as they are simultaneously addressed within the confidential relationship that characterizes the seminarian’s interaction with the Department of Psychological Services. A seminarian may speak directly with the Rector or Dean of Seminarians about any matter related to his formation.

On his part, “…each seminarian is the protagonist of his own formation,” (Ratio 130), incorporating and integrating the many lessons of formation into his own identity as a future priest. Pastores Dabo Vobis clearly states,

> [W]e must not forget that the candidate himself is a necessary and irreplaceable agent in his own formation: All formation, priestly formation included, is ultimately a self formation. No one can replace us in the responsible freedom that we have as individual persons.

> And so the future priest also, and in the first place, must grow in his awareness that the agent par excellence of his formation is the Holy Spirit, who by the gift of a new heart configures and conforms him to Jesus Christ the good shepherd. In this way the candidate to the priesthood will affirm in the most radical way possible his freedom to welcome the molding action of the Spirit. But to welcome this action implies also, on the part of the candidate, a welcome for the human "mediating" forces which the Spirit employs. As a result, the actions of the different teachers become truly and fully effective only if the future priest offers his own convinced and heartfelt cooperation to this work of formation. (# 69)

Seminarian Self-Evaluation (PPF, 276)

Each year, typically during the second semester, all seminarians are required to submit a self-evaluation. The format of this evaluation may vary, depending on the year of formation: either a grid evaluation will be required or a written summary of formation progress. Both formats look at the “four pillars” of seminary formation identified within the apostolic exhortation Pastores Dabo Vobis.

For the written self-evaluation, the four pillars of priestly formation should be identified and reflected upon. The seminarian is free to also include additional material that might best be
treated separately rather than within one of the four categories. The self-evaluation should be more than a cursory review of categories. It should demonstrate a willingness and capacity to examine one’s own situation in some depth. Typically, two typed pages (single spaced) are sufficient for this self-evaluation. It should be submitted to the Dean of Seminarians, who will then forward it to the respective Faculty Advisors. It is recommended that he provide a copy to his Spiritual Director as well.

Peer Evaluations (PPF, 277)

From time to time during a seminarian’s formation, peer evaluations may be conducted to obtain a perspective of formation and development from within the student body. Seminarians fill out confidential evaluations which are completed and submitted to the Faculty Advisors and used for conversation with Advisees. Peers often present a point of view different from Advisors, surfacing important issues that need to be addressed.

Faculty Evaluations of the Seminarian (PPF, 279-280)

Faculty Advisors meet as a body on a weekly basis to discuss the progress of seminarians in their formation for priestly ministry. The Rector and the formation director for the Franciscan Friars of the Renewal attend meetings as they are able, but do not vote on seminarians for advancement. The discussion and sharing of confidential seminarian information is restricted to meetings of the advisors.

Professors who are not faculty/formation advisors are asked to comment on seminarians at faculty meetings. Their comments and observations are welcome at all times, and are normally directed to the seminarian’s advisor, or to the Dean of Seminarians, or to the Rector.

During the Spring semester, each seminarian is reviewed by the body of faculty/formation advisors in order to determine whether or not he should advance on to the next stage of formation for priesthood. Seminarians are reviewed by year (IV, III, II, and I Theology). Their respective advisors offer a brief summary of the man’s status. At the conclusion of the discussion, a vote is taken among the nine faculty advisors to determine if the seminarian should proceed ahead.

The advisors discuss the circumstances of any seminarian who received a negative vote. Motions may be made, including but not limited to: dismissal, time off, pastoral year, particular benchmarks that must be met by the seminarian, etc. (see PPF, 286-289). Motions that are passed remain consultative to the Rector. A negative vote by an advisor does not necessarily indicate the opinion that a seminarian should discontinue formation for the priesthood. However, when the majority of advisors votes negatively, this majority opinion is taken very seriously by the Rector in his final report to the man’s bishop or superior. Votes are also taken for
advancement to diaconate and priesthood, with the understanding that a grave matter (PPF, 284) must be discovered in order for an advisor to vote to dismiss a candidate after diaconate ordination.

Voting categories are as follows:

- **Advance**: The seminarian advances on to the next phase of formation or onto ordination, with no major concerns.
- **Advance with reservations**: The seminarian advances, but with specific benchmarks or goals that are to be achieved.
- **Delay**: The seminarian is asked to suspend formation or postpone ordination until certain matters are properly addressed so that he may proceed. This vote often indicates that a “pastoral year” is needed.
- **Resignation**: The seminarian is asked to formally resign from the seminary formation program due to serious matters that prevent him from continuing on the path of priestly formation. It is possible that the man may reapply to the seminary at some later date, but this should not be considered a “delay.”
- **Dismiss**: The seminarian is dismissed from the formation program as a result of a serious issue that prevents the man from ever moving forward. For example: a lack of vocation, sexual misconduct, a crime, etc.

**Spiritual Directors and Seminarian Evaluation**

The spiritual directors attend various meetings at which house policies etc. are discussed; they also attend general faculty meetings. They are invited to attend the weekly meetings of the faculty/formation advisors at which the progress of individual seminarians is discussed, although their attendance is not required at these meetings. Advisors and other faculty can bring matters of concern to the attention of a spiritual director; in these cases, the communication is one-way, in that no information is solicited from the spiritual director. A spiritual director is welcome to accompany the seminarian to a meeting with the Rector when the topic is a matter of particular gravity.

**Interviews**

All new seminarians have the opportunity to meet and become familiar with all Faculty Advisors. In their first semester, new seminarians first hear introductions from the advisors and then, in a series of meetings over several weeks, meet introduce themselves individually to the advisors collectively as a group. The aim of these introductions is to allow for openness and transparency between seminarians and advisors.

From time to time some seminarians may be called in to meet with the rector and/or Faculty Advisors to review formation progress. This offers the opportunity for clear and open discussions
on various matters that will help the seminarian on the road to ordained ministry. The interviews are also helpful to the advisors in the process of evaluating each seminarian as he is voted on for advancement in formation. Spiritual directors may attend interviews as “silent participants.”

**Year-End Written Evaluations Prepared by the Faculty/Formation Advisor**

A written year-end evaluation is prepared by the seminarian’s Faculty Advisor. The evaluation includes a summary of the seminarian’s status and progress in the four pillars of formation. Strengths and weaknesses are noted. The final paragraph reports the faculty vote (by number of votes, not necessarily with the names of the faculty who cast the particular votes) and it also reports any subsequent motion, and the vote on the motion. Particular attention is given to the seminarian’s engagement in his growth plan. The seminarian reads and signs the year-end evaluation. He has the opportunity to add an explanatory statement in which he sets forth disagreements with elements of the evaluation, should any areas of disagreement exist. The Rector signs the evaluation and forwards it, accompanied by his own recommendation, to the diocesan bishop.

**The Call to Orders**

Once a man has been voted on favorably for advancement to diaconate or priesthood, he writes a petition to his bishop or superior, presenting himself as a worthy candidate for holy orders. Bishops and superiors of religious orders carefully consider all evaluations, votes, and recommendations by the Rector in making their final decision to “call” a man to holy orders. Once a candidate has officially received the “call to orders,” either verbally or in written form, he may officially anticipate his ordination.

**Ordination**

Ordination to holy orders is ultimately a call from God that is confirmed by formators, the diocesan bishop or religious superior, and the People of God. It is never earned or merited, not a right or a privilege, but a gift of God (*Pastores Dabo Vobis* #35). Seminarians should always maintain an appreciation for the gift of their vocation and not see advancement to holy orders as a personal right or fulfillment of current needs in the Church. Thus, a mature humility is required in the candidate for ordination.

Diaconate ordination ordinarily occurs at least six months before priesthood. At St. Joseph Seminary, the date of diaconate ordination is set in consultation with diocesan bishops and religious superiors, typically occurring sometime before Christmas in the fall semester. Priesthood ordination dates ordinarily fall in the months of May and June and are also set in consultation with diocesan bishops and religious superiors. Candidates for holy orders are expected to follow the directives of seminary, diocesan, and religious personnel in planning their
ordination liturgies. Ordinandi will be expected to attend rehearsals and planning sessions for their ordinations.

Following ordination, it is the custom for newly ordained transitional deacons and priests to celebrate a Mass of thanksgiving. Per the bishops of the Borromeo Council, such Masses should be celebrated in the Ordinary Form of the Mass, versus populum, with concelebration. While elements of festivity and pomp may be found in Masses of thanksgiving, newly ordained should also follow the proper degree of solemnity for the liturgy that they celebrate, complying with diocesan and parish customs and exercising the principle of noble simplicity. Masses of thanksgiving for newly ordained priests are to be planned out well in advance under the guidance and consultation of seminary Faculty Advisors and the Director of Liturgy in the last semester of seminary formation. This is to be done by filling out a liturgy planning sheet (provided by the Director of Liturgy) and submitting ordination invitations and programs.

SECTION C. HUMAN FORMATION

In order that his ministry may be humanly as credible and acceptable as possible, it is important that the priest should mold his human personality in such a way that it becomes a bridge and not an obstacle for others in their meeting with Jesus Christ the Redeemer of humanity. (Pastores Dabo Vobis, #43)

Human formation, being the foundation of all priestly formation, promotes the integral growth of the person and allows the integration of all its dimensions. (Ratio, 94)

Human formation is concerned with the “humanity” of the seminarian: his physical, psychological, and mental state, as well as personality traits that will enable him to become a competent and mature man of service to his (arch)diocese as a priest.

In imitation of Jesus Christ, the future priest should live a life of deep detachment from material goods. He is encouraged to embrace a spirit of voluntary poverty and simplicity of life so as to become more devoted to his future sacred ministry.

The virtue of chastity provides the context in which the charism of celibacy is best understood. A future priest’s love for others must always be chaste and selfless after the example of Jesus Christ. Chaste celibacy is a joyous, interiorized disposition of heart which enables the priest to serve the people of God with an undivided love.

As Christ gives perfect glory to the Father through obedience to the Father’s will, so the future priest gives glory to the Father through obedience to Christ. It is important to develop and internalize a spirit of joyful obedience to Christ, His Body, the Church, and the mandate of Seminary formation, along with generosity and self-sacrifice toward all who are part of the
Seminary community. Each seminarian is expected to respond positively in a spirit of faith and love to the legitimate exercise of authority.

The physical health of the future priest is important; therefore, the seminarian should realize that paying attention to his body is an integral element in his formation. A personal program of regular physical exercise should be cultivated so that the future priest will be prepared to meet the physical demands of priestly life.

The future priest must grow to appreciate the essential value of leisure time. The burden of work is alleviated through appropriate leisure activities. Leisure is not rest, idleness, or the pursuit of entertainment. Authentic leisure is a mental and spiritual attitude that leads to creative self-development and total human growth.

It is fundamental for a man who is called to be responsible for a community to develop his capacity to relate to others both in and out of the Seminary. Simultaneously, the Seminary is to foster an atmosphere of charity, patience, understanding, and fraternity. Personal responsibility and a spirit of cooperation are needed to achieve this goal. Tendencies towards isolation and selfishness must be avoided as they are out of harmony with the Gospel.

**Human Formation in Community Life**

Seminarians live and are formed in the context of a community of diverse individuals. Unlike the atmosphere of a college or university, that of the Seminary community is focused on forming fraternity through charity in light of the “community” they will one day enter, the college of presbyters. Therefore, human formation in the Seminary community is the seedbed for establishing a healthy, mature presbyterate.

Community life cultivates formation with respect to cultural differences, proper manners, and interpersonal relationships. The Seminary brings together individuals of varied cultures, temperaments, talents, backgrounds, and responsibilities. These differences should be used in a positive way to create a climate of mutual respect, responsible communication, and purposeful collaboration so that students have the opportunity to accept maturely the responsibilities of the priesthood. Seminarians are encouraged to actively participate in the many opportunities for interaction with fellow students in order to deepen friendships. These opportunities include community nights, community meals, the student center, athletics, recreation, and in-house organizations.

Seminarians exercise an active leadership and service role in a number of areas of the Seminary through house jobs, class offices and faculty-student committees. These responsibilities call for communication and collaboration in areas that affect the good order of Seminary life. Each seminarian is encouraged to grow in his participation in the decision-making process by actively fulfilling his house job and volunteering for class offices and faculty-student committees.
Through willing service, the future priest will grow in his understanding that freedom and accountability go hand-in-hand as he strives to become a responsible leader in the community.

Fraternal correction and conflict management are skills that should be integrated in the seminarian. He should be understanding and compassionate in dealing with the faults of his brothers by offering support, encouragement and, when necessary, honest correction in a charitable manner.

The attire of students should reflect an awareness of their being members of a community involved in priestly formation. Attire should manifest neatness and good taste and be suitable for the occasion. Particular attention should be given to the seminarian’s appearance when participating in liturgical ceremonies. Liturgical attire and ministerial appearance should be appropriate for the current Roman Rite, while at the same time exhibiting a style of noble simplicity that does not draw attention to self. At all times, seminarians should present themselves in a neat, professional manner, always attentive to matters of hygiene and general good health.

A Formative Community: Sensitive to the Man and Accountable to the Church

“The Church has the right to verify the suitability of future priests, including by means of recourse to medical and psychological science.” (Ratio Fundamentalis, 189, Congregation for the Clergy, 2016; Guidelines for the Use of Psychology in the Admission and Formation of Candidates for the Priesthood, n. 11: Enchiridion Vaticanum 25 (2011), 1271-1272; C.I.C., can. 241, 1.)

The seminary is a formative community under the guidance of “...the principal agent of priestly formation... the Most Holy Trinity” (Ratio Fundamentalis, 125). St. Joseph’s Seminary strives to create a culture of mutual trust and intentional, personal accompaniment on the part of the formators, providing an environment that fosters self-disclosure and transparency, in an appropriate manner and time, always respectful of a candidate’s right to a good reputation and privacy (C.I.C., can. 220).

Nevertheless, the formation advisors hold the interests of the Church as paramount. It is their obligation to present to the various sending bishops and religious superiors candidates for diaconate and priesthood who enjoy sound psychic and physical health along with all the other qualities required for a man who is to be ordained for service in the ministry. This interest coincides with the best interests of the candidate, as the formators work to make sure that the man demonstrates the capacity to flourish as a priest—to live the joy of the Gospel as he receives and offers himself as a gift in imitation of the Self-Gift of Christ.

The Importance of Psychological Evaluation and Counseling
Future priests should therefore cultivate a series of human qualities, not only out of proper and due growth and realization of self, but also with a view to the ministry. These qualities are needed for them to be balanced people, strong and free, capable of bearing the weight of pastoral responsibilities. They need to be educated to love the truth, to be loyal, to respect every person, to have a sense of justice, to be true to their word, to be genuinely compassionate, to be men of integrity and, especially, to be balanced in judgment and behavior. (Pastores Dabo Vobil, 43)

Human formation is the basis of all priestly formation (Pastores Dabo Vobil, 43-44). Saint Joseph’s Seminary looks upon human development as an unbroken journey of discipleship, divided into two over-arching phases: initial formation in the seminary and ongoing formation in priestly life (Ratio Fundamentalis, 54). Entering candidates, no matter what their age or extent of prior formation, cannot think of themselves as “completed men.” An essential element in the formation of priests is the capacity for self-knowledge and continued growth. Accordingly, St. Joseph’s seminary provides candidates for the priesthood with a comprehensive program of human formation. Seminarians are expected to exercise responsibility for their own formation by actively collaborating in this program, availing themselves of the personal mentoring provided by their formation advisors, and the psychological counseling services available to them.

The Initial Psychological Assessment

In an atmosphere of mutual trust and openness, that must characterize the request for admission to Seminary, the aspiring seminarian is obliged to inform the Bishop and Rector of the Seminary about any past psychological problems, and any therapy received, as an element to be assessed with all the other qualities required in the candidate. In any case, it is appropriate to obtain a psychological evaluation, both at the time of admission to the Seminary, and subsequently, when it seems useful to the formators. (Ratio Fundamentalis, 193)

The psychological assessment, consisting of a battery of tests and a clinical interview, is a requirement for admission to the formation program at St. Joseph Seminary. Given the legitimate need of the Church to determine that candidates are capable of managing their lives in a mature and authentic way, assessment psychologists have the right to ask specific questions about an applicant’s psychosocial history (e.g., prior relationships; any history of sexual abuse; homosexual tendencies, etc.). The seminary informs candidates of this inquiry in advance so that their consent is an informed one. This specific and private inquiry is conducted by a licensed psychologist and/or psychiatrist in a professional manner.

The written assessment report remains confidential and access is restricted to the Rector, Director of Admissions, the seminarian’s eventual Formation Advisor, his spiritual director, and the staff psychologists/psychiatrists of St. Joseph’s Seminary. Except for the aforementioned individuals, neither faculty nor any other members of the staff have access to the report. The
report is coded and stored separately from other student files in the office of the Rector. Beyond admission to St. Joseph’s Seminary, the assessment is only viewed by the aforementioned individuals in the presence of the Rector in his office.

Written reports remain the property of St. Joseph’s Seminary and are not surrendered to the individual applicant/candidate. An oral summary will be provided to candidates at the time of the initial evaluation, and accepted candidates will have an additional review & discussion of the report with the director of psychological services of St. Joseph’s Seminary. This meeting will enable the staff psychologist/psychiatrist to present a summary of the psychological testing and to assist the men to identify “markers of human formation” (Program of Priestly Formation, 80-81, 5th edition, USCCB) and growth for the seminarian as he enters the program of formation here.

If an individual is not accepted to the program or withdraws from the program, all copies of the original report are destroyed. Reports are not released to persons outside the formation program without the individual’s written consent, and then only to licensed/certified mental health specialists and within restricted guidelines.

**Subsequent or Ongoing Counseling**

*It must be recalled that recourse to an expert in the psychological sciences can only proceed when the person concerned has given his previous, informed and free consent, in writing. (see Guidelines for the Use of Psychology in the Admission and Formation of Candidates for the Priesthood, n. 12: Enchiridion Vaticanum 25 [2011], 1277: “If the candidate, faced with a motivated request by the formators, should refuse to undergo a psychological consultation, the formators will not force his will in any way. Instead, they will prudently proceed in the work of discernment with the knowledge they already have.”) On the other hand, “a candidate for the priesthood cannot impose his own personal conditions, but must accept with humility and gratitude the norms and the conditions that the Church herself places, on the part of her responsibility.” (Ratio Fundamentalis, 194)*

You have been accepted and assigned to St. Joseph’s Seminary by your arch/diocese or religious congregation. The journey (iter) of discernment continues here in the major seminary. We never make the journey alone. The ongoing process of formation means a desire for openness to greater self-knowledge on the part of the seminarian who is accompanied by the seminary formation team. This personal accompaniment on the part of the formators “...which has docibilitas to the Holy Spirit as its goal, is an indispensable means of formation.” (Ratio, 45)

Gradual, progressive self-disclosure and transparency with the formation team are necessary components of the formation process. The journey of accompaniment can only unfold
in an atmosphere of mutual trust. It is the hope of the Church that in addition to personal accompaniment, the formation process through the seminary years will also assist the seminarian to understand the priest as a “man of communion.” To experience that dimension of priesthood, “…the bonds that are created in the Seminary between formators and seminarians, and between the seminarians themselves, must be marked by a sense of fatherhood and fraternity.”  

(Ratio, 52)

The formators are bound by the serious obligation to “…guarantee an atmosphere of trust, so that the candidate can open up and participate with conviction in the work of discernment and accompaniment…” (Guidelines, 12)

Within this atmosphere of mutual trust, accompaniment and openness, one grows in self-knowledge through the always sacred encounter with Jesus in prayer and “regular and frequent conversations with formators…” (Ratio, 46)

The Church also makes available the use of psychological counseling as an instrument of self-knowledge.

When appropriate, seminarians are strongly encouraged to make use of, including on their own initiative, the psychological counseling services provided by or approved by St. Joseph’s Seminary. The seminarian may consult with a staff psychologist/psychiatrist or an expert “…chosen by the candidate himself and accepted by the formators” (Guidelines for the Use of Psychology in the Admission and Formation of Candidates for the Priesthood, 12). The purpose of the counseling is to grow in self-knowledge and to benefit from insights provided by the human sciences as they participate in the seminary’s program of formation.

There are two paths in seeking this greater self-knowledge:

1. For those seminarians who seek counseling on their own initiative, the content of the counseling and even the fact of the counseling itself remain confidential and will not be released by the psychologist/psychiatrist. The seminarian, of course, is encouraged to share the fact and, as indicated, the general content of his counseling with his spiritual director and formation advisor.

2. It can also be the case, however, that, at some point during formation, the bishop (or religious superior) or formation advisors may recommend that a seminarian seek psychological counseling. In this case, the seminarian is informed at the start that the clinician approved by the bishop/religious superior or the rector will be asked to submit periodic progress reports to the bishop/religious superior and the rector according to a predetermined schedule. The seminarian is invited to sign a consent form for these periodic progress reports. These progress reports pertain to certain clearly delineated areas or issues. The psychologist/psychiatrist will review each progress report with the seminarian before submitting it. The seminarian with his clinician will discuss the wording and focus of the update report. As stated above, use of psychological counseling “…can
only proceed when the person concerned has given his previous, informed and free consent, in writing.” (Ratio, 194; Guidelines 12)

This policy seeks to balance the interests of the Church and the confidentiality owed to the seminarian. While the formators—and the bishop/superior to whom they answer—need to know the man approaching ordination, the seminarian needs to feel secure and safe in a sincere process of self-discovery, self-disclosure and self-mastery. The policy hopes to encourage seminarians to take advantage of counseling without undue concern that the content of that counseling will be reported or used inappropriately. St. Joseph’s aims to be a formative community that fosters transparency and openness to the benefit of the Church and the men in formation, while respecting their privacy and the necessity and value of prior, free consent in the appropriate sharing of the progress of a man’s interior freedom as he approaches ordination.

GOALS of Human Formation:

- To cultivate, as a lifelong process, a deep, personal and intimate relationship with Jesus, and his mystical Body, the Church. The desire to surrender to Jesus his heart, mind, body, relationships, and possessions.
- To develop an intimate personal relationship with the Blessed Virgin Mary and the communion of saints as models of human formation.
- To cultivate deeply the evangelical counsels of poverty, chastity and obedience
- To develop a program of regular physical exercise and to give proper attention to matters of personal health
- To allow himself leisure time in order to develop hobbies and pursue extra-curricular activities as well as being attuned to the world around him
- To make use of growth counseling as an integral part of human formation
- To be a man of communion both in and out of the Seminary, ever developing his capacity to relate to others in a spirit of friendship and fellowship, respectful and aware of the needs of all in the Seminary community
- To contribute his time and talent for the building up of community life
- To develop leadership and decision-making skills through willing service
- To understand that his appearance and behavior must reflect the dignity of the priesthood he is seeking.
- To be a responsible person: being accountable to others, reporting to superiors, honoring seminary policies, reporting infractions, honoring the schedule of the seminary, maintain appointments with advisors and directors.
SECTION D. SPIRITUAL FORMATION

Spiritual formation...should be conducted in such a way that the students may learn to live in intimate and unceasing union with God the Father through His Son Jesus Christ, in the Holy Spirit. Those who are to take on the likeness of Christ the priest by sacred ordination should form the habit of drawing close to him as friends in every detail of their lives. They should live his paschal mystery in such a way that they will know how to initiate into it the people committed to their charge. They should be taught to seek Christ in faithful meditation on the word of God and active participation in the sacred mysteries of the Church, especially the Eucharist and the Divine Office...

(Pastores Dabo Vobis, #45)

The final goal of spiritual formation in the Seminary is the establishment of attitudes, habits and practices in the spiritual life that will continue after ordination. Spiritual formation in the Seminary is meant to set the foundation for a lifetime of priestly ministry and spirituality. (Program of Priestly Formation, 110)

The heart of spiritual formation is personal union with Christ, which is born of, and nourished in, a particular way, by prolonged and silent prayer. (Ratio, 102)

The spiritual formation of seminarians is central as it unifies the human, intellectual, and pastoral elements of the formation process. It is essential for the seminarian to cultivate a deep, loving union with the three persons of the Trinity through a devoted and regular prayer life.

The Eucharist occupies the primary place in Seminary life, thus revealing it as both the source and summit of the Church’s life and the spring from which all graces flow. Participation in the celebration of the Eucharist is the most vital source of spiritual nourishment and enrichment in the seminarian’s life.

Devotion to the Blessed Sacrament is strongly encouraged as it deepens the seminarian’s awareness of the centrality of the Eucharist in his life and the life of the Church. Daily Holy Hours are offered to cultivate this devotion.

The liturgical praise of God is extended through the Divine Office, thereby sanctifying the hours of each day. The daily recitation of Morning Prayer and Evening Prayer enhances the seminarian’s personal faith and nourishes his sense of community both in the Seminary and with the Church Universal.

To become shepherds of souls, seminarians must be thoroughly involved in their own continual conversion. The great means of conversion established by the Lord in the Sacrament of
Reconciliation should be revered and used regularly to help in the process of transformation into the image of Christ.

Prayer, reflection, and silence—both external and internal—are necessary in order to achieve a personal dialogue in faith with the Trinity.

A proper understanding of the role of the Blessed Virgin Mary in the history of salvation, the life of Christ, and the mission of the Church is an essential component of formation. The seminary fosters a true devotion to the Virgin Mary as a model of the free human response to God’s plan expected of all disciples, especially those called to serve the Church as priests. All seminarians are strongly encouraged to study her place in the Catholic tradition and to deepen a living relationship with her through the sacred encounter of prayer, e.g. rosary and all forms of ecclesial Marian devotion. An appreciation for authentic Marian devotion is also a pastoral necessity in the service of a Church of immigrants, i.e. the Church in the USA.

**Daily Spiritual Routine**

Mondays, Tuesdays, and Thursdays the seminary schedule begins at 7:00 a.m. with a period of silent meditation based on a short reflection chosen by the Spiritual Director. This will be followed by communal celebration of Morning Prayer.

On Wednesdays and Fridays the day begins at 7:00 a.m. with Morning Prayer joined with the celebration of the Eucharist.

Saturday is the day off for all seminarians. A house Mass is typically offered on Saturday mornings at 9:00 a.m.

On Sundays, Morning Prayer will be held at 8:00 a.m., with Mass at 10 a.m.

On Sundays, Mondays, and Tuesdays, Mass will be celebrated at noon in the Main Chapel. The entire seminary community is invited to celebrate the Eucharist together.

Evening Prayer will be celebrated communally in the Main Chapel on Mondays, Tuesdays, and Thursdays at 5:45 p.m. On Sundays Solemn Vespers will be celebrated at 5:00 p.m. and will be followed by a social and formal dinner.

Eucharistic Adoration will take place from 8:00-10:00 p.m. on Sunday, Monday, and Tuesday, and Thursday evenings. It will conclude with the celebration of Night Prayer and Benediction.

**Retreats and Days of Recollection**
The year will begin with a three-day retreat for the entire house after the new First Theologians have completed their orientation.

During the inter-semester break, seminarians may go either on a pilgrimage to the Holy Land or to a retreat at the Seminary of the Immaculate Conception in Huntington.

Fourth Theologians will attend a retreat in October in preparation for ordination to the diaconate and a second retreat in May in preparation for ordination to the priesthood.

There will be several days of recollection each year: All Saints (Nov. 1) and St. Joseph’s Day (Mar. 19).

The Solemnities of the Immaculate Conception and St. Joseph Husband of Mary will be observed as festive days within the Seminary. St. Patrick’s Day is also celebrated as a solemnity within the Archdiocese of New York, with Mass at the Cathedral in the morning on Mar. 17.

**Spiritual Direction**

Each seminarian will choose a canonical spiritual director (there will be 3 or 4 available) with whom he will meet at least once a month. The chosen director may, but need not be, the seminarian’s confessor. It is to be understood that what is discussed by the seminarian and his director is considered matter of the internal forum and, therefore, completely confidential. Moreover, spiritual directors do not vote on whether seminarians should be advanced or not.

**The Sacrament of Reconciliation**

Seminarians are encouraged to make frequent use of the Sacrament of Reconciliation (at least once a month). The house spiritual directors are always available for this. Occasional outside confessors will be available in house. Seminarians are always free to seek the sacrament outside the house.

**SECTION E. INTELLECTUAL FORMATION**

*The commitment to study, which takes up no small part of the time of those preparing for the priesthood, is not in fact an external and secondary dimension of their human, Christian, spiritual and vocational growth. In reality, through study, especially the study of theology, the future priest assents to the Word of God, grows in his spiritual life and prepares himself to fulfill his pastoral ministry. (Pastores Dabo Vobis, # 51)*

*Intellectual formation...seeks to enable them [the seminarians] to enter into fruitful dialogue with the contemporary world, and to uphold the truth of the faith by the light of reason, thereby revealing its beauty. (Ratio, 116)*
The goal of the Intellectual Formation Program of Saint Joseph’s Seminary is to form future priests who are able to share in the three-fold office of Christ: teaching the Gospel, celebrating the divine mysteries and shepherding God’s people. Thus, Intellectual Formation “culminates in a deepened understanding of the mysteries of the faith that is pastorally oriented toward effective priestly ministry, especially preaching” (PPF, 138). The knowledge attained during a seminarian’s course work is not simply for one’s personal edification, but is intended to be shared with God’s people through teaching, preaching and daily interactions with the faithful. As a result, Intellectual Formation, when integrated with the human, spiritual and pastoral pillars of priestly formation, has an apostolic and pastoral purpose.

The Intellectual Formation Program at Saint Joseph’s Seminary fulfills the academic norms and mandates of the Holy See and the Program of Priestly Formation of the United States Conference of Catholic Bishops by offering a challenging curriculum that is faithful to the Church’s Magisterium and prepares students to respond to the needs of God’s people in the Post-Modern culture of Twenty-first Century America. The Seminary academic coursework is carefully integrated with the human, spiritual and pastoral areas of formation in order to form future priests who are knowledgeable and prepared to share their faith with the faithful.

**DEGREE PROGRAMS AND INTENDED STUDENT LEARNING OUTCOMES**

All seminarians, upon admission to the Seminary, are registered in three degree programs: Master of Divinity (M.Div.), Bachelor of Sacred Theology (S.T.B.) through the University of Saint Thomas Aquinas (Angelicum) in Rome, and Master of Arts in Theology (M.A.).

The entire Program of Priestly Formation at Saint Joseph’s Seminary, which is inspired by and rooted in the Seminary’s Mission Statement, has been constructed to help each seminarian fulfill the following Intended Student Learning Outcomes for each degree:

**Intended Student Learning Outcomes: Master of Divinity Degree**

1. Students will deepen their understanding of Catholic theology, the priesthood and priestly ministry through a program of systematic study that is faithful to the Church's Magisterium.

2. Students will acquire pastoral skills and learn to apply theological principles to serve the Church as priests of Jesus Christ.
3. Students will develop their ability to teach the Catholic faith, shepherd the people of Christ, and celebrate the sacraments in the context of the New Evangelization.

4. Students will develop their proficiency for academic research and writing and become familiar with theological and pastoral resources in the sacred sciences.

5. Students will deepen their relationship with Christ and grow in a spirit of priestly service to the Church.

**Intended Student Learning Outcomes: Master of Arts in Theology Degree**

1. Students will deepen their understanding of Catholic theology through a program of systematic study that is faithful to the Church’s Magisterium.

2. Students will become familiar with the sources and methods of Catholic theology, thereby gaining competency as a theological educator or professional minister.

3. Students will develop their ability to draw upon the Catholic theological tradition and contemporary scholarship to explain the truths of the faith in the context of the New Evangelization.

4. Students will develop their proficiency for academic research and writing and become familiar with ancient, medieval and modern theological resources.

5. Students will deepen their relationship with Christ by placing their integrated knowledge of God’s revealed word at the service of the Church.

All aspects of the Formation program at Dunwoodie, which prepare future priests in the areas of Human, Spiritual, Intellectual and Pastoral Formation, are geared to providing students with the skills and opportunities necessary to achieve these degree learning outcomes:

The academic curriculum for candidates for the Priesthood consists of 122 Credits, 83 of which fulfill the requirements for the Master of Divinity and Bachelor of Sacred Theology Degrees and 39 of which fulfill the coursework for the Master of Arts in Theology.

Academic classes are scheduled on Mondays, Tuesdays, Wednesdays, Thursdays, and Fridays. Attendance at all classes is mandatory. Permission to be absent from class for a serious reason (e.g., major illness, death in the family, etc.) is to be requested well in advance of class time. An email or phone call must be made to all three of the following persons: Rector, Dean of Seminarians, and Professor. If a student misses more than 25% of their class time during a semester, he may not continue and will receive a failing grade. Lateness is also frowned upon and will be corrected.
Descriptions of the required and elective courses, as well as academic information, policies, and procedures may be found in the Seminary Bulletin. Conferences and pastoral study days are announced at the beginning of each academic year.

During their second, third, and fourth years of formation, seminarians are required to participate in a pastoral language program, either Pastoral Spanish or the Advanced Language Arts program. Prior to ordination to the priesthood, in accordance with his arch/dioecesan expectations, seminarians should demonstrate a minimum proficiency in English and Spanish. An openness to attain a proficiency which enables the priest to welcome the immigrant, to be attentive to the needs of the immigrant, and to celebrate the rituals of the Church in the service of the immigrant is an indispensible interior attitude of formation. Seminarians may also be invited to study other pastoral languages designated as such by his ordinary/religious superior, including sign language.

The seminarian’s Faculty Advisor serves as the normal vehicle for academic guidance. The seminarian must meet with his advisor at least once a month.

Resolution of academic concerns should commence by consulting with the Faculty Advisor. In individual cases where remedial assistance is necessary, arrangements are provided through the office of the Academic Dean. At times, cultural differences will require specific consideration.

The academic program at St. Joseph’s Seminary presupposes that the seminarian has the responsibility to continue his theological and pastoral education after ordination. Total honesty is to be observed in the pursuit of studies. Proper notation should always be made when the words of another are used, summarized or paraphrased in essays, term papers, research projects, or any written work. Any time a student cites or refers to the work of another, a proper reference must be made.

**PLAGIARISM AND ACADEMIC FRAUD**

Plagiarism or academic fraud of any type will not be tolerated at Saint Joseph’s Seminary.

If plagiarism or cheating is suspected, a professor is to contact the Academic Dean immediately with the paper or exam in question. If an initial review of the evidence deems the suspicion to be credible, the Academic Dean convenes an *ad hoc* committee of three Professors from the full-time faculty to review the evidence. If the committee deems that plagiarism or academic fraud has occurred, the Academic Dean thereafter requests a meeting with the student in which the student has the opportunity to explain their work and the evidence.

If no credible explanation is proffered, the student receives an automatic failure for the course and the Rector and the Faculty will review the student’s continued matriculation at the Seminary.

**CLASSROOM TECHNOLOGY USE POLICY**

Laptop computers and other electronic devices may be used for legitimate classroom purposes, such as taking notes, downloading class information, or working on an in-class exercise. E-mailing, instant messaging, surfing the Internet, reading the news, playing games, and shopping are distracting to the learning process and should not take place during class sessions. Observance of this policy will be reflected in the student’s class participation grade. Students who wish to sit in a “laptop-free” learning environment are invited to be seated in the first three rows of the classroom.

**DEGREE REQUIREMENTS**

**Master of Divinity (M.Div.) and Bachelor in Sacred Theology (S.T.B.)**

Candidates for the professional degree of Master of Divinity (M.Div.) and the academic degree of Bachelor of Sacred Theology (S.T.B.) from the University of Saint Thomas Aquinas in Rome (which represents an acknowledgement of our normative M.Div. program as the ecclesiastical equivalent of the "First Cycle" in a Pontifical University) take 83 credits of academic coursework over four years. Students must successfully complete all the courses listed for all eight semesters of the theological curriculum while maintaining at least a 2.0 grade point index. In addition, students must pass a comprehensive examination consisting of both oral and written components which is administered in the spring semester to qualified students in Third Theology.

**Master of Arts in Theology (M.A. Theology)**

Candidates for the academic degree of Master of Arts in Theology (M.A. Theology) take 39 credits of academic coursework. All students must complete this coursework with a grade point index of 3.0 or higher. This index must also be maintained throughout Fourth Theology.

The capstone requirement for the MA Theology degree is a written research thesis of minimum fifty pages, which must be completed and submitted to the Office of the Academic Dean by April 30th of the Spring semester. M.A. Candidates apply to write their thesis during the Fall semester and are required to work under the direction of a faculty member who approves his thesis topic and directs both the research and thesis preparation. In addition, a non-credit Master's Seminar in Research Methodology must be completed during the Fall semester. No extensions beyond April 30th will be granted.

Four academic areas of specialization are available: Sacred Scripture, Dogmatic Theology, Moral Theology, and Church History.
A reading knowledge of Latin is required for entrance to the M.A. program. Within the specialty of Scripture, reading knowledge of Hebrew is required for research in the Old Testament and reading knowledge of Greek is required for research in the New Testament.

A student may fulfill some of these academic requirements at another seminary or university with the approval of the Academic Dean.

**GRADES**

**System of Grading**

Grades represent the judgment of the professor on the performance of the student on a number of levels, including:

*Mastery of Content.* The ability of the seminarian to retain and control the data or information of the course which represents the raw material from which any further progress must be fashioned.

*Knowledge of Method.* The recognition of the tools and techniques with which the content is arrived at and validated.

*Understanding.* The faculty of organizing the data of the course into a meaningful whole and of relating it to other disciplines.

*Expression.* Skill in conveying intelligibly what has been learned.

Grading should be based on all evidence by which the seminarian reveals his control of a subject. This includes examinations, papers, reports, class performance, participation in discussion groups, etc.

In addition to receiving a grade for each course, each seminarian will be evaluated by his professors. These evaluations include assessments of a seminarian’s work ethic, ability, attitudes and relational skills. These evaluations will be forwarded to the seminarian’s advisor at the end of each semester.

**Grading Schedule:**

<table>
<thead>
<tr>
<th>Grade Explanation</th>
<th>Numeric Equivalent</th>
<th>Point Equivalent</th>
</tr>
</thead>
<tbody>
<tr>
<td>A  Excellent</td>
<td>93-100</td>
<td>4.0</td>
</tr>
<tr>
<td>A-  Superior</td>
<td>90-92</td>
<td>3.7</td>
</tr>
<tr>
<td>B+  Good</td>
<td>87-89</td>
<td>3.5</td>
</tr>
<tr>
<td>B   Better than average</td>
<td>83-86</td>
<td>3.0</td>
</tr>
<tr>
<td>B-  Average</td>
<td>80-82</td>
<td>2.7</td>
</tr>
</tbody>
</table>
C+  Satisfactory       77-79          2.5
C   Passing           73-76          2.0
C-  Borderline passing 70-72          1.7
F   Failure           69 and below  0.0

An incomplete grade must be replaced by a letter grade or by F (failure) no later than thirty days after the end of the semester. An “incomplete” is to be given only if the student has a good and valid reason for not completing the assigned course on time, the validity of the reason being left to the judgment of the professor.

For field education programs and other course which require active participation but are not easily judged according to the regular marking system the following system is used. These marks are not included in the quality point index.

S – Satisfactory Performance
U – Unsatisfactory Performance

Late Work and Extensions
All assignments (papers, presentations, exams, etc.) are to be completed by the date prescribed by the professor in the course syllabus. Late submissions will result in an immediate half-grade reduction per day that it is late unless the professor, at his or her discretion, grants an extension in advance. These extensions will, in general, be few and limited to particular serious situations. An extension must be requested at least two weeks before the assignment is due. A form must be filled out (“Request for Extension” form) and signed by the professor and the student. Should a seminarian fail to complete an assignment on time for what is judged to be a less than adequate reason, the professor should pass that information along to the appropriate advisor and the academic dean so that this issue of academic responsibility will be addressed with the seminarian in question.

Grade in Question
Any question concerning a grade must be resolved by the student in consultation with his faculty advisor and the professor concerned within ten days of the official notification of grades. If any changes are to be made, such a change is to be submitted in writing to the Academic Dean by the professor.

In summary, the Seminary expects each seminarian:

1. To deepen his understanding of the Faith and doctrine of the Church through the study of theology
2. To adhere to the doctrine of the Church as found in Scripture, Tradition, and the Magisterium
3. To give particular attention to the study of Sacred Scripture
4. To comply with the academic criteria and requirements of St. Joseph’s Seminary
5. To discuss his academic formation during monthly meetings with his Faculty Advisor.

SECTION F. ARCHBISHOP CORRIGAN MEMORIAL LIBRARY

Mission Statement

- The Corrigan Memorial Library at St. Joseph’s Seminary was founded in 1956 to assist priestly education by supporting the Seminary degree programs through curriculum enrichment and by fostering the intellectual growth of the users through research and the encouragement of critical thinking.
- The library is used by seminarians, archdiocesan deacon candidates, M.A. students, and by other scholars and students with administrative approval.
- To these ends, the library seeks to provide access to books, periodicals, databases, and episcopal documents, as well as to procure necessary supplemental resources from other libraries, as needed.
- The library director and staff have committed themselves to the fulfillment of this mission through continuing professional enrichment, dedicated, informed service and cooperation with administrators and faculty.

Circulation

- Books may be borrowed for a period of a month and renewed once. Thesis Students are permitted to have semester long check out periods. Items may be renewed more than once if not requested by another student. Faculty members may request a book for course reserve, so in that case we would recall the book. An overdue reminder will be sent to the patron when a book is a week overdue; a fine of ten cents a day will be charged to all students.
- Returned books should be placed in the book drop bin or given to the person at the circulation desk.
- The student is responsible for all books and other materials which he has checked out of the library. You will be expected to replace any lost, misplaced, or damaged items. An item will be considered damaged if the pages are dog-eared, underlined, highlighted, or falling apart upon return to the library. If there are any preexisting condition issues with items, then please bring these to the attention of the library staff when you are checking said items out.
- Patrons not enrolled in the seminary as seminarians, M.A. students, permanent diaconate candidates or alumni may use the library with the approval of the Library Director.
- Books borrowed via the library’s interlibrary loan service may be taken out of the library but must be returned one day before their due date.
• If you intend on using books for a prolonged period of time in the library, then you must check them out under your account. Additionally, you must fill out the item reservation forms available throughout the library, so the staff knows who is currently using the materials. Reference books must be shelved again after usage because other patrons need to use them. If book stacks in the library are not properly labelled or checked out, then they will be shelved by the staff.

• Please do not shelve books from the reference room or main stacks. Either place the books on one of the designated book carts or give them to the library staff member at the circulation desk.

• Fines accrue for all patrons the day following the end of the initial check-out period.

• All books checked out during the semester must be returned no later than the last day of finals. The exception to this rule will be made for men working on their thesis.

Reserve
• Books on reserve by faculty request must be used in the library. Any book that is checked out may be recalled immediately for reserve or for an individual after the initial loan has been completed for an item. The reserve shelves are located at the back of the circulation desk.

• All reserve items must be returned to their appropriate reserve shelf. The reserve books are labelled with their course name and professor to make sure they are placed on the appropriate shelf.

Interlibrary Loan Services
• The library’s interlibrary loan services are available to all registered library patrons. If the library doesn’t have an item that is needed, then an interlibrary request should be submitted to the library staff. The delivery of loan requests varies based upon the location of the lending library and the scarcity of the item.

• Lending libraries typically do not lend periodicals and reference materials. In this case the library will place a copy request for the chapter or article needed for your research. The library staff will email you a scan of your request.

• Before placing an interlibrary loan request, please be sure to check the library catalog to see if the Corrigan Memorial Library owns the item(s) you are looking to get for your research.

• An interlibrary loan renewal request must be made by the patron two days in advance of the item’s original due date. The lending library will typically permit at least one renewal of a borrowed item. If we are unable to renew an interlibrary loan book, then please return it and we will request it again for you.

Periodicals
• Periodicals, current and recent, are available for use in the main floor area reserved for periodicals. Bound back issues of periodicals are in open stacks on the third floor.
Discontinued periodicals are located in three rooms on the second floor. Periodicals and pamphlets do not circulate.

Photocopies and Scanning
- There are two photocopiers available in the library; one is on the first floor and the other is on the third floor. The photocopier on the first floor is located in the main reference reading room near the entrance. The other photocopier is located in back of the third floor in between the study room and rear stairwell. Our photocopiers can make copies and scans which can be sent to your personal email. Both of these services are free of charge.

Computers and printers
- There are 11 public computers in the library (two in the basement, eight on the first floor and one on the third floor). There are also three networked printers in the library, one in the basement and two on the first floor.
- The library computers are *not your personal computers*. Please do not store your documents or download any programs to the computers. Any documents that have been saved to the computer will be deleted at the end of each week. So it is recommended that you either email yourself a copy of your documents or save them to a flash drive. The library’s computers are meant for research, writing, and email purposes.
- A few of the library computers are loaded with the BibleWorks 10. From the library page on the Seminary’s website, you will be able to access the library catalog and the entire collection of St. Joseph’s Seminary’s electronic resources.

Special Collections
- The Major Edward J. Bowes rare book room is located on the third floor and it houses the library’s collection of books dating from the 15th to the 19th centuries. The majorities of the rare book holdings have been cataloged and are searchable in the library catalog. The rare book room also contains periodicals prior to 1900.

Access to the Library
- The Corrigan Memorial Library is officially open six days a week, Monday through Saturday, during the time the seminary is in session. All seminarians have access to the library at all times through the FOB access system. The typical library hours are the following:

**Fall / Spring Semesters:**
- Monday, Tuesday, and Thursdays: 8:00am - 10:00pm
- Wednesday: 8:00am - 8:00pm
- Saturday: 10:00am - 5:00pm

**Summer Session:**
- Monday-Thursday: 8:00am – 7:00pm
Friday: 8:00am – 5:00pm
Saturdays: 10:00am – 5:00pm

**Intersession periods:**
- Monday-Friday: 8:00am – 5:00pm
- Saturdays: Closed

- The library staff will be available from 8:00am to 7:00pm (Monday-Thursday), 8:00am to 5:00pm (Fridays), and 10:00am-5:00pm (Saturdays) during the three semesters. During the intercession period the library staff will be available from 8:00am to 5:00pm (Monday – Friday).
- Seminarians staff the circulation desk on Monday, Tuesday and Thursday from 7:00pm to 10:00pm.
- **Would you like to set up a research appointment with the library staff? Please send your research request via email to library@corriganlibrary.org and we will set up an appointment with you.**

**SECTION G. PASTORAL FORMATION**

*The Seminary which educates must seek really and truly to initiate the candidate into the sensitivity of being a shepherd, in the conscious and mature assumption of his responsibilities, in the interior habit of evaluating problems and establishing priorities and looking for solutions on the basis of honest motivations of faith according to the theological demands inherent in pastoral work. (Pastores Dabo Vobis, #58)*

*The call to be pastors of the People of God requires a formation that makes future priests experts in the art of pastoral discernment... able to listen deeply to real situations and capable of good judgement in making choices and decisions. (Ratio, 120)*

An integral aspect of priestly formation is the seminarian’s involvement in the diversity of pastoral experiences in view of his future life as a priest. The seminarian participates in these pastoral experiences both during the academic year, and during the summer.

On Wednesday afternoons and/or evenings during the academic year the seminarians will be assigned to various apostolic works, such as religious education programs, hospital and prison ministry and nursing home visitation. The weekly assignments are made by the Director of Pastoral Formation in consultation with the faculty. The general curriculum of the Wednesday assignments is as follows:

First Year
- Fall: In-house formation sessions & visits to sites of pastoral care
- Spring: Ministry to the Poor (pantries, soup kitchens, shelters, etc.)
Second Year  Health Care Ministry (hospitals, nursing homes, rehabilitation programs)
Third Year  Catechesis/Faith Formation (Religious Ed, Campus Ministry) or Prison Ministry
Fourth Year  Weekend parish assignment (preaching, baptisms)

Each summer, for a period of ten weeks, the seminarians are assigned to a parish in their (arch)diocese as part of the Pastoral Summer Internship. The internship offers them an opportunity to gain hands on experience through participation in the liturgical, spiritual and pastoral aspects of daily parish life. The summer placements are arranged by each (arch)diocese in consultation with the faculty. A seminarian’s participation in a foreign language program, a formation development program, or special ministry internship during the summer will be made on a case by case basis.

Twice a semester, seminarians reflect together on their pastoral experiences in their advisement groups, facilitated by their faculty advisor. In these groups, students are encouraged:
   a) to discuss their pastoral experiences in regard to the ways that it increases their awareness of Christ present in the midst of their pastoral work, deepens their faith and/or matures and develops them as future priests
   b) to discuss challenges they experience in their pastoral work and come to judgments about the reasons for those challenges and how best to engage them.

The Rector schedules monthly Tuesday conference with the seminarians and the faculty to discuss various aspects of priestly formation and matters of general concern to the Seminary community. On the other Tuesdays of the month, students meet by class with a faculty member to discuss issues of pastoral formation, as well as human and spiritual formation.

The Dean of Seminarians schedules a series of “transition” seminars and field trips that are designed to help deacons make the transition to parish life, with an emphasis on practical concerns.

Pastoral workshops may be scheduled in January, May and/or August. Guest lecturers are invited to address specific pastoral issues. Faculty Advisors may recommend that a seminarian take a “pastoral year,” which generally takes place from September to May, and is designed to help the man grow more deeply in certain areas of human or pastoral formation. Such an assignment is not to be seen in a negative way and in no way detracts from a man’s calling to be a priest. On the contrary, the pastoral year should be seen as an opportunity for growth that will further develop a priestly vocation. Evaluations from supervisors (and others) are sent to the Faculty Advisors to relate the growth that the seminarian has experienced. Towards the end of the pastoral year, the advisors meet with the student, review the evaluations and make decisions about his future formation.
Therefore the Seminary expects each seminarian:

1. To engage readily in his assigned apostolic work and summer internship program
2. To integrate the pastoral experiences with his intellectual and spiritual life
3. To participate in discussion groups and grow in the personal profession of faith
4. To review regularly his learning experiences in the field with his faculty advisor.

SECTION H. LITURGICAL FORMATION

Because the liturgical life of the seminary shapes the sensitivities and attitudes of seminarians for future ministry, an authentic sense of the holy mysteries should be carefully preserved in all liturgical celebrations along with a care for their beauty and dignity. The laws and prescriptions of approved liturgical books are normative. Priest faculty should be particularly observant of the liturgical rubrics and avoid the insertion of any personal liturgical adaptations, unless they are authorized by the liturgical books. The seminary liturgy should also promote in seminarians a respect for legitimate, rubrically approved liturgical expressions of cultural diversity as well as the Church’s ancient liturgical patrimony. (Program for Priestly Formation, 118).

Priestly ministry and identity are inextricably bound up with the Church’s liturgical life. It is for this reason that the Second Vatican Council stated that the "study of sacred liturgy is to be ranked among the compulsory and major courses in seminaries and religious houses of studies" (Sacrosanctum concilium, 16). At St. Joseph's Seminary, the study of liturgy is taught under its theological, historical, spiritual, pastoral, and juridical aspects. This formation takes place both in the classroom and within the context of the liturgical celebrations of the seminary community.

Horarium

Seminarians gather for liturgical prayer each day for the celebration of the Eucharist, Morning Prayer, and Evening Prayer. Night prayer, at which attendance is generally optional, takes place in the context of Eucharistic Adoration of the Exposed Blessed Sacrament on Sundays and Tuesdays. The Blessed Sacrament is also exposed for public adoration in the afternoon on Mondays and Thursdays. Once a semester, the Rite of Reconciliation of Several Penitents with Individual Confession and Absolution is celebrated.

Liturgical Ministries

During their formation for priesthood, seminarians receive ministries for the purpose of giving worship to God and offering service to God’s people. All seminarians receive the ministry of reader (proclaiming the Word of God to the worshipping assembly), the ministry of acolyte (assisting priests and deacons at the Holy Eucharist and other liturgies), and are ordained to the transitional diaconate prior to priestly ordination. Generally, these liturgies are celebrated in the fall semester. Although it is not a ministry, admission to candidacy—when a man is formally
recognized by his bishop as a candidate for holy orders—is also celebrated by the Seminary community within a liturgical context.

Seminarians serve as readers, acolytes, and deacons for the celebration of the Eucharist, Morning and Evening Prayer, Eucharistic Adoration, and other liturgies. Seminarians plan and lead the celebrations of Morning and Evening Prayer. Priests on faculty and transitional deacons are scheduled to lead Eucharistic Exposition and Benediction and preside at Solemn Vespers.

Seminarians who have received the ministry of acolyte are responsible for making preparations for the Seminary’s liturgical celebrations. The duties and responsibilities of the acolyte are outlined in the "Acolyte Guidebook". In his work of preparing the liturgy, the acolyte is asked to work collaboratively with the celebrant(s), deacon(s), and those responsible for liturgical music.

The principle of “degrees of solemnity” is employed in the planning of all liturgies; that is, celebrations of Morning Prayer, Evening Prayer, and the Eucharist should reflect the liturgical nature of the day (e.g., solemnity, feast, optional memorial, ferial day, etc.).

Sacred Music

All seminarians receive formation in the Church’s treasury of sacred music so as to enable them to glorify God, and sanctify and edify the faithful through the use of their voices and development of their musical talents. This formation enables them to understand the role of sacred music in the Church’s liturgy and in parish life, making it possible to sing the Mass and other liturgies of the Church according to the prescribed melodies of the Roman rite, as well as to give intelligent guidance to parish programs of sacred music and work well with parish musicians according to the demands of future pastoral ministry.

All seminarians participate in liturgies by singing. Sacred music is employed at every Seminary liturgy and seminarians are expected to sing Mass settings, antiphons, and hymns, where appropriate. House music rehearsals, at which attendance is mandatory for all, are held periodically.

Seminarians are encouraged to audition to be a part of the schola cantorum (choir) or to serve as an organist or cantor. Rehearsals of the schola cantorum are obligatory for those men whose house job is singing in the schola. Cantors are assigned each week from amongst men who serve in the schola cantorum or other competent volunteers.

In preparation for priestly ministry, seminarians will learn how to sing all parts of the Mass as prescribed in the Roman Missal, as well as the Liturgy of the Hours according to the musical customs of the house. Voice lessons which address vocal technique, music reading, ear training, and preparation for the Seminary house liturgies (e.g., singing the Gospel at a Sunday Mass or orations at solemn Evening Prayer) are required for four semesters of the seminarian’s
formation: first semester of I Theology, second semester of II Theology, first semester of III Theology, and second semester of IV Theology. These weekly lessons are ten minutes in length and can be taken individually or in a pair with one other seminarian. In addition, all seminarians in their second semester of first theology are required to attend a 30-minute weekly group rehearsal with the Director of Sacred Music in which they will learn the chants of the Roman missal. At the end of the semester, they will be evaluated individually in their progress on these chants.

The Gospel is usually sung on Sundays and Solemnities by a transitional deacon. All deacons assigned to a Sunday or Solemnity are responsible for working with the Director of Sacred Music to prepare the sung Gospel according to the tones prescribed in the Roman Missal or to a simplified tone. The Director of Sacred Music will then assess the deacon’s musical abilities and other pertinent circumstances in determining whether the deacon will sing the Gospel. Deacons should contact the Director of Sacred Music at least five days in advance of the liturgy in which they will serve to arrange for rehearsal of the sung Gospel.

Preaching and Public Speaking

Seminarians who are transitional deacons will preach to the Seminary community during Evening Prayer at designated times. Transitional deacons will preach at parish assignments (as defined within the program of Pastoral Formation). At least once a week, a transitional deacon will be assigned to preach at Mass in the presence of the Seminary community.

Spanish & Latin Liturgies

Seminarians participate in liturgies offered in Spanish on Thursdays (Mass and Liturgy of the Hours) and take a mini-course (either an independent course or one incorporated into another course) in celebrating the sacraments in Spanish.

On Tuesdays, the Mass Ordinary and portions of the Liturgy of the Hours are sung in Latin. Mass is offered in the Extraordinary Form once each semester, and students in I Theology are given an orientation talk on the Extraordinary Form prior to the celebration of this liturgy in the fall semester. The Ordinary Form of the Mass is offered in Latin once a semester. Opportunities to attend other liturgical celebrations such as a “Gospel Mass,” Cathedral liturgies, Eastern Rite liturgies, and other liturgies of the Latin Rite, are scheduled periodically throughout the year.

Pastoral Assignments (summer & weekly)

Seminarians fulfill liturgical duties during their summer pastoral internship assignments. It should be noted that, while seminarians should be given an opportunity to preach during their summer pastoral assignments, they should not be asked to give the homily at Mass (Redemptionis sacramentum, 64-66). Transitional deacons will receive liturgical experience and
supervision by a pastor on Sundays in a parish during the period of IV year and as defined within the program of Pastoral Formation.

Liturgical Formation Sessions

The Director of Liturgy conducts formation sessions that address particular liturgical/sacramental matters. The frequency of the sessions is determined by the Director of Liturgy in consultation with the Rector.

Topics covered include:
- Liturgical Formation in Seminaries - I Theologians
- Liturgical Spirituality of the Eucharist - I Theologians
- Introduction to music of the Liturgy of the Hours - I Theologians
- Introduction to Wake Services and Communion Outside of Mass - I Theologians
- Ministry/Spirituality of Reader – II Theologians
- Ministry/Spirituality of Acolyte – III Theologians
- Ministry of Deacon – IV Theologians
- Liturgical Spirituality of the Priest - IV Theologians

Course Work

Courses—including liturgical practica courses offered prior to ordination to the diaconate and the priesthood, core courses, and electives—are treated within the program of intellectual formation.

SECTION I. STUDENT RESOURCES AND HOUSE JOBS

RESOURCES

Seminary Bookstore
The bookstore, owned by the seminary and operated by seminarians, offers books and merchandise for sale to students, faculty, and visitors. Bills are to be paid in full at the time of purchase unless special permission to defer payment has been received from the Dean of Students. The weekly hours are to be posted on bulletin boards throughout the house.
(N.B. New books will no longer be available for sale at the bookstore; existing books remain on the shelves for sale.)

The Student Lounge
The lounge contains a bar area, games tables, and a movie room. A variety of sodas and beers, along with a selection of snacks, may be purchased and consumed at the Center. Hours for the Center are: Sundays 7:00 to 11:00 p.m. and Mondays-Thursdays from 9:00 p.m. to 11:00 p.m. No alcoholic beverages are served to anyone under twenty-one years of age. The student lounge
is open for resident seminarians and faculty only. Permission for any visitors is to be sought beforehand from the Dean of Seminarians. Unbecoming behavior and drunkenness will not be tolerated and must be reported to the Dean. Attendants and patrons alike are mandated to keep the Lounge neat and clean at all times.

Fourth Floor Lounge
This lounge may be used for reading, conversation, watching movies and television, and other activities.

Student Kitchenette (Room 133)
Seminarians are welcome to use the kitchenette, located on the third floor in room 133. The kitchenette may be used for making coffee, reheating food, sharing meals, and storing food items and drinks in the refrigerator. Men should carefully label any food or drink stored in the fridge and should keep the room clean. Plates, bowls, and other dining items are not to be removed from the kitchenette.

Cardinal Spellman Recreation Center
The Center is open for seminarian use Monday through Friday 1:30 p.m. to 6:30 p.m. Other hours must be arranged with the Master of Games. It is standard policy for two or more seminarians to be present during off hours, for safety purposes. Everyone is responsible for the safety and well-being of those who participate in sporting activities, including guests and visitors. The swimming pool is only open when a lifeguard is on duty.

Finances
Seminarians are expected to pay for books and personal needs. They should confer with their Faculty Advisor or the Dean of Students if there is a financial problem. Responsible use of one’s finances is a human formation issue and will be monitored closely. Debts must be paid immediately and balances in the bookstore and student lounge should be paid in full quarterly.

It is recommended that seminarians establish a credit history. By having a bank account, using credit cards responsibly, and making on-time payments for phone and car insurance bills, seminarians can establish a credit history that will be helpful for the future when purchasing a vehicle after ordination.

Funds may be available through the Knights of Columbus or other charitable organizations. Seminarians who receive any checks from the Knights of Columbus or the Columbiettes MUST make copies and submit them to the Dean of Seminarians. Seminarians should immediately write thank-you notes to the Councils, Assemblies, or Columbiettes to show their gratitude. Note that any money from the Knights or Columbiettes should be used primarily for seminarian expenses, such as gas, auto insurance, books, clerical attire, and so on. If any seminarian does not
need financial support, he should see the Dean in order that the contributions may be redirected to those in need.

**Laundry**
Washers and dryers are available in the seminarians’ laundry room, located on the basement floor at the northwest corner of the building. In fairness to others, please do not use more than two washers and two dryers at one time. Also, do not wash or dry another seminarian’s clothing without his permission. If need be, remove his clothing and leave it on top of the unit for him to take care of.

**Seminary Vehicles**
St. Joseph Seminary owns, insures, and maintains seven vehicles for seminarian use. The cars/vans must be requested in advance by obtaining permission from the Director of Pastoral Formation. Use of the vehicles is restricted to “official business” (i.e., pastoral assignments, travel to a parish, picking up a seminarian at an airport, etc.). Despite the fact that the seminary has these vehicles available for use, carpooling is strongly encouraged if possible.

**EZ-Pass** is installed on all vehicles and should be used in conjunction with official seminary business.

Any seminarian who wishes to use seminary vehicles must read carefully the “seminary vehicle policy” (see appendix) and sign the “personal responsibility form” before use at the beginning of each year. Seminarians who use vehicles on a regular basis are also required to contribute $25.00 per semester for the cleaning of the vehicles. Any damage done to the vehicles is the responsibility of the seminarian-driver. Damage or mechanical problems should be reported immediately to the Director of Pastoral Formation or, in his absence, the Dean. Vehicle stewards inspect all cars and vans on a regular basis. The Seminary vehicles are to be parked in the south lot at all times in the designated spaces. If there is a snowstorm, the Dean of Seminarians will ask men to move vehicles to an open/plowed location.

All seminarians are required to have their own driver’s license by the time they are ordained deacons. Men are to understand that they may one day be assigned to locations that require the use of a car and should be prepared to be responsible for transporting themselves for pastoral ministries.

**Trinity Automotive**, the company which supplies the seminary with quality vehicles, offers opportunities for driving lessons, road tests, defensive driving classes, and other services for seminarians. They will also work with seminarians on purchasing vehicles either before or after ordination. Contact them at 1-646-794-2607.
HOUSE JOBS (subject to change)

Seminarians exercise an active leadership and service role in a number of aspects of Seminary life. They are appointed by the Dean of Students in consultation with the faculty. The recommendation of seminarians whose term is completed may also be sought. In general, house jobs will be as follows:

Masters of Ceremonies are responsible for the proper preparation and execution of liturgical ceremonies, especially for the training of ministers. Under the direction of the Faculty MC, who assigns celebrants to daily Masses, the senior student MC coordinates the liturgical schedule by assigning deacons, acolytes, lectors, and antiphoners.

Sacristans assigned to the Main Chapel are responsible for taking proper care of these areas and for the sacred vessels and vestments for the liturgy. They prepare these items prior to liturgical functions in the Main Chapel and keep the sacristy in good order.

The sacristan assigned to care for the other chapels in the Seminary (Deacon Chapel, Our Lady Queen of the Apostles’ Chapel, Rector’s Chapel, and the Chapel on the fourth floor) is responsible for keeping these spaces in proper order and well stocked.

House Organists are responsible, along with other organists, for the performance of music in the liturgy and for the proper care of the instrument.

Student Music Coordinator organizes and distributes materials for choir rehearsals, concerts, and special events. He schedules cantors for daily Masses and calls together the schola on various occasions.

Music Ministry members include those who serve as cantors at Mass and sing in the schola for more formal liturgies.

Refectory Coordinator makes house announcements at meals, works with kitchen staff to ensure that food is available to seminarians, and directs patrons to the buffet when large events occur in the house. He also works with seminarians if there are special needs or dietary restrictions due to allergies.

Bookstore Coordinator is responsible for selling books and merchandise in the bookstore and at special occasions at the seminary. He staffs the bookstore in accordance with the posted hours of operation.
Printmaster. The seminarian assigned to the Printery is responsible for the printing lecture notes, programs for official seminary functions, and ID cards for students and faculty. The print shop strictly abides by copyright laws.

Infirmarians. These men take care of the physical needs of brother seminarians when they are sick and need medicine and/or meals brought to their rooms. A seminarian is assigned to each day of the week that the seminary is in session.

Guestmasters welcome those who are guests at the Seminary and arrange ushers as needed in cooperation with the student Master of Ceremonies. They also coordinate group travel arrangements for the Seminary (e.g. taking attendance during bus excursions).

The Master of Games is responsible for the organization and coordination of various athletic events at the Cardinal Spellman Recreation Center. He distributes keys to seminarians wishing to use the Center and keeps a log of those who check-out keys.

Student Lounge Supervisor is responsible for the proper administration and maintenance of this center, including purchases, payments for goods, and scheduling seminarian volunteers. He is accountable to the Dean of Students for the condition and operation of the student center, for the proper recording of funds received by the student center, and for expenditures made.

Audio Visual Coordinator maintains and distributes audio visual equipment as needed by members of the faculty, seminarians, and visitors.

House Photographer is responsible for taking pictures at various events, which can be helpful in publicizing the Seminary as well as providing a pictorial history of the year. He is to participate in all Seminary activities, even when working.

Mailmen/Flagmen pick up and deliver mail and packages from the main office to the seminarian mailboxes at the student lounge. They also tend the flags that are flown in the front of the seminary building. They must follow the normal decorum rules for flying flags (e.g. inclement weather, proper folding, darkness, etc.)

Dunwoodie Review Staff Members compose and publish the Dunwoodie Review annually, mentored by the faculty member who is assigned by the Rector to serve as advisor to the editor and staff.

Web Manager works with Seminary staff to update and supervises the Seminary webpage. He also contributes, through the office of the Rector, materials for the Seminary website.

Fire Marshalls help coordinate fire safety drills and inform the Seminary community on updates to safety in the buildings and on the grounds.
Décor Supervisors are in charge of decorating the chapels at the Seminary, including the use of flowers, bows, and other such items that support the beauty of worship. They are also in charge of decorating the Seminary at festive times of the year and maintaining flower beds and plants that enhance the beauty of the facility.

Facilities Liaison works with Mr. Joseph DiLello on making sure that the laundry room, room 133, and other locations used by seminarians are neat, clean, and in good order. Special attention must be given to the community kitchen at room 133: all foods must be labeled and missing items must be recovered. Cleaning supplies should be purchased on a regular basis.

Other house jobs may be created at the discretion of the Dean of Seminarians.

SECTION J. HOUSE ORDER

In every community, some regulations are necessary for day-to-day living and contributing to the atmosphere in which the Seminary objectives can be achieved. Discipline has a value in strengthening persons to perform the difficult tasks necessary for personal growth and for service to the community.

House Calendar

The House Calendar delineates community events, holidays, and routines that are known in advance. Everyone is bound to abide by the calendar. While every effort is made to respect both the calendar and individuals’ free time, occasions do arise on which special events must be scheduled. Such amendments to the House Calendar will be communicated as soon as possible.

Personal Attire

Students’ attire should reflect an awareness of their being members of a community involved in priestly formation. Attire should manifest neatness and good taste, and be suitable for the occasion. The house dress code is as follows:

- **Eucharistic celebrations:** cassock, full white collar, and plain white surplice with no decoration or lace are the proper dress. Please note that this policy includes ordination Masses. Seminarians are free to wear the surplice of their choice at Masses of thanksgiving, however. Deacons wear standard albs of a noble but simple design.

- **General Clerical Attire:** morning and evening prayer, classes, conferences, and meals. Clerical attire is the proper dress. Clerical attire consists of either 1) black clerical shirt with white collar, black pants, black shoes and black socks, or 2) cassock with white collar, black pants, black dress shoes, and black socks.
**Formal Clerical Attire:** attire consists of a black suit, with rabat vest or black clerical shirt with white collar, black shoes and black socks. On occasion, seminarians will be asked to dress in cassocks for formal occasions. However, *as a general rule*, formal dress indicates that the black clerical suit, as described, is to be worn.

*Informal attire* may be worn (1) above the first floor at any time, (2) in the student lounge, (3) on Sundays after 1:30PM for community day, and (4) at Eucharistic Adoration in the evenings. Informal attire generally consists of neat, casual pants and a sports shirt with a collar or sweater and shoes and socks.

**Athletic Attire:** Please avoid the public areas of the main building while in gym clothes. Lockers and showers are available at the Spellman center for your convenience. A seminarian should wear a bathrobe and slippers or flip flops when accessing the showers on the residential floors.

At *pastoral assignments* on Wednesdays (e.g., hospitals, classrooms, etc.) and during the official summer assignments, seminarians may wear clerical dress (black clerical shirt, black pants, black socks and shoes). *At no other time should a seminarian wear clerical dress in public* (e.g., at weddings, civic functions, restaurants, etc.). Transitional deacons may wear clerical dress at any time, indicating their status as ordained members of the Church.

As a general rule, sweaters should *not* be worn over cassocks and (black) suspenders should only be worn with full-button down shirts. Belts are not worn together with suspenders.

**Personal Appearance**

All seminarians should present themselves in a neat, clean, professional manner as representatives of the Church and public persons who minister in the name of Jesus Christ. Thus, a seminarian should bathe regularly, use deodorants, get regular haircuts, attend to cuts and injuries, ensure that his clothing is laundered, pressed and ironed, and shine his shoes when necessary.

Seminarians may sport a neat and well-groomed short-beard, goatee, or mustache if they so desire. However, such facial hair must be attractive in appearance and maintained over the course of a semester. Should a seminarian no longer wish to sport facial hair, he may shave it, but not grow it back during the same semester. Faculty Advisors will monitor the appearance of their seminarians and may ask individuals to cease having facial hair if (1) the seminarian shows he cannot maintain it well or (2) does not appear attractive (e.g., patchy spots, strange styles,
etc.). Seminarians may not sport a “homeless/hipster” look or shift back and forth each week between styles.

Piercings and tattoos are not permitted. Should a seminarian already have a tattoo, he should wear clothing that conceals it so as to present himself well to others.

Presence and Accountability

The seminarian is accountable to his Faculty Advisor for his presence in the Seminary and attendance at events. Apart from days designated as “overnights,” the seminarian is required to return to the Seminary by the time indicated by the horarium and to spend the night at the Seminary.

The seminarian is required to be present for community lunches, Sunday through Thursday. Friday and Saturday lunches are sign-in. Seminarians must be present at dinner on Tuesday and Sunday nights; other evenings men should sign-in for dinners by 2:00 p.m. if they intend to take their dinner at the seminary. Requests for absences from meals should be made to a man’s Faculty Advisor.

Should a seminarian fall ill, it is his responsibility to contact the infirman to arrange for a meal to be brought to his room if needed. Absences due to illness should be promptly reported to a man’s Faculty Advisor and to any professors before missing a class.

All seminarians are expected to attend the ordinations of priests for their own dioceses. Failure to attend is not only a grave offense to the men being ordained but is also an irresponsible action on the part of a seminarian. Seminarians are also free to attend the first Masses of any man ordained in his own diocese. Permission to attend the priesthood/diaconate ordinations of men in other dioceses (as well as first Masses) must be sought from a man’s summer pastoral supervisor.

From time to time, bishops of the seminarians studying at St. Joseph Seminary may request that all seminarians attend a liturgy at their cathedral. Such events will be posted well in advance on the Seminary bulletin board. Attendance at these liturgies is mandatory.

Absences

Seminarians may be absent from a class, house function, or a meal for various reasons. In every case, seminarians are accountable to their Faculty Advisors, the Rector, the Dean of Seminarians, professors, and other administrators.

Permission to leave the seminary for a brief time (e.g. an hour or so) to attend to personal matters is not necessary. This includes trips to the drug store, post office, or other local establishments.
If a seminarian will be absent from the Seminary for a significant amount of time, he must ask permission from his Faculty Advisor in advance to depart and state the reason. This includes doctor visits, family weddings, funerals, conferences, and other such events. Note that permission is not always given. If a class will be missed, the seminarian must seek permission to be absent from his professor(s) as well.

If a seminarian fails to appear at a liturgy, class, meal, or other required seminary event, he must immediately report to his Faculty Advisor or contact him by way of phone, text, or email to explain himself. Unexcused absences and failing to report such absences constitute serious human formation issues that may prevent a seminarian from advancing in formation.

In the event of sickness requiring the seminarian’s absence from house events or classes, the following procedure should be followed:

1. Contact the Faculty Advisor, the Dean of Seminarians, the Rector, and any professors before missing class.
2. Request food/beverages/medicines from the infirmary on duty, as needed.
3. Provide timely updates on conditions, with anticipated return times.
4. In the case of serious illness, avoid all public places and contact with others.

Permission is needed from the Faculty Advisor for a seminarian to take on a “public role” outside the Seminary (e.g., joining prayers or counselors at an abortion clinic). He should do so before he accepts any speaking engagements, church related or otherwise, as such engagements reflect on the Seminary. The same rule applies to writing articles for publication.

A seminarian is responsible for notifying the Faculty Advisor if he is arrested or detained, becomes involved in a law suit, is called for jury duty, or is involved in similar situations.

Weather Cancellations

For information regarding the delay or cancellation of classes or formation sessions due to inclement weather (e.g., hurricanes, snow storms, ice, etc.) please see the seminary website or call 1-914-968-6200 extension 88888.

Guests

Because of the large size of the Seminary community (including staff and faculty), it is not generally acceptable to invite guests to the Seminary for events, classes, and meals. This includes overnight guests. However, special requests may be made to the Dean of Seminarians, and family and friends may be allowed to visit on special occasions. Limited accommodations may be available for priests and seminarians from faraway places who want to attend ordinations. Requests should be made to the Dean or the Rector. The seminarian should take full responsibility for any guests in the Seminary and show them hospitality.
Visiting in seminarians’ rooms is usually limited to members of the Seminary community who are priests, religious brothers, and seminarians until 10:00 p.m. Exceptions will be given on special days each semester, as announced by the Dean of Seminarians. With the exception of overnight guests approved by the Dean, guests (including priests and family members) are not permitted in the residential hallways or in seminarians’ rooms.

The seminarian must manifest a community spirit and an appreciation for friendship while avoiding exclusivity or the formation of closed/isolated communities within the Seminary. He is expected to participate in social events within the Seminary and to mingle with fellow seminarians in less structured settings (e.g., the student lounge). As occasions present themselves, a spirit of service should be manifest through volunteering to assist within the life of the Seminary.

Student Rooms

Upon his arrival at the Seminary, each seminarian is assigned one room which is furnished with a bed, closet, chest of drawers, desk, desk chair, lamp, bookcase, floor lamp, easy chair, and sink. It is expected that the seminarian will keep this room all four years of his time in the Seminary.

A few rules apply to using furniture:

- Any furniture which is secured to the walls of the room should not be removed.
- A seminarian may add appropriate furnishings to his room. Furniture from elsewhere in the Seminary, however, may not be taken without permission from the Dean of Seminarians. Furniture in a seminarian’s room should not be removed without permission of the Dean of Students.
- Furniture should never be dragged in the corridors; doing so damages the floors.
- Heavy duty appliances (such as air conditioners, microwaves, and personal refrigerators) are not to be used in student rooms, as the rooms are not electrically wired for such appliances and electrical current must be maintained for the many seminarians living on each floor.

Seminarians are responsible for the regular cleaning of rooms. Cleaning equipment is available in a closet at the end of each corridor.

Should something in a room need repair (e.g., light, door, faucet, etc.), a “maintenance request form” must be filled out and placed in the maintenance mailbox at the main office. Forms are located outside the main office. Typically, repairs are made within 24 hours of the request.

All seminarians will be given a key and an FOB upon entering the Seminary formation program. Upon ordination or departure, all seminarians must surrender their keys and FOBs to the
Dean of Seminarians. FOBs enable seminarians to enter the main building at different locations, especially after hours when no receptionist is available.

Each room will be painted on a four-year cycle by the maintenance staff. This system alleviates some of the burden of maintaining the Seminary building. (Only rare exceptions are made.)

When replacing bulbs in light fixtures, a seminarian should not exceed the maximum wattage indicated: 150 watts for the ceiling fixture, 60 watts for the fixture above the sink, 120 watts for the desk lamp, and a three way (50-100-150 watts) bulb for the floor lamp.

Alcoholic beverages are never to be stored or consumed in a seminarian’s room.

Storage Rooms
Each residential floor has two storage rooms where seminarians may keep items that they do not use on a regular basis, such as winter clothing, sports equipment, suitcases, and the like. Several rules apply:

- All items must be clearly marked with a label or tag with the seminarian’s name on it.
- Items not labeled will be taken by others or simply thrown away.
- Storage rooms must be kept neat, clean, and clear so that others may pass through easily.
- Heavy items are to be kept on the floor, including luggage.
- Storage rooms should be locked when not in use, and the key or combination for the storage room must be kept in a secure place with the custos.
- No food or perishable items may be placed in the storage rooms.
- Clothing should be hung on the railings, preferably in a garment bag for protection.

Quiet Time

Personal prayer, recollection, and study require a quiet atmosphere. It is the responsibility of all in the Seminary to keep this in mind when having conversations in a room, in the hallways, and near the Chapel. Loud laughter, conversations, or music disturbs other seminarians and prevents them from praying, studying, or sleeping. Headphones should be used for music late at night so as not to disturb others. House quiet hours are as follows, and silence is expected during these hours, within reason:

Overnight: 10:00 p.m. to 6:30 a.m.

Evenings: 5:30 p.m. to 6:00 p.m. (i.e., during evening prayer)

Smoking
Smoking is **strictly prohibited** inside the Seminary building (including the Student Lounge) and is strongly discouraged for health reasons. Anyone wishing to smoke must leave the building to do so. Smoking is *not* permitted in the outdoor cloister square. Smoking is permitted at the front entrance and student entrance areas (please use proper receptacles for used cigarettes and cigars).

**Conduct at Meals**

Seminarians are encouraged to enjoy the food and drink provided by the Seminary as well as take personal responsibility for their own nutritional health (i.e., portion control, balanced diet, etc.). Any concerns about the menu should be brought to the attention of the Dean or Rector.

Meals are also a time for the conversation and socialization of gentlemen in priestly formation: proper manners and cordial discourse should be observed at all times. Loud laughter, bantering, or shouting will not be tolerated. Guests should find seminarians to be mature gentlemen who are able to maintain a sober decorum.

Seminarians should make *every* effort to arrive at meals on time and not delay. As a general rule, those who sit together at meals should remain at table until all have eaten and are finished with their meals. Should someone need to be excused for an urgent reason, he should do so with proper etiquette.

Unless a seminarian is seriously ill, meals should *not* be eaten alone in private rooms, away from the community. Plates should not be brought up to rooms and any china/flatware items used by those who are sick should be brought back to the refectory in a timely manner.

**Physical Fitness**

Each seminarian should have an exercise regimen (i.e., using fitness equipment, walking, bike riding, etc.) in order to build healthy habits that will allow him to serve God and the Church for many years. The Cardinal Spellman Recreation Center is available to all seminarians. The facilities may be used during free time. Informal sports teams are also set up throughout the year among the seminarians. The Seminary grounds, the surrounding neighborhood, and the nearby parks are available to the seminarians for running, walking, hiking, golfing, and biking.

**Care for Seminary Building and Grounds**

As good stewards and future pastors, seminarians are expected to play their part in the care of the Seminary building and grounds. It is expected that they will

- Care for the rooms and furniture
• Abide by limits to electrical usage and capacity
• Turn off lights, fans, and other electrical equipment when not in use
• Leave their room in good condition when departing from the Seminary
• Pick up litter and debris.

Internet Usage

Wireless Internet service is available on the residential floors and in a number of other locations in the Seminary through the Department of Telecommunications Services (Data Systems Center) of the Archdiocese of New York. The seminarian’s use of the Internet exists within the context of his formation for the priesthood, and should be discussed with his faculty advisor.

Seminarians should be alert to ways that inappropriate Internet usage can inhibit rather than foster the growth of authentic communion among persons, particularly through excessive usage, and through exposure to immodest and pornographic content.

The Internet access system can be overloaded or disabled, resulting in slow service or a lack of service for all users at the Seminary. The Data Systems Office has provided the following guidelines which will help to avoid these difficulties.

- Sites with streaming media consume the most bandwidth, because they deliver complex multimedia data segments that require continuous download. These sites include streaming video sites like YouTube and streaming Internet Radio sites. While we have not restricted access to these sites, we encourage our users to be conscientious enough to visit the sites sparingly and responsibly.
- Sites that are unfamiliar to users should also be avoided. Careless browsing can lead to things like viruses or malware being installed on student laptops. Because these laptops are not owned by the Archdiocese, they cannot be supported by Data Systems Center technicians. If we notice viral activity on the wireless network, it will be shut down until the origin of the activity can be traced and eliminated. This has the potential to cause a major disruption, so it is necessary that students ensure that an adequate type of antivirus client resides on their laptops, particularly if they are running a Windows operating system.

Employment

Seminarians are not to engage in outside jobs while the Seminary is in session, unless specific permission has been given by the Rector. Funds for seminarians are provided by the Knights of Columbus and other charitable organizations. Seminarians may also expect to receive some
stipends during their summer assignments, though a precise amount is not specified and varies from diocese to diocese.

Illness

Aware that a seminarian’s physical and mental health can have a significant bearing on his fitness for serving in the priesthood, the following policy is implemented:

1. Whenever illness requires a seminarian to absent himself from class or a house exercise, he should follow the procedures set forth in the section titled “Absences,” found above.
2. Students under physician supervision for a new or chronic illness, who are physically challenged, in the process of a diagnostic evaluation, or who are facing the prospect of hospitalization should report such information to the Rector, Dean of Seminarians, and Faculty Advisor without delay. In instances wherein a student’s circumstances suggest need for a psychiatric consultation, such matters are to be discussed with the Rector and Director of Psychological Services. Psychiatric referrals are arranged through this administrative process. Requests for additional information will take into account certain rights to personal privacy as well as the needs of the Church so as to insure that an individual is capable of meeting the requirements of priestly ministry.
3. Each seminarian is required to have health care coverage, either with his own diocese or through his parents. Seminarians must ensure that their information is up-to-date and that medical cards are current and able to be used at doctors office and hospitals.
4. Every effort should be made to see doctors and specialists that are (a) local and (b) within the network of the medical plan of the seminarian to avoid excessive expenses. Furthermore, seminarians should ask in advance what medical or dental expenses will be before committing to such services. If certain procedures are not covered, the seminarian should consult with his faculty advisor or the Dean. Seminarians should pay for their own “co-pay” bills and reasonable expenses. If there are excessive expenses due to emergencies, as seminarian may approach the Dean or Rector for assistance; however, such assistance is not guaranteed.

Immunization Policy (Requirements of New York State)

Evidence of immunization should be presented by the seminarian when he applies for admission to St. Joseph’s Seminary. Evidence of MMR vaccination/immunity is required, as is evidence that information has been provided concerning the availability of meningitis vaccination. The following link provides information about required immunizations and related topics: http://www.health.ny.gov/prevention/immunization/handbook/section_1_requirements.htm

Learning Disability Testing
Seminarians who manifest chronic academic difficulties may be referred by the Seminary to an educational specialist for evaluation and testing regarding a possible learning disability. The specialist arranges for the seminarian to receive the necessary testing and makes recommendations for supportive services when this is necessary.

Parking and Car Registration

Any seminarian who has a car parked at the Seminary must fill out the section of the student information sheet and submit this information to the Dean of Seminarian’s office each school year. Seminarian vehicles must be registered with proper State authorities and must be insured in accordance with State Regulations. No unregistered vehicle may be left in the parking lot without the expressed prior permission of the Dean of Seminarians or Rector.

Seminarians may park their cars in one of the three parking lots on the south side of the main building. The parking area on the north side of the main building is reserved for faculty and lay personnel. No one is allowed to park on the circle in front of the main building. Cars should be driven slowly on the grounds of the Seminary. The Seminary assumes no liability for cars parked on the grounds.

Kitchen and Dining Room

All seminarian communication with and regarding the food service department is to be conducted through the Dean of Seminarians. Seminarians should report any allergies or diet restrictions to the Dean at the start of every year. Out of consideration for the staff and the safety of everyone concerned, no seminarian should enter the kitchen area except for the seminarian food service coordinator and those waiting on tables or helping with the dishes.

*No one should carry meals out of the dining room.* This is an important regulation for the sake of safety, cleanliness, and house maintenance. The only exception is for the guestmasters to take meals at the front office. No food or beverages (even in travel mugs or plastic bottles) should be left in the hallways or on window ledges, or brought into the auditorium. No plates, cups, or utensils should be taken from the dining room.

Food and beverages are allowed in the student lounges (basement and fourth floor) and in room #133. Periodic inspections of seminarian rooms will be made to ensure compliance.

Special Areas on Campus

The faculty meeting room, faculty dining room, pantry, and lounge, the kitchen area, the residential wing above the kitchen, and the attic are not open to seminarians, unless one has received specific permission from the Dean of Seminarians. The reception area and offices of staff members who are not part of the formation faculty are for official business only. Apart from
times when the seminarian in engaged in such official business, those areas are not open to seminarians.

If a seminarian wishes to have notes, assignments, etc. delivered to a mailbox in the faculty lounge, he may give them to the receptionist in the front office who will place it in the mailbox.

The elevator is *not* to be used by a seminarian unless specific permission is given by the Dean of Seminarians. If personal items are being moved or large boxes being transported to another floor, permission is granted for these instances.

**Bulletin Boards**

The bulletin board on the main corridor near the Deacon Chapel is an official board for notices from the offices of the Rector and Director of Liturgical Formation.

The bulletin board in the main corridor near the Seminar Room is used by the rector to post letters from the arch/diocesan bishops, chancery communications, and notices of general interest.

The bulletin board near the refectory is for items of general information, such as academic schedules, seminarian assignments, future outside events, correspondence of interest, and non-official seminarian events. The Dean of Seminarians, Director of Pastoral Formation, and the Academic Dean are responsible for postings on this board.

Bulletin boards near the student mailboxes are meant to inform others of upcoming events of interest to members of the house and vocations activities. Anyone wishing to post items should ask the Dean before posting.

Notices should not be affixed to doors or walls.

**Telephone Extensions**

Voicemail should be set up promptly when a seminarian moves into his room and checked frequently. Problems should be reported to the Dean.

**Funerals**

Seminarians should not presume permission to attend funerals of non-family members. Permission from the Faculty Advisor is necessary for absence from the Seminary for any reason, including funerals.
The members of the seminary community will usually attend the funerals of parents of seminarians or faculty. The community is encouraged to attend the wake and the funeral of a lay staff member, or of the parents and spouses of our lay staff if other responsibilities do not conflict with the occasion.

**Office Procedures**

The copier in the receptionist’s office is *not* for seminarian use. Copies made for music and liturgies should be made at the new machine located in the printery. Personal copying for study purposes should ordinarily be done on the copier in the Library, done so in a prudent and reasonable manner (i.e., copying of whole books is not permitted). Copyright laws are to be observed. Other copying should be conducted in the printer on the lower level.

Secretaries and staff are for the support of seminary administration and faculty members only. Seminarians should not seek their services for personal business or other matters not expressly permitted by an administrator or faculty member of St. Joseph Seminary.

**Emergency Notification and Contact Information**

Seminarians should provide emergency notification information to the Dean of Seminarians and keep it updated each year.

**Hospitals**

Seminarians or faculty who fall ill and need emergency assistance are instructed to go directly to one of the area hospitals:

*St. Joseph’s Medical Center*, 127 South Broadway, Yonkers, NY 10701. 378-7000.

*Lawrence Hospital Center*, 55 Palmer Ave., Bronxville, NY 10708. 787-1000.

**Special Events & Service**

From time to time the seminary hosts or sponsors an event where seminarians will be asked to help act as ushers, parking attendants, tour guides, and so forth. Likewise, seminarians may be asked to serve special Masses at cathedrals. The generous, willing cooperation of all seminarians is appreciated for such events.

**VIRTUS Training and the Protection of Minors**

As part of the application process, all seminarians are subject to background and credit checks. Those checks may be subject to repetition and/or further investigation, subject to the recommendation of formation advisors or the Rector. Also, all seminarians must undergo *Virtus*
training in the protection of minors. Written evidence of the completion of such training must be on hand at the time of admission to St. Joseph’s Seminary, and should be provided to the Seminary Virtus facilitator within one month of arrival. The Seminary sometimes provides a special in-house workshop for this purpose. Seminarians are urged to follow the code of conduct with regard to the protection of minors and codes of sexual misconduct, available online at: http://www.archny.org/documents/2014/9/Sexual_Misconduct_Full_Policy.pdf

Furthermore, all seminarians are required to complete online training updates in a timely fashion. During the month of April, the Seminary Virtus facilitator will audit compliance by requiring the student to log into the training site and show that the bulletins have been completed.

**Building Security**

Access doors to the Seminary are controlled by a card/code number system. The main, north, south, and quadrangle doors (opposite the Deacon Chapel) are accessible by this card/code number system. Security of the Seminary building should be a concern for all.

Each person should accept responsibility for checking that all exit doors of the building close and lock behind him. Whenever one sees a side door or rear door propped open, the door should be closed. A security guard is on duty in the evening to watch the grounds until midnight.

The current code for the south entrance is 2379*. The code for the student lounge is 254. This information is not to be shared with anyone outside the seminary, even family members.

**Fire Safety**

1. Fire drills will be conducted periodically during the school year. Fire drill instructions are posted on the bulletin board near the refectory. It is important that everyone take the drills seriously and evacuate the building promptly (see Appendix 3).
2. The corridors, stairwells, common areas, and hallways are to be clear of any obstructions and free from any flammable material.

**Fire Drills**

By law, St. Joseph Seminary is required to hold fire drills several times per year. Attentiveness to alarms and speediness of exiting the building during alarms is a high priority for all personnel. When a drill (or a real alarm) occurs, seminarians should follow the following instructions:

1. If a seminarian is in his bedroom, leave the room, close the door, and proceed as follows:
a. Men located on the south side of the building should leave by way of the south basement exit.
b. Men located on the north side should leave by way of the door across from the deacon chapel on the first floor.

2. If a seminarian is in class, close all windows and ensure that the door is closed after all have left the classroom, proceeding as follows:
a. Men located on the south side of the building leave by way of the south basement exit.
b. Those on the north side leave by way of the door across from the deacon chapel.

3. Seminarians in other locations exit according to the following table:

<table>
<thead>
<tr>
<th>Location</th>
<th>Exit</th>
</tr>
</thead>
<tbody>
<tr>
<td>Refectory</td>
<td>Door across from the deacon chapel.</td>
</tr>
<tr>
<td>Prayer Hall</td>
<td>Cloister doors</td>
</tr>
<tr>
<td>Library</td>
<td>Cloister doors</td>
</tr>
<tr>
<td>Kitchen</td>
<td>North basement exit</td>
</tr>
</tbody>
</table>

Policy for International Seminarians
St. Joseph’s Seminary and College forms seminarians who are citizens of foreign countries and possess the proper documentation from the Citizenship and Immigration Services of the United States Department of Homeland Security. All international students must adhere to St. Joseph’s admissions procedures. Once a student is accepted to St. Joseph’s, the student will receive an I-20 form. The student will then apply for a student visa from the United States government. It is the obligation of the applicant to maintain current immigration status. The F-1 status is only for full-time students. If a student in F-1 status withdraws, resigns, is dismissed from St. Joseph’s Seminary, he must notify the Department of Immigration and Naturalization of his change of address and must apply for the proper immigration status if he wishes to remain in the United States.

There are five (5) current forms of acceptable documentation for admission as an International Student to St. Joseph’s.

- Permanent resident alien status
- The F-1 Student Visa
- The R-1 Visa for Religious Workers
- TPS (temporary protection status)
- DACA (Deferred Action for Childhood Arrivals)
Each seminarian is responsible for keeping his visa status **up-to-date** so that he may continue to be eligible for education here in the United States. Further information on Citizenship and Immigration regulations may be found on the following federal government web sites:

http://www.ice.gov.sevis
http://www.ed.gov/about/offices/list/ous/international/usnei/us/edlite-visitus-preliminfo.html

All international seminarians are permitted to take **one trip** to their home country during their four years. For seminarians of the Archdiocese of NY, the trip will be financially **covered** by the Seminary. Typically, this trip should take place after second theology. Permission is granted by Rector. Other trips may be made, but will not be supported by St. Joseph’s.

All seminarians should apply for a social security number if they do not already have one. This number is very important for security data, bank accounts, acquiring loans for personal vehicles, collecting wages after ordination, paying taxes, and for other purposes. For more information, see: [www.socialsecurity.gov](http://www.socialsecurity.gov).

**SECTION K. HOUSE GOVERNMENT**

**Purpose**

House government deals with the resident community of seminarians. The structures of house government are designed to facilitate the participation of all members in the life of the community and its decision-making process. Government in the house shall serve as a channel and guide for the recognition, presentation, and bringing to resolution of problems, proposals, and programs which bear upon all aspects of the life of the community.

**Class Representatives**

Each class will be represented by a **headman**. His responsibilities will include the following:

- To meet regularly with the Rector and Dean of Seminarians
- To act as liaison between the class and any person who wishes to address the class or any concern that might affect the class
- To facilitate/coordinate class activities

The class deacon/headman of IV Theology serves as House Deacon/Headman, in a position of leadership for the house as a whole.

Other class representatives include
• The academic committee representative, who serves as a liaison between his class and the office of the Academic Dean or any individual professor, and who serves on the academic committee
• The liturgy committee representative
• The spiritual life committee representative
• The pastoral formation committee representative

Nomination Procedures for All Representatives

Each seminarian is invited to submit to the Rector three names of those he would recommend to be selected as a class representative, together with numbers of nominations received. After receiving these recommendations, the Rector will determine which candidate will serve as representative. Representatives are expected to serve their class and the house for the duration of the year.

Faculty/Seminarian Committees

All faculty/seminarian committees are consultative and have a faculty moderator. Some committees have seminarian members who serve by appointment (e.g., house organist on the liturgy committee), and others are nominated by their class to serve on a committee. Nominations are directed to the Rector, who may, but need not, choose from among those nominated.

Seminarians nominated by a given class are subject to the approval of the faculty moderator of the committee; each committee has a seminarian chairman and a faculty moderator:

    Academic Committee: moderated by the Academic Dean
    Spiritual Life Committee: moderated by the Spiritual Director
    Liturgy Committee: moderated by the Director of Liturgy
    Pastoral Formation Committee: moderated by the Director of Pastoral Formation
    Student Life Committee: moderated by the Dean of Seminarians

Each faculty/student committee should meet at least three times a semester.

Special or ad hoc committees may be established at the discretion of the administration, by the decision of the house deacon/headman, or at the will of a standing committee to serve a designated purpose. The establishing authority will define the committee’s composition and function.
SECTION L. PROCEDURES FOR A LEAVE OF ABSENCE AND FOR RESIGNATIONS

Procedure for a Leave of Absence

A *leave of absence* is a set period of time off taken away from the Seminary, usually one to two years in length, offering the seminarian an opportunity to discern his vocation to priesthood and also mature in one or more areas of formation. A leave may be requested by the seminarian himself or suggested by the Faculty Advisors and Rector. Taking a leave of absence should be the result of serious, meaningful reflection and consultation with the Faculty Advisor, Spiritual Director, and Rector. When a seminarian takes a leave of absence, he should follow the procedure below:

**Step One**

A seminarian contemplating application for a leave of absence from the Seminary, in preparation for discussion of such application with the Rector, should have:

- Previously discussed the proposal with his spiritual director and advisor.
- Formulated what he proposes to do in the course of the leave. This formulation is to include, if possible, the following:
  - A statement of intent: the purpose and what are the goals of the leave.
  - The tentative length of the leave.
  - Nature of employment.
  - Nature of residence.
  - Nature of Church association (e.g., volunteer work, minimal formal association, etc.).
- Obtained the consent of his advisor, with whom he will confer at a mutually agreed-upon frequency during the course of the leave. This consultation is considered to be in the external forum.
- Obtained the agreement of a priest in the area where he will reside, who will be available to him for consultation. This priest should also be available to consult with the Rector or his delegate in the event the man on leave decides to return to the Seminary.

**Step Two**

The seminarian will notify the Bishop of his diocese regarding his intention to take a leave.

**Step Three**

A copy of the seminarian’s letter to the Bishop will be placed in his file.
Following the steps outlined above:
The seminarian’s Faculty Advisor will immediately begin a regularly scheduled series of interviews with the seminarian. He or she will maintain a record of these interviews during the course of the leave. The advisor will report regularly to the faculty discussion of the man’s application for readmission if such is the case.

The man on leave is responsible to initiate and maintain all the contacts described above.

Typically, any application for readmission should be submitted via his Advisor during the month of March for readmission in September and during September for readmission in February. This application should include:

- A statement as to how the purpose and goals of the leave have been met and an assessment by him of his present vocational outlook.
- A list of names of persons with whom he has been associated in the course of the leave and who might be requested by the Seminary to submit letters of recommendation.

The board of Faculty Advisors will typically interview the seminarian upon return to the Seminary program.

Procedure for Resignation

A resignation is a complete departure from the Seminary with no intent of return. The seminarian may discern that he should resign from the Program of Priestly Formation and withdraw his candidacy for the priesthood in his Diocese. As with a leave of absence, this decision is made after serious consultation with his Faculty Advisor, Spiritual Director, and the Rector. The board of Faculty Advisors may also recommend that a seminarian resign, based on their assessment of a man’s progress in the program.

The Rector will advise the seminarian to write to his Bishop and describe the steps and reasons that has led to his decision. The seminarian will wait until the bishop responds and accepts the resignation.

Should he wish to reapply as a candidate for the priesthood, the normal application process through the Vocations Office is followed. The norms of the Holy See are carefully observed when the candidate chooses to apply to another diocese.

Finances

A recipient of a student loan must notify the lender bank in writing of his status. The Seminary is required to give notice to the lender when a leave officially starts.
Provisions for deferment and forbearance are included in all the loan applications received. If one does not contact the lender bank and apply, it will be assumed that normal payments will be made on a timely basis.

SECTION M. ADDITIONAL REGULATIONS FOR CONDUCT

Advisory Committee on Campus Security:

The rector appoints an advisory committee on campus security. It consists of two faculty members, the Director of Buildings & Grounds/Maintenance, two students and two members of the staff.

The committee reviews current campus security policies and procedures. It submits an annual report with recommendations in the following areas:

- Educating the entire seminary community on all security related issues, personal safety, and crime prevention
- Referring any/all complaints of any violations to personal safety, e.g. sexual assault, drug abuse, theft, bullying, etc. to the proper local law enforcement and archdiocesan agencies
- Acting, as needed and in an appropriate manner, to bring immediate assistance to victims

General Provisions

St. Joseph's Seminary has adopted rules and regulations to maintain order and to provide a program of enforcement to protect the rights, safety and well being of all its members. We are and will continue to remain in compliance with State regulations on these matters.

SUBSTANCE ABUSE PROGRAM

Statement of Policy

Substance abuse and alcoholism are serious threats to society. St. Joseph’s Seminary is aware that this threat exists and that it affects individuals as well as a community: students, employees and faculty. The abuse of alcohol or the abuse of drugs is a serious cause to question the seminarian’s fitness to continue toward the priesthood. Therefore, we include a substance abuse policy in our handbooks (Student and Faculty) both to educate ourselves as leaders in the Church and to ensure that all members of our community are free of destructive addictions.

We desire to have our Substance Abuse Program involve the entire community: students, faculty, administration, and employees. It is concerned with educating the community, preventing addictions from developing, and effectively treating them as the need arises. We firmly believe
that by caring for our own, we form a community of responsible individuals. With such a community, it is possible to educate mature ministers of the Gospel who will be ordained to lead the people of God in our Church.

The use of prescription drugs, given under a physician’s care to the faculty, administration, students and employees, is acceptable; but abuse of prescribed medications will be dealt with in the same manner as the abuse of illegal substances.

Policy

We accept students and hire employees who are free from the use of illegal drugs and abuse of alcohol, either on or off the campus. Any student, employee, administrator, or faculty member determined to be in violation of the policy is subject to disciplinary action, which may include termination, even for the first offense. The standard for conduct of students, staff, administration, and faculty members is that no one shall use illegal drugs or abuse alcohol. We, therefore, establish and maintain the programs and rules by the following:

1. Basic Procedures
   Any one of the St. Joseph’s Seminary community reporting for class, for work or for any other activity, impaired or unable to properly perform their required duties or activities will not be allowed to continue in their assigned activities that day. Investigation by Seminary Administration will follow immediately in order to find out whether substance abuse occurred.

2. Protective Measures for Drug Abuse
   Screening will be conducted, which is designed to prevent the acceptance or hiring of individuals who use illegal drugs or of individuals whose use of legal drugs indicates a potential for unsafe or impaired performance of their obligations as a member of St. Joseph’s Seminary community.

3. Discipline for Present Abuse of Drug and Alcohol Usage
   All members of St. Joseph’s Seminary community are encouraged to deal with problems of substance abuse openly and honestly. They should seek advice or assistance voluntarily from the Rector, the Dean of Students, their Faculty Advisor, or their Spiritual Director, either for themselves or for other members of the community who may be exhibiting symptoms of the disease. If the person doesn’t realize the impact it is having on his life, the Seminary community is obliged in justice and charity to help the person obtain proper treatment and recovery.

   If the Rector, after appropriate consultation with those he deems necessary, determines that the particular seminarian, staff member, faculty member, or member of the administration, has improperly used alcohol or other substances and that it is
interfering with the performance of his responsibilities, reducing his dependability, effecting his health or otherwise casting doubt upon his suitability to live or work in this community, the individual will be sent to a competent professional for evaluation. The recommendations of the professional will be carefully considered by the Rector, in appropriate consultation with his advisors and, in the case of the seminarian, with the seminarian’s Bishop or religious superior, in deciding the proper course in the seminarian’s treatment.

4. Conditions for Termination or Discipline

a. Illegal Drug Use
   A student, employee, faculty member or member of the administration, bringing onto the campus, having possession of, being under the influence of, or using, consuming, transferring, selling or attempting to sell or transfer any form of illegal drug,* while at work or at any other time, is guilty of misconduct and is subject to discipline, including discharge or suspension without pay from employment, even for the first offense.

b. Alcohol Abuse
   A student, employee, faculty member or member of the administration, whose normal faculties are impaired due to consumption of alcohol while on duty or at any time on campus, shall be guilty of misconduct and is subject to discipline including discharge or suspension without pay from employment, even for the first offense.

Implementation Process – Employees, Faculty, Administration

The Rector is the one who ultimately is responsible for making decisions in reference to treatment or disciplinary action. However, the Rector is not usually brought in at first instance since he is to be involved only in the final part of the process. For this reason we have guidelines within the St. Joseph’s Seminary community.

- For the employees, the Rector is the one who is to make the first intervention, in conjunction with possible other employees or staff.

- For faculty members, the Academic Dean is the person who first makes the intervention or the confrontation; after this is done, the matter is brought to the Rector.

- In the case where the person who has been abusing drugs or alcohol is a member of the administration, the Rector makes the intervention directly.
• If it is the Rector who has been abusing drugs or alcohol or both, the intervention is to be made by the Administration team with the assistance of the Chairman of the Board of Trustees.

Implementation Process Among Students

Seminarians may be approached in two different ways: through the internal forum or the external forum. The internal forum is the Spiritual Director, who will make intervention directly. The Spiritual Director cannot bring this matter to the Rector unless the Seminarian gives permission and releases him from confidentiality.

An intervention and confrontation may also take place in the external forum, in which the seminarian’s Faculty Advisor and/or other members of the community who are privy to the situation may also make the intervention directly. When this latter intervention takes place through the Faculty Advisor (the external forum), it may be brought directly to the Rector so that he and his Faculty Advisors may make implementation.

Definitions

1. “Legal Drugs” – Includes prescribed drugs and over the counter drugs which have been legally obtained and are being used solely for the purpose for which they were prescribed or manufactured.

2. “Illegal Drugs” – Any drug: (a) which is not legally obtainable; (b) which may be legally obtained but has not been legally obtained; or (c) which is being used in a manner or for a purpose other than as prescribed.
APPENDIX I - SAINT JOSEPH’S SEMINARY

SEXUAL MISCONDUCT POLICY AND PROCEDURE

Please review the Sexual Misconduct Policy and Procedure on the Saint Joseph’s Seminary website www.dunwoodie.edu

Click here to go to the link
APPENDIX II: SEMINARY VEHICLES

Seminary Vehicles
St. Joseph Seminary maintains seven vehicles which the Archdiocese of New York has purchased and insures for pastoral and seminary-related use. Use of these vehicles is strictly for pastoral work explicitly assigned by St. Joseph Seminary and for seminary business required of a seminarian by a seminary faculty member.

EZ-Pass is installed on all vehicles and should be used in conjunction with official seminary business. Trinity Automotive maintains the seminary vehicles. They will also work with seminarians or priests on purchasing vehicles. You can contact them at 1-646-794-2607.

All seminarians are required to have their own driver’s license by the time they are ordained deacons. Men are to understand that they may one day be assigned to locations that require the use of a car and should be prepared to be responsible for transporting themselves for pastoral ministries.

SEMINARY VEHICLE POLICY

Vehicle Usage
Vehicle use is limited to pastoral work explicitly assigned by St. Joseph Seminary and for seminary business required of a seminarian by a seminary faculty member. Permission to use seminary vehicles must first be obtained from the Director of Pastoral Formation. It may be obtained from another faculty member in the Director’s absence.

Re-fueling and Parking
Seminary vehicles must be refueled after each use. Once the seminarian has re-fueled the vehicle he must return the vehicle to the designated spaces in the south parking lot, and then immediately deposit the keys in the metal dropbox located outside the Pastoral Formation Office. Seminarians may not pass keys to other men—permission is restricted to one seminarian at a time.

Responsible Use
The following is required of each seminarian who uses a seminary vehicle:
   a. Re-fuel the vehicle before returning to seminary parking lot.
   b. Report any damage or mechanical difficulties.
   c. Ensure that the vehicle is clean and neat after use.
   d. Remove all personal belongings from the vehicle.
   e. Report and pay for any traffic violations, accidents, or other infractions (see the “Vehicle Information Guide” located in the glove compartment of each seminary vehicle).
f. Regular users must bring the vehicle and pay for an interior/exterior car wash at the end of each semester and at the conclusion of summer or intercession use.

**Consequences for Irresponsible Use**
A seminarian who does not comply with the above requirements or uses the vehicles in an unapproved, unsafe, or inappropriate manner will lose the privilege of having access to them.

**Vehicle Steward**
Each year, the Dean of Seminarians assigns the house job of “Vehicle Steward.” He is responsible for making weekly checks of all vehicles, noting condition, fuel levels, and other details. He may occasionally be asked take vehicles to be washed.

**Summer Use & Intercession**
If car usage is deemed necessary by the Director of Pastoral formation for a student’s assigned pastoral work during the summer or intercession the seminarian is required to follow the Seminary Vehicle Policy. He is responsible to keep the mileage on the vehicle as low as possible. Thus, while permission for vehicle use may be granted over a long length of time, such permission does NOT allow the seminarian to (a) use vehicles for personal private use, outside of a designated day off from the summer parish (b) travel beyond established geographic boundaries or (c) loan vehicle to another person, even a seminarian or priest, without the explicit permission of the Director of Pastoral Formation.

**Accident**
If a seminarian-driver is involved in a car accident with a seminary vehicle, he should follow the procedures outlined in the “Vehicle Information Guide” located in the glove compartment of each vehicle.

**Fuel Reimbursement**
St. Joseph’s Seminary will reimburse seminarians for fuel used when engaging in travel required by the seminary, which can include pastoral assignments. Fuel will not be reimbursed for travel to pastoral assignment sites which provide the seminarian with a stipend.

For **Seminary Vehicles**:
Students must complete a Reimbursement Form and attach the fuel receipt from having filled up the vehicle upon returning from the assignment.

For **Personal Vehicles**:
Students must submit a Reimbursement Form and attach a printed MapQuest map delineating the mileage from St. Joseph’s Seminary to the destination site.

As responsible stewards of seminary funds, seminarians are encouraged to carpool to pastoral assignments and other events in order to minimize vehicle and fuel usage.
Grounds Map of St. Joseph Seminary
Floor Plan for St. Joseph Seminary