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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's Seminary currently presents the directives and articulates the vision 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
Director of Institutional Effectiveness & Assessment
Director of Admissions
Director of Liturgical 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 directors of participating dioceses and congregations 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 Vobis, 43)

Human formation is the basis of all priestly formation (Pastores Dabo Vobis, 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 Director of Psychological Services 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 clinician “…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 or another faculty member. 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 9 a.m., with Mass at 11 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, 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/diocesan 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 indispensable 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. The seminarian’s continued enrollment at St. Joseph’s Seminary is jeopardized by an instance of plagiarism. The resources available to each seminarian (e.g., writing instructor, advisor, professor’s willingness to review written work before the due date, etc.) are manifold.

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>
<tr>
<td>C+  Satisfactory</td>
<td>77-79</td>
<td>2.5</td>
</tr>
<tr>
<td>C  Passing</td>
<td>73-76</td>
<td>2.0</td>
</tr>
<tr>
<td>C-  Borderline passing</td>
<td>70-72</td>
<td>1.7</td>
</tr>
<tr>
<td>F  Failure</td>
<td>69 and below</td>
<td>0.0</td>
</tr>
</tbody>
</table>

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 courses 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)

An integral aspect of priestly formation is the seminarian’s involvement in a diversity of pastoral experiences in view of his future life as a priest.
On Wednesday afternoons and/or evenings during the academic year, the seminarians will be assigned to various apostolic works. These weekly assignments are made by the Director of Pastoral Formation in consultation with the faculty. The current curriculum of the Wednesday assignments is as follows:

First Year  Fall: Course on Fundamentals of Psychology for the Pastoral Minister
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)

Parish Internships, whether in a pastoral year or a summer assignment, offer the opportunity to gain hands on experience in the liturgical, spiritual and pastoral aspects of daily parish life. Placements for parish internships are arranged by each (arch)diocese in consultation with the faculty. A seminarian’s participation in a foreign language program, a formation program, or special ministry internship might also take place during the time of a parish internship. At the beginning of a parish internship, the seminarian and his supervising pastor will complete a Learning Agreement, stating the goals and the tasks of the internship. The seminarian will consult with his faculty advisor to formulate these goals.

Toward the conclusion of each pastoral assignment, written evaluations from supervisors (and others, the case of a parish internship) are distributed to the Director of Pastoral Formation and the seminarian’s faculty advisor and spiritual director. The seminarian who has completed a parish internship will also provide a self evaluation.

As an aid to their pastoral formation, seminarians write Theological Reflections in which they consider the manner in which their pastoral experiences have increased their awareness of Christ present in the midst of their pastoral work, deepened their faith and/or matured and developed them as future priests. They consider challenges they experience in their pastoral work and come to judgments about the reasons for those challenges and how best to engage them.

The requirement is that one Theological Reflections be written each semester that a student engages in a pastoral assignment. A template to guide the seminarians in their Theological Reflections will be provided.

Three times per semester, seminarians reflect together on their pastoral experiences in their advisement groups, facilitated by their faculty advisor. The students’ written Theological Reflections will provide the basis for these discussions.

Attire for pastoral assignments is black clerical shirt, black pants, black socks and black shoes.

The Rector schedules monthly Tuesday conference 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 or advisement groups with a faculty member to discuss issues of pastoral formation, as well as human and spiritual formation.
One “Formation Day” each semester will be dedicated to pastoral formation.

The Seminary expects each seminarian:

1. To engage readily in his pastoral assignments
2. To integrate the pastoral experiences with his intellectual and spiritual life
3. To write Theological Reflections concerning his pastoral experiences
4. To participate in discussion groups as an aid to pastoral growth
5. To review regularly his learning experiences in the field with his faculty advisor.

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’s 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 to take vehicles to be washed.

**Use over an Extended Period of Time**

If car usage is deemed necessary by the Director of Pastoral formation for the course of a student’s parish internship, 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 period 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 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 on behalf of a pastoral assignment which provides 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.

**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, Mondays, Tuesdays, 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’s 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, staff, 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, the clerical attire to be worn consists of black clerical shirt, black pants, black socks and shoes. Cassocks may be worn during liturgies. *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. This policy forms men in simplicity of life and provides habituation for taking meals in the rectory and in the company of his brother priests.

Should a seminarian fall ill, it is his responsibility to contact the infirmarian on duty 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.

Etiquette in Communicating with Others
As public men and representatives of the Church, seminarians are to grow in empathy and communication skills. These include:

- Greeting others in a friendly manner, whether inside or out of the building
- Checking email a few times per day, and responding to emails promptly if required
- Responding promptly to mailed or emailed RSVPs
- Sending a “thank you” note immediately if one receives a gift or donation
- Conversing with tact and courtesy, making appropriate eye contact, being willing to introduce one’s self, excusing one’s self when one has to interrupt a conversation
- At table or in a group conversation, participating appropriately, without being withdrawn or dominating the conversation
- Taking personal responsibility to communicate with others if you have to miss a class or appointment because of illness or unforeseen circumstances
- Communicating important news to the rector or advisor (illness or death in the family, car accident, etc.)
- Completing important paperwork promptly as requested by the staff
Social Media
The use of Facebook, Twitter, Instagram, and other social media outlets should be done with the greatest prudence and charity. These are public spaces that impact many people and should be used in appropriate ways. As the Ratio (182) states, “Accordingly, it will be necessary to understand not only technical ideas and instruments, but above all to familiarize seminarians with their balanced and mature use, avoiding excessive attachment or addiction.” Again, “the use of media and ease with the digital world are an integral part of the development of the personality of the seminarian” (Ratio, 97), since these involve an opportunity for priests to witness to Christ, relying on a solid spirituality and self-knowledge that complements technical facility.

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 infirmarian 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**

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, in the quadrangle, at the front entrance, or at the student entrance areas. Out of respect for those who live and work in the offices and rooms around these areas, smokers should walk some distance from the building before smoking.

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.

As indicated above, seminarians are required to be present for many meals through the week. Meals are 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.

Administrative 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’s 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. 787-100
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.

For the current code to the south entrance and the student lounge, please contact the dean of seminarians. Please do not share the entrance codes with anyone outside of 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.

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, WITHDRAWALS, AND RESIGNATIONS

Procedure for a Leave of Absence

A leave of absence may be requested by a seminarian for certain narrow, humanitarian reasons (e.g., care of sick family members, etc.). After review by the rector and faculty, the seminarian may leave the building for an extended period, but maintains his status as a seminarian. The reasons and durations for this leave will be defined on a case-by-case basis. The seminarian will follow this procedure:

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.

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.

Withdrawal

A seminarian might wish to withdraw from the seminary for the purposes of discernment or maturation. This recommendation might also come from the Advisors. Such a man withdraws from the program and is no longer considered a seminarian. However, if the period of withdrawal (e.g., one year) leads to further maturation and discernment, and the man decides to reapply to the seminary, the process of reapplication will be streamlined.
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 time of withdrawal 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 withdrawal 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 departure from the Seminary with the connotation of a vocational decision against priesthood. The seminarian may discern that he should resign from the Program of Priestly Formation and withdraw his candidacy for the priesthood in his Diocese. 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

Section 1 – Overview

St. Joseph’s Seminary (the “Seminary”) is committed to an academic, residential and work environment free from sexual misconduct and other forms of unlawful discrimination. Sexual Misconduct, which is defined in Section IV hereof, is prohibited by this Sexual Misconduct Policy and Adjudication Procedure (the “Policy”), as well as by federal and state law. If there is a finding that any form of sexual misconduct in violation of this Policy has occurred, the Seminary will take appropriate action, including, when appropriate, dismissal from the Seminary or termination of employment.

The Seminary seeks to foster a culture of prevention and awareness surrounding sexual misconduct. Any member of the Seminary community who has been a target of, has witnessed, or has information about possible sexual misconduct, including by providing counseling and support services for individual and groups who have been affected by sexual misconduct, holding individuals who violate this Policy accountable through student or employee disciplinary or adjudication processes, and providing education and training to the Seminary community. The Seminary will take appropriate action to eliminate sexual misconduct, prevent its recurrence, remedy its effects on the Seminary community, and, if necessary, discipline behavior that violates this Policy. All Seminary Students are entitled to the Bill of Rights set forth in Appendix B of this Policy with respect to New York State Education Law Article 129-B, also known as “ Enough is Enough” legislation.

A. Scope of Policy

Sexual misconduct is strictly prohibited not only under this Policy, but also under federal and state law. All members of the Seminary community, including students and employees, are protected under and are expected to comply with this Policy. When used in this Policy, “employee” refers to both faculty and staff members.

All students and employees of the Seminary are responsible for their actions and behavior, whether the conduct in question occurs on campus or in a different location. This Policy applies to both on-campus conduct and off-campus conduct that has a reasonable connection to the Seminary. Vendors, independent contractors, visitors, and others who conduct business with the Seminary or who are present on the campus are also expected to comply with this Policy. These parties, most of whom are notified of the Policy through contractual relationships with the Seminary, are held to the same standards.

When used in this Policy, a “Complainant” is the person who presents as the victim of conduct that is prohibited under this Policy. A “Respondent” is the person who has been accused of violating this Policy.
B. **Purpose of Policy**

The Purpose of this Policy is to:

- Identify the administrators at the Seminary who are responsible for the implementation of this Policy, including the Coordinator, and the scope of his/her role;

- Define sexual harassment and other forms of sexual misconduct;

- Identify resources and support services for members of the Seminary community;

- Provide information as to where a Seminary community member can access resources or obtain support confidentially;

- Provide information on how a Seminary community member can make a report or complaint of sexual misconduct; and

- Provide information on how a report against a Seminary community member will be investigated and adjudicated.

Nothing in this Policy shall be construed to abridge the exercise of academic freedom of inquiry, or free speech or free expression, by any member of the Seminary community.

Nothing in this Policy shall affect the right of the Seminary to take such actions as it deems appropriate to further its educational mission or to protect the safety and security of the Seminary community.

**Section II – Statement Regarding Privacy and Confidentiality**

The Seminary is committed to protecting the privacy of all individuals involved in a report of sexual misconduct. To the fullest extent practicable, consistent with a full and fair investigation, information related to a report of sexual misconduct will be shared only with those who “need to know” (i) to assist in the investigation and/or resolution of the complaint, or (ii) to allow the Seminary to comply with other requirements. Individuals who are involved in the review, investigation, or resolution of a complaint are trained to understand the importance of safeguarding private information.

Students or employees who wish to obtain confidential assistance without making a report to the Seminary may do so by contacting a confidential resource identified in the Community & Campus Resources section of this Policy. Confidential resources will not share any personally identifiable information with other Seminary employees without express permission unless doing so is necessary to address a serious and ongoing threat to the safety of the Seminary community.

When the Seminary receives a report of sexual misconduct, but the Complainant requests that his or her identity remain confidential or that the Seminary not pursue an investigation, the Seminary must balance this request with its responsibility to provide a safe and non-discriminatory environment for all members of the Seminary community. The Seminary will take all reasonable steps to investigate and respond to the report consistent with the Complainant’s request, but its
ability to do so may be limited. If the Seminary determines that it cannot maintain a Complainant’s confidentiality, the Seminary will inform the Complainant as soon as practicable. Seminary employees who cannot guarantee confidentiality will maintain the Complainant’s privacy to the greatest extent possible. The information the Complainant provides to a non-confidential resource will be relayed only as necessary for the Coordinator and others as appropriate to investigate and/or seek a resolution.

Regardless of how a Complainant chooses to report an incident, the Seminary will, when appropriate, assist the Complainant with appropriate accommodations. More information on accommodations can be found in Section VIII (B) below.

If the Seminary determines that a reported incident of sexual misconduct poses a threat to the Complainant or the Seminary community or involves potentially criminal conduct, the Seminary may not be able to maintain the requested level of confidentiality. Immediately threatening circumstances include, but are not limited to, reported incidents of sexual misconduct that involve the use of force or a weapon, threats of physical harm, or other circumstances that represent a potentially serious threat to Seminary students, employees, or visitors.

In such circumstances, the Seminary may also choose to report the incident to local law enforcement. However, the Seminary policy does not require a Complainant to speak to law enforcement or to pursue any legal action against a Respondent.

All adjudication proceedings under this Policy are to be conducted in compliance with the requirements of Title IX, FERPA, New York State law, and Seminary policy.

Section III – Role of the Coordinator

The Seminary is required to designate at least one employee to coordinate its efforts to comply with federal laws governing sexual misconduct. The Seminary’s compliance coordinator (the “Coordinator”) is:

Rev. William Elder

914-968-6200 ext. 8236

William.Elder@archny.org

The Coordinator has designated the following official to act as deputy compliance coordinator (the “Deputy Coordinator”) and to receive reports of sexual misconduct:

Msgr. Michael Curran

914-968-6200 ext. 8243

Msgr.Michael.Curran@archny.org

Alternatively, students may make a report directly to the Coordinator.
Other than incidents reported to Confidential Resources listed in the Confidential Campus Resources section below, the Coordinator must be advised of all incidents of sexual misconduct reported to the School.

Duties of the Coordinator and the Deputy Coordinators include the following:

☐ Being knowledgeable about and trained in the Seminary’s policies and procedures and relevant federal and state law;
☐ Coordinating the investigation and resolution of all reports of sexual misconduct under this Policy;
☐ Advising any individual, including a Complainant, a Respondent, or a third party, of the procedural options, both informal and formal, available at the Seminary and through local law enforcement.
☐ Advising any individual, including a Complainant, a Respondent, or a third party, about support services and other resources available both on-campus and off-campus;
☐ Providing assistance to any Seminary community member regarding how to respond appropriately to a report of sexual misconduct;
☐ Monitoring compliance with all procedural requirements and timeframe outlined in the adjudication process; and
☐ training, prevention, and education efforts and reviews of Seminary climate and culture.

Section IV – Sexual Misconduct Defined

Sections IV (A) and IV (B) below define “sexual misconduct” for purposes of this Policy.

A. **Sexual Harassment** - Sexual harassment is any unwelcome sexual advance, request for sexual favors, or other unwanted conduct of a sexual nature, whether verbal, non-verbal, graphic, physical, or otherwise, when the conditions outlined in (1) and/or (2) below are present; and includes harassment based on gender, sexual orientation, gender identity, or gender expression, which may include acts of aggression, intimidation, or hostility, whether verbal or non-verbal, graphic, physical, or otherwise, when the conditions outlined in (1) and/or (2), below are present.

(1) Submission to or rejection of such conduct is made, either explicitly or implicitly, a termor condition of a person’s employment, academic standing, or participation in any Seminary program and/or activities or is used as the basis for the Seminary’s decisions affecting the individual (often referred to as “quid pro quo” harassment); or

(2) Such conduct creates a hostile environment. A “hostile environment” exists when the conduct is sufficiently severe, persistent, or pervasive that it unreasonably interferes with limits, ordeprives an individual from participating in or benefitting from the Seminary’s education or employment programs and/or activities. Conduct must be deemed severe, persistent, or pervasive from both a subjective and an objective perspective. In evaluating whether a hostile environment exists, the Seminary will consider the totality of known circumstances, including, but not limited to:

- The frequency, nature, and severity of the conduct;
- Whether the conduct was physically threatening:
• The effect of the conduct on the Complainant’s mental or emotional state;
• Whether the conduct was directed at more than one person;
• Whether the conduct arose in the context of other discriminatory conduct;
• Whether the conduct unreasonably interfered with the Complainant’s educational or work performance and/or the Seminary’s programs or activities; and
• Whether the conduct implicates concerns related to academic freedom of speech.

A hostile environment can be created by persistent or pervasive conduct or by a single or isolated incident, if sufficiently severe. The more severe the conduct, the less need there is to show a repetitive series of incidents to prove a hostile environment, particularly if the conduct is physical. A single incident of sexual assault, for example, may be sufficiently severe to constitute a hostile environment. In contrast, the perceived offensiveness of a single verbal or written expression, standing alone, is typically not sufficient to constitute a hostile environment.

B. Other Forms of Sexual Misconduct
- In addition to the conduct set forth above as sexual harassment, the following conduct is also deemed to be sexual conduct and is prohibited under this policy:

(1) Sexual Assault
a. Related to Attempted or Actual Penetration: Having or attempting to have non-consensual vaginal or anal penetration, however slight, with a body part (e.g., penis, tongue, finger, hand) or object, or oral penetration involving mouth to genital contact. This includes sexual intercourse or attempted intercourse under circumstances including:
   □ Where the use or threat of intimidation, coercion, or force is involved;
   □ Where the other person is incapacitated and that incapacitation should be apparent to a sober, reasonable person in the same situation;
   □ Where the other person does not consent; or
   □ Where the other person is under the age of 17

b. Related to All Other Forms of Sexual Contact: Having or attempting to have any non-consensual, non-accidental touching of a sexual nature. This touching can include, but is not limited to, kissing, touching the intimate parts of another or causing the other person to touch the Respondent’s intimate parts. This includes sexual contact under circumstances including:
   □ Where the use or threat of intimidation, coercion or force is involved;
   □ Where the other person is incapacitated and that incapacitation should be apparent to a sober, reasonable person in the same situation;
   □ Where the other person does not consent; or
   □ Where the other person is under the age of 17

(2) Sexual Exploitation - Sexual exploitation is taking sexual advantages of another person for the Respondent’s own advantage or benefit, or for the benefit or advantage of anyone other than the Complainant. Examples of sexual exploitation include recording, photographing, or transmitting images of another person of a sexual nature web-cam, camera, Internet, etc., without the knowledge and consent of all persons; knowingly exposing HIV or another STD to an unknowing person or to a person who has not consented to the risk; causing or attempting to cause incapacitation for the purpose of making another person vulnerable to
sexual assault; allowing third parties to observe private sexual acts; and voyeurism.

(3) Intimate Partner Violence - Intimate partner violence is also referred to as a dating violence, domestic violence, and relationship violence, and includes any act or threatened act of violence against an individual by a person who is or has been, involved in a sexual, dating, spousal, domestic, or other intimate relationship with that individual. It may involve one act or an ongoing pattern of behavior. Intimate partner violence can encompass a broad range of behavior, including but not limited to physical violence, sexual violence, emotional violence, and economic abuse. It can take the form of threats, assault, property damage, and violence to oneself, one’s former or current sexual or romantic partner or to the family members or friends of the sexual or romantic partner.

(4) Stalking - Stalking is a course of conduct directed at a specific person that would cause a reasonable person to be in fear of bodily injury or to experience substantial emotional distress. Course of conduct means two or more acts, including but not limited to: acts made directly, indirectly, or through third parties, by any action, method, or device, including following, monitoring, observing, surveilling, threatening, or communicating to or about another person, or interfering with another person’s property. Substantial emotional distress means significant mental suffering or anguish. Stalking includes cyber-stalking, a particular form of stalking using electronic media such as the Internet, social networks, blogs, cell phones, texts or other similar devices or forms of contact.

(5) Retaliation - Retaliation is any adverse action taken against a person for making a good faith report under this Policy or participating in any proceeding under this Policy. Retaliation includes threatening, intimidating, harassing, coercing, or another conduct that would disadvantage a reasonable person from engaging in activity protected under this Policy. Retaliation does not include good faith actions lawfully pursued in response to a report filed under this Policy.

(6) Aiding or Facilitating - Knowingly and intentionally aiding or facilitating any act of sexual misconduct, before or after the fact, is also a violation of this Policy.

Section V- Definitions of Consent, Coercion & Incapacitation

A. Affirmative Consent to Sexual Contact - Sexual contact must be consensual at all times, and sexual contact is considered consensual only after affirmative consent has been given. Affirmative consent is a knowing, voluntary, and mutual decision among all participants to engage in sexual activity. Consent can be given by words or actions, as long as those words or actions create clear permission regarding willingness to engage in the sexual activity. Silence or lack of resistance, in and of itself, does not demonstrate consent. The definition of consent does not vary based upon a participant’s sex, sexual orientation, gender identity, or gender expression.

In determining whether consent has been given, it is important to be aware of the following:

- Consent to any sexual act or prior consensual sexual activity between or with any party does not necessarily constitute consent to any other sexual act.
• Consent is required regardless of whether the person initiating the act is under the influence of drugs and/or alcohol
• Consent cannot be given when a person is incapacitated, which occurs when an individual lacks the ability to knowingly choose to participate in sexual activity.
• Consent may be initially given but withdrawn at any time.
• Consent cannot be given when it is the result of any coercion, intimidation, force, or threat of harm.
• When consent is withdrawn or can no longer be given, sexual activity must stop.

B. **Coercion** - Coercion includes the use of pressure and/or oppressive behavior, including express or implied threats of harm, severe and/or pervasive emotional intimidation which places an individual in fear of immediate or future harm or physical injury or causes a person to engage in unwelcome sexual activity. A person’s words or conduct amount to coercion if they wrongfully impair the other’s ability to freely choose whether or not to engage in sexual activity. Coercion also includes administering a drug, intoxicant, or other substances that impairs the person’s ability to give consent.

C. **Incapacitation** - A person is incapacitated and unable to give affirmative consent if he or she lacks the ability to knowingly choose to participate in sexual activity. An individual may be incapacitated if he or she lacks consciousness or is asleep, is voluntarily restrained, or otherwise cannot consent. Depending on the degree of intoxication, someone who is under the influence of alcohol, drugs, or other intoxicants may be incapacitated and therefore unable to consent.

Some indicators of incapacitation may include, but are not limited to, slurred speech, emotional volatility, lack of control over physical movements, lack of awareness of circumstances or surroundings, or the inability to communicate.

It is especially important, therefore, that anyone engaging in sexual activity be aware of the other person’s level of intoxication. The question is whether a sober reasonable person in the position of the Respondent should have known that the individual was incapacitated. Because incapacitation may be difficult to discern, individuals are strongly encouraged to err on the side of caution; *i.e.*, when in doubt, assume that the person is incapacitated and therefore unable to give affirmative consent.

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**Section VI- Community & Campus Resources**

The Seminary is committed to treating all individuals with dignity, care, and respect. Both a Complainant and a Respondent will have equal access to support and counseling service through the Seminary. All parties are strongly encouraged to utilize available resources for assistance.

A. **Emergency Resources** - An individual who has been the victim of a crime, such as sexual assault, is encouraged to get to a safe place and contact the local police department or call 911 immediately. Even if the individual does not wish to report the criminal conduct to the Seminary or to local law enforcement, he or she should still consider going to a hospital, both for his or her own health and well-being and so that evidence can be collected and preserved. Any evidence collected may be critically important in any future investigation, adjudication or
prosecution. Medical providers can also facilitate and/or provide the following:

- **Emergency or follow-up medical services:** The Medical examination has two goals: first, to treat the full extent of any injury or physical trauma and to consider the possibilities of sexually transmitted disease or pregnancy; and the second, to collect and preserve evidence as part of a ‘rape kit” or sexual assault examination for potential use in a criminal prosecution (provided only by a trained professional in a hospital). A victim should not shower, bathe, douche, brush his or her teeth, drink, or change clothing before having a medical examination, because the evidence may be destroyed.
- **HIV and STD testing,**
- **Pregnancy testing,**
- **Health care concerns related to the incident may be discussed with the hospital emergency staff, a personal physician, or, in the case of the Seminary students, with the Seminary Staff who can also provide referrals to off-campus providers.**

Medical providers off-campus include:

- St. Joseph’s Medical Center
  127 South Broadway
  Yonkers, New York 10701 (914) 378-7000

- New York-Presbyterian Lawrence Hospital
  55 Palmer Avenue
  Bronxville, New York 10708 (914) 787-7000

Regardless of whether possible criminal conduct is reported to the proper authorities, the Seminary will generally still conduct an investigation and take appropriate steps to assist the victim.

**B. Confidential Community Resources.** - Counseling and support services may be obtained through the Safe Horizon Sexual Assault 24-hour hotline (800) 621-HOPE (4673) or at www.safehorizon.org. Safe Horizon’s Counseling Center is licensed by the state of New York and specializes in treating traumatized victims of crime and abuse.
Section VII- Making a Report under this Policy

A. Reporting Guidelines for Students

Students are encouraged to report information about any type of possible sexual misconduct involving a student or employee. Making good faith report of possible sexual misconduct will not affect the reporting party’s grades, academic standing, and work assignments, or employment. Reports should be made to the Coordinator or Deputy Coordinator (as set forth in Section III).

At the time a report or complaint of sexual misconduct is made, a Complainant does not have to decide whether or not to pursue resolution of the complaint through any particular Seminary adjudication procedure. Choosing to make a report and deciding how to proceed after making the report can be a process that unfolds over time. Although the Seminary may need to take action as a result of a particular complaint, the Seminary will endeavor to respect an individual’s concerns in making these important decisions and provide support to assist each individual in making that determination. Because sexual misconduct frequently involves behaviors or interactions that are not witnessed by third parties, complaints cannot always be substantiated by additional evidence. Lack of corroborating evidence should not discourage individuals from reporting the incident.

1. Individuals Who Are Required to Report: Under this Policy, any employee or student entrusted with the welfare of another employee or student who receives a report of sexual misconduct must share the report with one of the individuals specifically charged with investigating and responding to allegations of sexual misconduct. Individuals designated as “responsible employees” are also required to report. A “responsible employee” includes any employee who has the authority to take action to redress sexual violence; who has been given the duty of reporting incidents of sexual misconduct by students to the Coordinator or other appropriate Seminary designee; or whom a student could reasonably believe has this authority or duty. While the Seminary recognizes that a student or employee may choose to report sexual misconduct to any trusted employee of the Seminary, the most effective approach is to report to the Coordinator or Deputy Coordinators, who are specially trained to assist victims of sexual misconduct.

Anyone receiving complaint or report under this Policy should not, under any circumstances, attempt to resolve the complaint without first reporting it to the Coordinator or a Deputy Coordinator. Such failure to report may subject the individual to disciplinary sanctions.

2. Time Frame for Reporting: All reports or complaints of sexual misconduct should be made as soon as possible after alleged conduct occurs. Although there is no time limit for reporting, prompt reporting will enable the Seminary to investigate the facts, determine the issues, and provide an appropriate remedy or disciplinary action. If the Respondent is no longer a student, the Seminary will seek to provide support to the Complainant and take all available measures to end the harassment, prevent its recurrence, and address its effects.

3. Emergency Reporting: The Seminary encourages all individuals to seek assistance from a medical provider and/or local law enforcement immediately after an incident of sexual
assault or violence. This is the most effective means of ensuring preservation of evidence and beginning a timely investigative and remedial response. The Seminary will assist any community member in getting to a safe place and will provide transportation to the hospital, coordination with law enforcement, and information about the Seminary’s resources and complaint processes. Assistance is available 24 hours a day year-round by calling Seminary security and/or the local police department.

4. **Amnesty:** The health and safety of every student at the Seminary is of utmost importance. The Seminary recognizes that students who have been drinking and/or using drugs (whether such use is voluntary or involuntary) at the time that sexual misconduct may have occurred may be hesitant to report such incidents due to fear of potential consequences as a result of their own conduct. The Seminary strongly encourages students to report possible sexual misconduct to Seminary officials. A Complainant, bystander, or other individual who in good faith reports any incident of sexual misconduct to the Seminary officials or law enforcement will not be subject to any action.

5. **False or Bad Faith Allegations:** An individual found to have knowingly made a false complaint or report, or to have knowingly and willingly given false information during an investigation, will be subject to disciplinary action, up to and including dismissal from the Seminary. Inconclusive findings based on a report of sexual misconduct or a finding that there has been no violation of the Policy, without more, will not result in a determination that allegations were made falsely or in bad faith.

6. **Anonymous Reporting:** The Seminary community members also have the option of making an anonymous report concerning an act of sexual misconduct. An individual may report the incident without disclosed his or her name, identifying the Respondent, or requesting any action. However, depending on the level of information available about the incident or the individuals involved, anonymous reporting may reduce the Seminary’s ability to respond or pursue appropriate action. The Seminary’s response may be limited if information contained in the report cannot be verified by independent facts. Moreover, the Seminary may not be able to take disciplinary action against and individual based solely on an anonymous report. A form which can be used for anonymous reporting can be found at Appendix A.

The Coordinator will review the anonymous report and determine any appropriate steps, including individual or community remedies as appropriate and/or inclusion of the incident in the daily log and annual security report as required pursuant to the Clergy Act.

7. **Public Awareness and Advocacy Events:** If an individual discloses information about a potential violation of this Policy during public awareness or advocacy events, such as a candlelight vigil or protest, that disclosure will not constitute a report or complaint for purposes of this Policy, and the Seminary will not have an obligation to investigate. The Seminary may, however, consider the information in developing its education and prevention efforts.
B. Reporting Guidelines for Employees

Employees are encouraged to report information about any type of possible sexual misconduct involving a student or employee. Making good faith report of possible sexual misconduct will not affect the reporting party’s work assignments or employment.

Reports can be made in accordance with the policies and procedures set forth in the Seminary Faculty Handbook.

C. Coordination with Law Enforcement

The Seminary will support Complainants who elect to pursue criminal action for possible incidents of sexual harassment, sexual assault, and intimate partner violence that may also be criminal in nature. The Seminary will assist a Complainant in making a criminal report and, to the extent permitted by law, will cooperate with law enforcement agencies during their investigation and any subsequent prosecution.

A complainant may make a report under this Policy and/or pursue criminal action. Neither law enforcement’s determination whether or not to prosecute a Respondent, nor the outcome of any criminal prosecution, is determinative of whether a violation of this Policy has occurred. Reporting and adjudication under this Policy are independent of civil and criminal processes and may be carried out prior to, simultaneously with, or following civil or criminal proceedings off-campus. Initiating a report on-campus does not preclude, limit, or require a student’s or employee’s access to the state and federal justice systems.

Notifying the local police department may result in the Complainant, and in some cases the Respondent, being interviewed by a police officer and by the district attorney’s office, and a determination will be made as to whether a criminal investigation will occur and if the case will be referred for prosecution. A case not referred for criminal prosecution will generally still receive an investigation and a response from the Seminary. The Seminary’s investigation may be temporarily suspended as criminal investigators gather evidence. In such a case, the Seminary will resume its investigation as soon as practicable and will take interim measures as necessary to protect the Complainant and the Seminary community.

If a Complainant wishes to file a report with the local police department, an appropriate Seminary staff member will be available to provide assistance and support. If a Complainant chooses not to file, a police member will be available to provide assistance and support. The Seminary may file a police report if the incident is sufficiently serious or could pose a threat to the safety or security of the Complainant or the Seminary community, or if the Complainant is a minor. However, the Seminary policy does not require a Complainant to speak to law enforcement or to pursue a legal action against a Respondent.
Section VIII- Interim Remedial and Protective Measures

After a report of sexual misconduct is received, both Complainant and Respondent may obtain reasonable and available interim remedial and/or protective measures pending the completion of the adjudication process. Upon request, a Complainant or Respondent will be afforded a reasonable and prompt review of any interim remedy that directly affects him or her and be allowed to submit evidence in support of his or her request. All individuals are encouraged to report concerns about the failure of another individual to abide by any restrictions imposed by an interim measure. The Seminary will take immediate action to enforce a previously implemented measure.

Interim measures, which are available to both Complainant and Respondent, include, but are not limited to, the following:

A. Contact and Communication Restrictions

A Complainant or Respondent may request contact and communication restrictions to prevent potentially harmful interactions between the parties. In some instances, the Seminary may implement these measures without a request. For example, the Seminary might implement a no-contact directive, prohibiting the parties from having contact with one another, either directly or through third parties, in person or otherwise. Under such a directive, if a Respondent and Complainant should observe each other in a public place, the Respondent is responsible for leaving the area immediately without directly contacting the Complainant. Once such a directive is instituted, any continued intentional conduct by a Respondent with the Complainant will be considered a violation of this Policy and may result in sanctions or other disciplinary action against the Respondent. Both a Respondent and the Complainant may request a review, reasonable under the circumstances, of the need for and terms of a no-contact order and shall be allowed to submit evidence in support of his or her request for modification or termination of said order.

B. Academic or Living Arrangements

A Complainant or Respondent may request, or the Seminary may impose, reasonable and available changes in academic or living arrangements after a report of sexual misconduct. The Seminary will review the need for and terms of any such requested change, including reviewing any appropriate evidence submitted by the Complainant or the Respondent in support of the request. Such changes may include:

☐ Accommodations in class schedule, including the ability to withdraw from a course without penalty
☐ Limiting an individual’s access to certain Seminary facilities or activities pending resolution of the complaint; and/or
☐ Reassignment of housing, if practicable
Section IX – Adjudication Procedure for Students

A. **Overview** - The adjudication process provides a number of options for those who believe they have been the victim of sexual misconduct. The option selected will depend on a number of factors, including the nature of the alleged misconduct, the information available, the degree of confidentiality sought, and the relief sought by the Complainant. A Complainant may request an informal or formal resolution process. An informal resolution focuses on stopping the harassing behavior without a formal investigation. It is remedies-based and does not include sanctions. A Complainant’s decision to pursue informal resolution may be made before, during, or after a full factual investigation by the School. A formal resolution involves an investigation and may result in sanctions if a violation of this Policy is found to have occurred. Regardless of whether a Complainant wishes to pursue an informal or formal resolution, or ultimately chooses not to seek a resolution at all, the Coordinator will undertake an appropriate inquiry and take such action as is reasonably practicable to support and protect the Complainant and, if necessary, the St. Joseph’s Seminary community.

B. **Informal Resolution** - Informal resolution is a viable option when the Complainant desires to resolve the situation cooperatively or in cases when a formal investigation is not desired. Informal resolution is a remedies-based approach designed to eliminate the conduct giving rise to the complaint without taking disciplinary action against a Respondent. Informal resolution will not be appropriate for all types of allegations, including those involving sexual assault or violence.

The means for seeking an informal resolution will vary from case to case, including, but not limited to, the following: (1) the direct approach, (2) third party mediation, or (3) indirect action taken by the Coordinator or Deputy Coordinator. In the informal process, after a report of sexual misconduct is received, the Coordinator, Deputy Coordinator, or an appropriate designee will conduct an appropriate level of inquiry to facilitate the resolution process. The informal process generally should not exceed thirty (30) working days.

1. **Direct Approach**: After a discussion with the Coordinator or other designated School official, a Complainant who feels comfortable approaching a Respondent may choose to communicate with that Respondent personally. This approach might include a face to face discussion, telephone conversation, email correspondence, or other written communication with a Respondent, letting him or her know exactly what behavior is offensive or unwelcome and asking him or her to stop. In some cases, this approach may resolve the situation; in others, it may be ineffective or place the Complainant in an uncomfortable position. Under no circumstances should a Complainant feel pressured to address a Respondent directly or otherwise handle the matter alone, and a decision not to confront an alleged offender will not be viewed negatively.

At a Complainant’s request, the direct approach may also be undertaken by the Coordinator or a Deputy Coordinator, who may intervene on the Complainant’s behalf and approach a Respondent personally to discuss his or her behavior.
2. **Third Party Mediation**: This option involves having the Coordinator or a Deputy Coordinator mediate between a Complainant and a Respondent, bringing the Complainant and Respondent together informally to attempt to resolve the issue. This type of approach may result in solutions such as negotiating an agreement between the parties, separating the parties, referring the parties to counseling programs, and/or conducting targeted training or educational programs. If third party mediation is used, the Coordinator or other designated School official will conduct a follow-up review after a reasonable period of time to assure that the resolution has been implemented effectively.

3. **Indirect Action Taken by the Coordinator**: Alternatively, the Complainant may choose an indirect approach. This option has the advantage of maintaining the anonymity of the Complainant and Respondent. One example of indirect action is to have the Coordinator address a faculty and staff meeting covering St. Joseph’s Seminary’s policy against sexual misconduct and/or reminding students, faculty, and staff of their responsibility to foster an environment free of sexual misconduct and other forms of unlawful discrimination.

C. **Formal Resolution and Adjudication Procedure** - The formal resolution process is available whenever informal resolution is inappropriate or unsuccessful and whenever either party withdraws his or her prior agreement to participate in informal resolution. Formal resolution includes a full investigation and, if a Respondent is found responsible, may result in the imposition of sanctions, ranging from a verbal warning up to and including dismissal from the School.

The formal resolution process will be overseen by the Coordinator and, in most instances, will be completed within sixty (60) days of receipt of the complaint. However, all time frames expressed in this Policy are guidelines rather than rigid requirements. In any particular case, circumstances may require extending these timeframes. Considerations may include the complexity or scope of the allegations, the number of witnesses involved, the availability of the parties or witnesses, the effect of a concurrent criminal investigation, any intervening School break or vacation, or other unforeseen circumstances.

In general, a Complainant and Respondent can expect that the process will proceed according to reasonable time frames.

1. **Initiation of Complaint** - The formal resolution process is initiated by a complaint or report of sexual misconduct to one of the individuals designated in the Reporting Guidelines. A complaint or report can be made by any member of the St. Joseph’s Seminary community.

Once a report or complaint of sexual misconduct has been received, the Coordinator or appropriate Deputy Coordinator will schedule a meeting with the Complainant to provide him or her with a general overview of the formal resolution process and to identify forms of support and interim remedies available to the Complainant. The Complainant will be informed of the range of possible outcomes of the report, including disciplinary actions that might be taken against the Respondent if it is
determined that there has been a violation of this Policy. If criminal activity may be involved, the Complainant will also be advised of his or her right to file a criminal complaint.

If a Complainant chooses to proceed, he or she will be asked to file a written complaint on the School’s Complainant Reporting Form for Sexual Misconduct, Including Sexual Harassment, Sexual Assault or Other Unlawful Discrimination, which can be found in Appendix 1A in both the Seminarian and MA Student Handbooks (see Appendix H). A written complaint, however, is not required to initiate the resolution process. The Coordinator or Deputy Coordinator will be able to answer any questions regarding the writing of the report.

The Complainant should provide as much of the following information as he or she is able to provide:

- the name of the person accused of sexual misconduct;
- when and where the incident(s) occurred;
- a description of the alleged behavior;
- what effect the alleged behavior had on the Complainant;
- who witnessed the alleged behavior, if applicable; and
- if any medical treatment was received.

After the complaint has been received, the Coordinator will notify a Respondent of the allegations against him or her and provide him or her with a general overview of the formal resolution process. At any time after receiving the complaint, the Respondent may elect to acknowledge his or her stated violation(s) of this Policy and take responsibility for the alleged sexual misconduct, or the Complainant may elect to withdraw the complaint and discontinue the adjudication process. If the Respondent accepts responsibility for the stated violation(s) of this Policy, the case may not be investigated, at the School’s discretion, but instead may proceed directly to a Hearing Panel for a determination of sanctions.

All parties involved in an adjudication procedure are asked to keep information regarding the process, or learned through it, confidential.

2. Investigation
One or more individuals trained in the investigation of sexual misconduct and designated by the School (the “Investigator”) will then conduct a prompt, thorough, fair, and impartial investigation. The Investigator may be an external party or a St. Joseph’s Seminary employee, at the discretion of the School.

(a) Notice of Investigation: The Coordinator will notify a Complainant and a Respondent, in writing, of the commencement of an investigation. Such notice will (1) identify the Complainant and the Respondent; (2) specify the date, time (if known), location, and nature of the alleged Policy violation; (3) identify potential Policy violation(s); (4) identify the Investigator; (5) explain the prohibition against retaliation; (6) instruct the parties to preserve any potentially relevant evidence in any format; (7) inform the parties how to challenge participation by the Investigator on the basis of bias or a
(b) **Presumption of Non-Responsibility and Participation by the Parties:** The investigation is a neutral fact-gathering process. The Respondent is presumed to be not responsible; this presumption may be overcome only where the Investigator concludes that there is sufficient evidence, by a preponderance of the evidence, to support a finding that the Respondent violated the Policy. The School may continue an investigation without the participation of any party.

(c) **Overview of Investigation:** During the investigation, the parties will have an equal opportunity to be heard, to submit information and corroborating evidence, to identify witnesses who may have relevant information, and to submit questions that they believe should be directed by the Investigator to each other or to any witness. The Investigator will notify and seek to meet separately with the Complainant, the Respondent, and third-party witnesses, and will gather other relevant and available evidence and information, including, without limitation, electronic or other records of communications between the parties or witnesses (via voicemail, text message, email, and/or social media sites), photographs (including those stored on computers and smart phones), and medical records (subject to the consent of the applicable party).

**Advisors:** Throughout the investigation and resolution process, each party has the right to choose and consult with an advisor. The advisor may be any person, including an attorney, who is not otherwise a party or witness involved in the investigation. The parties may be accompanied by their respective advisors at any meeting or proceeding related to the investigation and resolution of a report under this Policy. While the advisors may provide support and advice to the parties at any meeting and/or proceeding, they may not speak on behalf of the parties or otherwise participate in, or in any manner disrupt, such meetings and/or proceedings.

(d) **Prior or Subsequent Conduct:** Prior or subsequent conduct of a Respondent may be considered in determining pattern, knowledge, intent, motive, or absence of mistake. For example, evidence of a pattern of conduct prohibited by this Policy by a Respondent, either before or after the incident in question, regardless of whether there has been a prior finding of a Policy violation, may be deemed relevant to a determination of responsibility. The determination of relevance of pattern evidence will be based on an assessment of whether the previous or subsequent conduct was substantially similar to the conduct under investigation. The Investigator will determine the relevance of this information, and both parties will be informed if evidence of prior or subsequent conduct is deemed relevant.

(e) **Prior Sexual History:** The sexual history of a Complainant or Respondent will never be used to prove character or reputation. Moreover, evidence related to the prior sexual history of any of the parties is generally not relevant to the determination of a Policy violation and will be considered only in limited circumstances. For example, if the existence of affirmative consent is at issue, the sexual history between the parties may be relevant to help understand the manner and nature of communications between the parties and the context of the relationship, which may have bearing on whether
affirmative consent was sought and given during the incident in question. However, even in the context of a relationship, affirmative consent to one sexual act does not, by itself, constitute affirmative consent to another sexual act, and affirmative consent on one occasion does not, by itself, constitute affirmative consent on a subsequent occasion. The Investigator will determine the relevance of this information, and both parties will be informed if evidence of prior sexual history is deemed relevant. Any party has the right to exclude his or her own prior sexual history with persons other than another party, as well as his or her own mental health diagnosis or treatment, from consideration in the procedures under this Policy for the purposes of determining responsibility.

(f) Relevance: The Investigator has the discretion to determine the relevance of any proffered evidence and to include or exclude certain types of evidence.

(g) Site Visit(s): The Investigator may visit relevant sites or locations and record observations through written, photographic, or other means.

(h) Expert Consultation(s): The Investigator may consult medical, forensic, technological, or other experts when expertise on a topic is needed in order to achieve a fuller understanding of the issues under investigation.

Coordination with Law Enforcement: The Investigator will contact any law enforcement agency that is conducting its own investigation to inform that agency that a School investigation is also in progress; to ascertain the status of the criminal investigation; and to determine the extent to which any evidence collected by law enforcement may be available to the School in its investigation. At the request of law enforcement, the Investigator may delay the School investigation temporarily while an external law enforcement agency is gathering evidence. The Investigator will promptly resume the School investigation following such a delay.

(i) Draft Investigation Report: At the conclusion of the investigation, the Investigator will prepare a Draft Investigation Report summarizing the information gathered and outlining the contested and uncontested information. The Draft Investigation Report will not include any findings. The parties will have an opportunity to review the Draft Investigation Report; meet with the Investigator; submit additional comments and information to the Investigator; identify any additional witnesses or evidence for the Investigator to pursue; and submit any further questions that they believe should be directed by the Investigator to the other party or to any witness. The Investigator will designate a reasonable time for this review and response by the parties, not to exceed five (5) calendar days. In the absence of good cause, information discoverable through the exercise of due diligence that is not provided to the Investigator during the designated review and response period will not be considered in the determination of responsibility for a violation of the Policy, and will not be considered by the Hearing Panel.

(j) Final Investigation Report: Unless there are significant additional investigative steps requested by the parties or identified by the Investigator, within five (5) calendar days
after receipt and consideration of any additional comments, questions, and/or information submitted by the parties during the designated review and response period, the Investigator will prepare a Final Investigation Report, which will include a recommendation as to whether there is sufficient evidence, by a preponderance of the evidence, to support a finding of responsibility for a violation of the Policy. The Investigator will deliver the Final Investigation Report to the Coordinator. The Coordinator will notify both parties, simultaneously, that the Final Investigation Report is complete and available for review.

(k) **Recommended Finding(s) of Responsibility**: When the Investigator determines that there is sufficient evidence, by a preponderance of the evidence, to support a finding of responsibility on one or more of the allegations, a Respondent may accept or contest such recommended finding(s) by so notifying the Coordinator, in writing. If the Respondent accepts the recommended finding(s) of responsibility, the Coordinator will refer the case for a hearing before the Hearing Panel solely on the issue of sanction. If a Respondent contests one or more of the recommended finding(s), the Respondent may submit to the Coordinator a written statement explaining why the Respondent contests such finding(s). The Coordinator will ensure that the Complainant has an opportunity to review and respond in writing to any such statement. The Coordinator will provide the Final Investigation Report, together with any statements by the parties, to the Hearing Panel for further proceedings.

(l) **Recommended Finding(s) of No Responsibility**: When the Investigator determines that there is sufficient evidence, by a preponderance of the evidence, to support a finding of no responsibility on one or more of the allegations, the Complainant may accept or contest the recommended finding(s) by so notifying the Coordinator, in writing. If the Complainant accepts the recommended finding(s) of no responsibility, the investigation will be closed. If the Complainant contests one or more of the recommended finding(s), the Complainant may submit to the Coordinator a written statement explaining why the Complainant contests such finding(s). The Coordinator will ensure that the Respondent has an opportunity to review and respond in writing to any such statement. The Coordinator will provide the Final Investigation Report, together with any statements by the parties, to the Hearing Panel for further proceedings.

(m) **Impact and Mitigation Statements**: Where there is a finding of responsibility on one or more of the allegations, the parties may submit a statement to the Coordinator for consideration by the Hearing Panel in determining an appropriate sanction. The Complainant may submit a written statement describing the impact of the conduct that violated this Policy on the Complainant and expressing a preference about the sanction(s) to be imposed. A Respondent may submit a written statement explaining any factors that the Respondent believes should mitigate or otherwise be considered in determining the sanction(s) imposed. The Coordinator will ensure that each of the parties has an opportunity to review any statement submitted by the other party. The Coordinator will provide any statement(s) with the Final Investigation Report and the parties’ other written submissions to the Hearing Panel.
3. **Acceptance of Responsibility**

A Respondent may, at any time, elect to resolve the formal resolution process by accepting responsibility for the charges, in which case the Coordinator will refer the matter to the Hearing Panel to determine the appropriate sanction(s).

4. **Hearing Panel**

The School will appoint a standing pool of potential panelists who may be trained members of the St. Joseph’s Seminary community or external parties. The Coordinator will select three members from this pool to serve on the Hearing Panel and name one of those three members as the Panel Chair. The Hearing Panel will review the Investigator’s recommended finding(s) and, if applicable, determine any appropriate sanction(s). All persons serving on any Panel must be impartial and free from any conflict of interest.

(a) **Hearing Panel Determination**: If any of the parties contest the Investigator’s recommended finding(s) of responsibility (or no responsibility) for an alleged violation of this Policy, the Hearing Panel will hold a Hearing to determine whether the Respondent is responsible for the alleged violation(s) of the Policy. The Hearing Panel will make this determination by majority vote based upon a preponderance of the evidence. Instead of finding the Respondent responsible or not responsible for the alleged violation, the Hearing Panel may remand the matter for further investigation. If the Hearing Panel finds the Respondent responsible, it will determine the appropriate sanction(s) for the violation(s) by majority vote.

(b) **Notice and Timing of Hearing**: The Coordinator will notify the parties in writing of the date, time, and location of the Hearing; the names of the Hearing Panel members; and how to challenge participation by any member of the Hearing Panel for conflict of interest. The Hearing will usually be scheduled within five (5) calendar days from the date of the Notice of Hearing, subject to extension for good cause. Good cause for extension may include the unavailability of the parties, the timing of School breaks or holidays, or other extenuating circumstances. Any extension, including the reason for the extension, will be shared with the parties in writing.

(c) **Postponement of Hearing**: Permission to postpone a Hearing may be granted provided that the request to do so is based on a compelling emergency and communicated to the Coordinator prior to the time of the Hearing.

**Hearing Format**: The Hearing provides an opportunity for the parties to address the Hearing Panel in person about issues relevant to the standard of review to be applied by the Hearing Panel. The parties may address any information in the Final Investigation Report, supplemental statements submitted in response to the Final Investigation Report, and any impact and mitigation statements. Each party has the opportunity to be heard, to identify witnesses for the Hearing Panel’s consideration, and to respond to any questions of the Hearing Panel. The parties may not directly question each other or any witness, although they may proffer questions for the Hearing Panel, which may choose, in its discretion, to pose appropriate and relevant questions to the Investigator, the parties, and/or any witnesses. A typical hearing may include brief opening remarks by the Complainant and/or Respondent, with follow-up questions posed by the Hearing
Panel; information presented by the Investigator or witnesses deemed relevant by the Hearing Panel, with follow-up questions by the Hearing Panel of the Investigator or witnesses; and brief concluding remarks by the Complainant and/or Respondent. The Panel Chair has the discretion, consistent with these general principles, to determine the specific Hearing format.

(d) Participation in Hearing:

- **Parties:** Both the Complainant and the Respondent have a right to be present at the Hearing. A party may request alternative methods for participating in the Hearing that do not require physical proximity to the other party, including participating through electronic means. This request should be submitted to the Coordinator at least two (2) calendar days prior to the Hearing. If, despite being notified of the date, time, and location of the Hearing, either party is not in attendance, the Hearing may proceed, and applicable sanctions will be imposed. Any party may choose not to participate, and the Hearing may proceed in their absence.

- **Investigator and other Witnesses:** The Hearing Panel may request the presence of the Investigator or any other witness it deems necessary to its determination. The parties may also request the presence of any witness they deem relevant to the determination by the Hearing Panel. The Hearing Panel has absolute discretion to determine which witnesses are relevant to its determination and may decline to hear from witnesses where it concludes that the information is not necessary for its review.

- **Advisors:** Both the Complainant and the Respondent have the right to be accompanied at the Hearing by an advisor of their choosing. The advisor may be anyone, including an attorney, who is not otherwise a party or witness. While the advisor may provide support and advice to a party at the Hearing, the advisor may not speak on behalf of the party or otherwise participate in, or in any manner disrupt, the Hearing. The School reserves the right to remove any individual whose actions are disruptive to the proceedings.

5. **Sanctions**

Any sanctions imposed will be determined by the Hearing Panel based on the relevant facts and circumstances. The Hearing Panel will impose sanctions that are fair and appropriate, consistent with the School’s handling of similar cases, adequate to protect the safety of the St. Joseph’s Seminary community, and reflective of the seriousness of the misconduct at issue.

Disciplinary and remedial sanctions may include, but are not limited to:
- A written warning placed in the Respondent's file;
- Reassignment of responsibilities, if practicable;
- Reassignment of housing or class scheduling, if practicable;
- Probation;
- Suspension from academic program; and/or
• Dismissal from the School. (If student is suspended or dismissed in connection with an act constituting a crime of violence under the federal Clery Act, a notation will be placed on the student’s transcript in accordance with applicable law.)

Training and educational sanctions might include one or more of the following:
• Active counseling (clinical and/or psychiatric as determined by practitioner);
• Alcohol abuse course;
• Anger management course;
• Assault prevention;
• Community service;
• Substance abuse treatment;
• Sexual harassment sensitivity training; and/or
• Safe sex training

6. Notice of Outcome
The Coordinator will notify the Complainant and Respondent simultaneously in writing of the Hearing Panel’s decision as promptly as possible after a determination has been reached. The Respondent will be fully informed of any sanctions. For reports involving sexual assault, dating violence, domestic violence, or stalking, the Complainant will also be fully informed of any sanctions. For all other reports under this Policy, the Complainant will be informed only of those sanctions that directly relate to the Complainant.

If appropriate, the Coordinator will also keep the Complainant apprised of any steps taken by St. Joseph’s Seminary to prevent recurrence of the sexual misconduct and to correct its adverse effects on the Complainant and other members of the St. Joseph’s Seminary community.

The School will request that disclosure of the decision and sanctions be limited to family, close friends, or advisors. Each party has the right to choose whether to disclose or discuss the outcome of the complaint more broadly; however, retaliation is prohibited by this Policy and will not be tolerated. Widespread disclosure, as well as any form of disclosure on social media, may potentially be viewed as retaliatory and could subject the disclosing party to separate sanctions under this Policy.

7. The Appeal
Complainants and Respondents are entitled to request an appeal of the decision of the Hearing Panel. A request for appeal should be addressed to the Coordinator by the requesting party no more than three (3) days after receipt of the notice of the outcome.

The Coordinator will notify the other party of the appeal and provide him or her the opportunity to review it; the other party will have two (2) days to submit a response.

The Coordinator will submit the appeal and the response to an Appeals Panel chaired by the Academic Dean and Dean of Seminarians. The Appeals Panel will be a three person panel, with panel members chosen from the pool by the Academic Dean and Dean of Seminarians, in consultation with the Coordinator. If the Academic Dean and Dean of
Seminarians are unavailable or have a conflict of interest, the Appeals Panel will be chaired by the Associate Dean of Academic Affairs.

The sole grounds for an appeal are:

- **Procedural error**: Appealing party alleges that there was a deviation or change from the procedure outlined in the adjudication process that may have had a material impact on the outcome of the complaint.
- **New evidence**: Appealing party alleges that, subsequent to the Hearing Panel’s determination, new evidence became available that could have had a material impact on the outcome of the complaint.
- **Severity of penalty**: Appealing party alleges that the sanctions imposed are either too severe or too lenient in light of the violation or are inconsistent with the type of sanctions imposed on others who were found to be responsible for substantially similar violations of the Policy.

The Appeals Panel will make a decision based on the merits of the appeal. The Appeals Panel decision will be made by majority vote. The decision on appeal will be final.

**Section X – Adjudication Procedure for Employees**

The adjudication process for those Employees who believe they have been the victim of sexual misconduct will be governed by the procedures set forth in the Seminary Administration and Faculty Handbook. The Coordinator will undertake an appropriate inquiry and take such action as is reasonably practicable to support and protect the Complainant and, if necessary, the St. Joseph’s Seminary community.
Appendix A – Sexual Misconduct Report Form

Important Information

Any student or employee who is a victim of sexual assault or violence is encouraged to immediately seek medical assistance and to consider notifying law enforcement.

While the Seminary finds a written report to be helpful in an investigation, you are not required to file this form in order to initiate a complaint or receive assistance. You can also reach out to the Seminary’s Coordinator or Deputy Coordinator directly via phone, email, or in-person. For a complete list of the Coordinators’ contact information, please see Section III of the Seminary’s Sexual Misconduct Policy.

Purpose of Form

This form allows any member of the Seminary community to report any alleged sexual misconduct violations, including sexual harassment, sexual assault, intimate partner violence, stalking, and retaliation.

After Submission

Once submitted this form will be given directly and confidentially to the Seminary’s Coordinator. Upon receipt of this form, the Coordinator will reach out to you as soon as possible to discuss all of your rights and options under the Policy and under Federal and State law.

Anonymous Reporting

Any member of the Seminary community has the right to make an anonymous report. It is important to note that depending on the level of information available about the incident or the individuals involved, anonymous reporting may reduce the Seminary’s ability to respond or pursue appropriate action. The Seminary’s response may be limited if information contained in the report cannot be verified by independent facts. Moreover, the Seminary will generally not be able to take disciplinary action against an individual based solely on an anonymous report.

If you feel strongly about anonymity, the Coordinator can put the person “on notice” and attempt to stop behavior through an educational process permitted by the law and the Seminary’s Sexual Misconduct Policy.

Whatever your decision, the Coordinator or any other Seminary official designated in the Policy are available to assist you and provide guidance and support.
FORM

**Reporting Party** (Optional if want to remain anonymous as described above)

Full Name ____________________________________________

Phone Number _____________________________

Email ____________________________________________

Preferred Communication Method_______Phone _______Email

**Alleged Incident Information**

Full Name of Accused Party ____________________________________________

Description of Accused Party ____________________________________________

Full Names/Descriptions of Any Additional Accused Parties

__________________________________________

__________________________________________

__________________________________________

Description of Alleged Incident(s) – Please describe the incident(s) in as much detail as you are able. It is helpful to address the questions: who, what, when, where, and how. You may use the back of this form or attach additional pages, if necessary.

__________________________________________

__________________________________________

__________________________________________

__________________________________________
Potential Witnesses

Full Name of Witness

Witness Description

Phone Email

Description of Witness’ Knowledge

Additional Information

Electronic Communications – If applicable, please describe any electronic communications that you have relating to this incident. You may attach copies of the communications to this form.

Previously Reported – If you have previously reported this incident(s) to the Seminary or local law enforcement, please indicate to whom and when reported.


Appendix B – Student Bill of Rights in conjunction with NYS Education Law Article 129-B, also known as “Enough is Enough” legislation.

The following student’s Bill of Rights lists the rights students can expect when reporting sexual offenses and relationship violence to St. Joseph’s Seminary (the “Seminary”). All students have the right to:

• Make a report to the Seminary
• Be protected by the Seminary from retaliation for reporting an incident
• Receive assistance and resources from the Seminary
• Make a report to local law enforcement, and/or the state police
• Have disclosures of domestic violence, dating violence, stalking, and sexual assault treated seriously
• Make a decision about whether or not to disclose a crime or violation and participate in the judicial or conduct process and/or criminal justice process free from pressure by the institution
• Participate in a process that is fair, impartial, and provides adequate notice and a meaningful opportunity to be heard
• Be treated with dignity and to receive from the institution courteous, fair, and respectful health care and counseling services, where available
• Be free from any suggestion that the reporting individual is at fault when these crimes and violations are committed, or should have acted in a different manner to avoid such crimes or violations
• Describe the incident to as few institution representatives as practicable and not be required to unnecessarily repeat a description of the incident
• Be protected from retaliation by the institution, any student, the accused, and/or the respondent, and/or their friends, family, and acquaintances, within the jurisdiction of the institution
• Access at least one level of appeal of a determination
• Be accompanied by an advisor of choice who can serve as support for a reporting individual, accused, or respondent throughout the conduct process, however is unable to actively participate in the process by asking or answering questions on the student’s behalf
• Have the institution’s judicial/student conduct process run concurrently with any criminal justice investigations and proceedings
• Be presumed to be not responsible until a determination is reached
• Exercise civil rights and practice of religion without interference by the investigative, criminal justice, or judicial or conduct process of the institution