2025–2026

Academic Planner & Seminarian Handbook

It is no longer I who live, but Christ who lives in me; and the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me.

– Galatians 2:20

CONCEPTION
Living the Benedictine Tradition
SEMINARY COLLEGE

Conception Seminary College

A Roman Catholic Seminary

A work of the Benedictine Monks of Conception Abbey

Academic Planner

and

Seminarian Handbook

2025 - 2026

CONCEPTION
Living the Benedictine Tradition
SEMINARY COLLEGE

COAT OF ARMS, MOTTO, AND LOGO

In the lower section of the CSC coat of arms is a rendition of the Abbey Basilica, signifying the centrality of prayer at CSC. The mountain upon which the Basilica stands represents Conception Abbey's Alpine roots in its Swiss mother house, Engelberg. The fleur-de-lis is a symbol of the Blessed Virgin Mary. The upper section contains a moon and twelve stars, taken from the twelfth chapter of the Book of Revelation and traditionally interpreted as representing the Blessed Virgin, the woman having the moon under her feet and twelve stars around her head. The letter M represents Mary. The well-known Chi-Rho, the first two Greek letters in the appellation "Christ," represents Jesus. Notice that the Chi-Rho rests on the M, signifying that Jesus was born of Mary. It is a fitting coat of arms for a community dedicated to prayer under the patronage of Mary's Immaculate Conception.

Caritas Christi urget nos

The motto—which is meant to be the seminary's bottom line or basic program—is *Caritas Christi urget nos*, or "The Love of Christ Impels Us." This is taken from 2 Corinthians 5:14-15: "For the love of Christ impels us, once we have come to the conviction that one died for all; therefore, all have died. He indeed died for all, so that those who live might no longer live for themselves but for him who for their sake died and was raised." Pope Benedict cites this passage in his encyclical *Deus caritas est* and comments on it thus: "The consciousness that, in Christ, God has given himself for us, even unto death, must inspire us to live no longer for ourselves but for him, and, with him, for others. Whoever loves Christ loves the Church, and desires the Church to be increasingly the image and instrument of the love which flows from Christ."

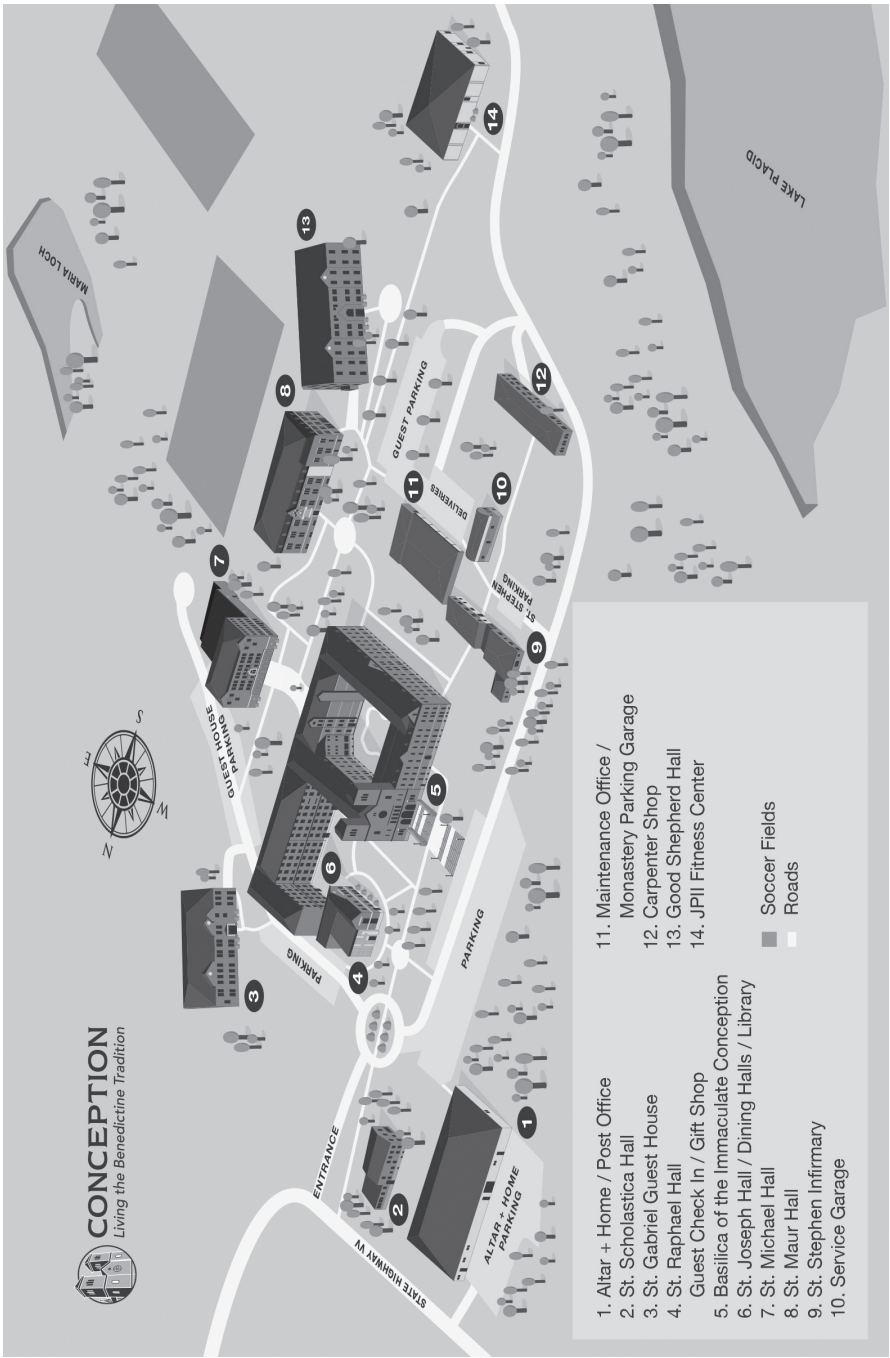
In 2019, Conception Abbey and its apostolic works created a more unified, cohesive brand to connect its ministries. To that end, Conception Seminary College exists to provide intellectual, spiritual, human and pastoral formation to young men seeking to become diocesan priests formed in the Benedictine tradition. Rooted in the Benedictine spirituality that guides Conception Abbey, the monks, faculty and staff of Conception Seminary College nurture and guide seminarians as they pray, learn, and discern—undertaking the work of conversion to become future ministers in the Church.

CONCEPTION
Living the Benedictine Tradition
SEMINARY COLLEGE

CONTENTS

Welcome and General Information 2
Coat of Arms, Motto, and Logo 2
Rector's Greeting 5
Daily Schedule 6
2025-26 Conception Seminary Calendar 8
Seminarian Handbook 93
Preface 94
Stages of Formation 98
The Human Formation Program 102
The Spiritual Formation Program 117
The Intellectual Formation Program 123
The Pastoral Formation Program 126
Rule of Life 130
1) Expectations of Community Life 130
2) Policies 140
3) Procedures 148
Student Activities & Services 156
Appendices 164
Appendix 1: Program of Protection 165
Appendix 2: Formal Grievance Procedures 187
Appendix 3: Grade Appeal Policy 188
Appendix 4: Maryville Information 189
Appendix 5: Alcoholics Anonymous 191
Appendix 6: Admissions Code of Conduct 193
Index 194

CAMPUS MAP


CONCEPTION
Living the Benedictine Tradition
MARIA LOCH
LAKE PLACID
GUEST PARKING
GUEST HOUSE PARKING
PARKING
PARKING
ENTRANCE
STATE HIGHWAY VV
ALTAR + HOME PARKING
DELIVERIES
ST. STEPHEN PARKING
1. Altar + Home / Post Office
2. St. Scholastica Hall
3. St. Gabriel Guest House
4. St. Raphael Hall
Guest Check In / Gift Shop
5. Basilica of the Immaculate Conception
6. St. Joseph Hall / Dining Halls / Library
7. St. Michael Hall
8. St. Maur Hall
9. St. Stephen Infirmary
10. Service Garage
11. Maintenance Office /
Monastery Parking Garage
12. Carpenter Shop
13. Good Shepherd Hall
14. JPII Fitness Center
Soccer Fields
Roads

Dear Seminarians,

Welcome (back) to Conception! With great joy I welcome you all to the 2025-2026 formation year at Conception Seminary College.

Throughout the years, we have found that this Academic Planner and Seminarian Handbook is invaluable for the men in formation. It may be old fashioned, but it has helped many seminarians engage our program to the best of their abilities, enabling them to grow in themselves and in God's love. On the pages that follow you will find policies, activities, and services of Conception Seminary College; explanations of the Spiritual, Intellectual, Pastoral and Human Formation programs that are the core of your preparation for the ministerial priesthood of the Catholic Church, and other relevant documents. Further, this calendar and daily planner can assist you in managing your time well, helping you find the moderation for which Benedictines are well known.

In his Rule, Saint Benedict speaks of establishing "a school of the Lord's service," (RB Prol: 45). That is an apt description for CSC. Here, in this place, with the help of your chaplain, formation advisor, professors, spiritual directors, the support staff and your brother seminarians, you will further your discernment and grow in your understanding of God's will for you.

May God bless you as you run the way of God's commands. Be assured of my prayers for you and the support of all of us at CSC, from your bishop and your diocese. May the love of Christ urge us all to grow in holiness!

Yours in the Lord,

Very Reverend Victor Schinstock, OSB
President-Rector

The Mission of Conception Seminary College is the preparation of candidates for the ordained ministry in the Roman Catholic Church through human, spiritual, intellectual, and pastoral formation in the Benedictine tradition.

DAILY SCHEDULE

Weekdays

Monday, Wednesday, Friday

6:45 AM . . . . . OFFICE OF READINGS
7:10-7:45 AM . . . . . MEDITATION/ADORATION
7:45 AM . . . . . MORNING PRAYER
8:00-8:30 AM . . . . . Breakfast Available
8:30-9:24 AM . . . . . First Period
9:30-10:24 AM . . . . . Second Period
10:30-11:24 AM . . . . . Third Period
11:45 AM . . . . . EUCHARIST (Basilica)
12:30 PM . . . . . LUNCH
1:00-1:45 PM . . . . . Sacrament of Reconciliation (W)
1:30-2:24 PM . . . . . Fourth Period
2:30-3:24PM . . . . . Fifth Period
3:45-5:20 PM . . . . . TEAM SPORTS (M/W—Propaedeutic and D-1)
3:45-4:30 PM . . . . . Lifetime Fitness (M,W)
3:45-4:45 PM . . . . . Lifetime Fitness (F)
5:50 PM . . . . . EVENING PRAYER (M)
6:15 PM . . . . . DINNER
7:30-9:30 PM . . . . . Study Hall (M)
8:00-11:00 PM . . . . . "HOTEL QUIET" on Residence Floors (Sun-Thurs)
10:00 PM-8:00 AM . . . . . SILENCE ON RESIDENCE FLOORS

Tuesday

6:45 AM . . . . . OFFICE OF READINGS + MORNING PRAYER
7:45 AM . . . . . EUCHARIST (Oratory)
8:30 AM . . . . . Breakfast
8:50-10:11 AM . . . . . First Period (T,Th)
10:16-11:37 AM . . . . . Second Period (T,Th)
11:30 AM . . . . . Lunch
1:30-2:51 PM . . . . . Third Period (T,Th)
4:15-5:00 PM . . . . . LITURGY PRACTICUM (T)
5:15 PM . . . . . EVENING PRAYER
5:30 PM . . . . . DINNER
7:30-9:30 PM . . . . . Study Hall

Thursday (see Tuesday class period schedule)

11:40 AM-1:30 PM . . . . . ORA ET LABORA
3:15-4:45 . . . . . REFLECTION GROUPS/FLOOR MEETINGS
5:00 PM . . . . . FORMATION CONFERENCE
5:50 PM . . . . . EVENING PRAYER
6:15 PM . . . . . DINNER WITH "NEWS AND VIEWS"
7:30-9:30 PM . . . . . .Study Hall

Friday
4:00 PM . . . . . .EVENING PRAYER
6:00 PM . . . . . Dinner
8:00 PM . . . . . Gaudeamus (Alumni Union)
10:00 PM-8:00 AM . . . . . .SILENCE ON RESIDENCE FLOORS

Weekends

Saturday

7:30 AM . . . . . EUCHARIST (Oratory)
8:00-8:30 AM . . . . . Breakfast Available
Morning Prayer is prayed privately or in small groups
12:00 noon . . . . . .Lunch
Evening Prayer is prayed privately or at 5:15 PM in the Basilica.
6:00 PM . . . . . Dinner
10:00 PM . . . . . .SILENCE ON RESIDENCE FLOORS

Sundays and Holy Days

8:00 AM . . . . . Breakfast
Morning Prayer is prayed privately or at 7:45 in the Basilica
9:30-10:15 AM . . . . . Sacrament of Reconciliation
10:30 AM . . . . . EUCHARIST (Basilica)
11:45 AM . . . . . DINNER
Evening Prayer is prayed by diocese; may join in the Basilica at 5:30 PM
5:30-7:45 PM . . . . . DIOCESAN TIME
–Evening Prayer, Dinner & Diocesan Fraternity
7:45-8:45 PM . . . . . .HOLY HOUR (Basilica)
9:00 PM . . . . . "HOTEL QUIET" on Residence Floors)
10:00 PM . . . . . SILENCE ON RESIDENCE FLOORS

AUGUST

Sunday

3

Monday

COR Retreat in WY for Propaedeutic Seminarians

Diaconate Program (3-9)

4

Tuesday

COR Retreat in WY for Propaedeutic Seminarians

Diaconate Program (3-9)

5

Wednesday

COR Retreat in WY for Propaedeutic Seminarians

Diaconate Program (3-9)

6

AUGUST

COR Retreat in WY for Propaedeutic Seminarians

Diaconate Program (3-9)

Thursday

7

COR Retreat in WY for Propaedeutic Seminarians

Diaconate Program (3-9)

Friday

8

COR Retreat in WY for Propaedeutic Seminarians

Diaconate Program (3-9)

Saturday

9

Notes:

AUGUST

Sunday

10

Monday

11

Orientation Team Arrives by 11 am

12:30 pm – 5:30 pm Faculty-Staff Luncheon & Opening Assembly

Tuesday

12

New students arrive by 5 pm

Wednesday

13

AUGUST

ORIENTATION

Thursday

14

ORIENTATION

Friday

Assumption (sol)

15

Returning students arrive by 5 pm

Saturday

ORIENTATION

16

Notes:

AUGUST

OPENING SCHOOL MASS

Sunday

17

Picture Day

Registration

Monday

18

Classes begin

Tuesday

19

Wednesday

20

Thursday

21

Friday

22

Saturday

23

Notes:

August

Seminary Open House

Apostolics begin

Sunday

24

Monday

25

Last day to add a course

Tuesday

26

Wednesday

27

Thursday

28

Friday

29

Saturday

30

Notes:

SEPTEMBER

7: 30 PM CONFERENCE (A109)

Sunday

31

DAY OF RECOLLECTION (NC)

Labor Day

Monday

1

7:30 PM Auditions for Fall Production (Drama Room)

Tuesday

2

Last day to drop a course

Wednesday

3

Thursday

4

Friday

Diaconate Program (6-8)

5

Saturday

Diaconate Program (5-7)

6

Notes:

SEPTEMBER

Diaconate Program (5-7)

Sunday

7

ALUMNI REUNION

Monday

8

ALUMNI REUNION

Tuesday

9

Wednesday

10

Thursday

11

Friday

12

Saturday

13

Notes:

SEPTEMBER

Sunday

14

CSC Annual C.O.R.E. Golf Tournament (KC)

Monday

15

Tuesday

16

Wednesday

17

Thursday

18

Friday

19

Off-Campus Weekend

Saturday

20

Notes:

September

Off-Campus Weekend

Sunday

21

Monday

22

3:05 pm Writing Assessment - New Seminarians (Library)

Tuesday

23

Wednesday

24

3:10 pm Faculty-Staff Assembly (A206)

Thursday

25

Friday

26

Annual Book Sale (1-5pm Gym)

FAMILY WEEKEND

Saturday

27

Notes:

September

Annual Book Sale (1-5pm Gym)

FAMILY WEEKEND

Sunday

28

SS Michael, Gabriel, Raphael & All Angels (sol)

Monday

29

1:00 pm – 6:00 pm Blood Drive (A109)

3:05 pm Writing Assessment - New Seminarians (Library)

Tuesday

30

Wednesday

1

OCTOBER

Thursday

2

Friday

Diaconate Program (3-5)

3

Saturday

Diaconate Program (3-5)

4

Notes:

OCTOBER

Diaconate Program (3-5)

Sunday

5

Monday

6

7:30 pm THOMAS AQUINAS LECTURE (Mr. Dale Ahlquist) A109

Tuesday

7

Wednesday

8

OCTOBER

Thursday

9

BOARD OF REGENTS

Friday

10

Thundercup Tournament

BOARD OF REGENTS

Saturday

11

Notes:

OCTOBER

Thundercup Tournament

Sunday

12

Midterm - grades due by noon

7:30 PM CONFERENCE (A109)

Monday

13

DAY OF RECOLLECTION (NC)

Tuesday

14

Wednesday

15

Thursday

16

PFP Day of Giving Event

Friday

17

Fall Break Off-Campus Weekend (NC 18-21)

Saturday

18

Notes:

OCTOBER

Fall Break Off-Campus Weekend (NC 18-21)

World Mission Sunday

Sunday

19

Fall Break Off-Campus Weekend (NC 18-21)

Monday

20

Fall Break Off-Campus Weekend (NC 18-21)

Tuesday

21

Wednesday

22

Thursday

23

Friday

24

Saturday

25

Notes:

October

Sunday

26

Monday

27

Tuesday

28

Wednesday

29

Last day to withdraw from a course

3:10 pm Faculty-Staff Assembly (A206)

Thursday

30

HALLOWEEN PARTY

All Hallows' Eve

Friday

31

All Saints (sol)

Saturday

1

Notes:

NOVEMBER

Daylight Savings-set clocks back 1 hr

Sunday

2

Monday

3

Tuesday

4

7:30 pm CONFERENCE (A109)

Wednesday

5

DAY OF RECOLLECTION (NC)

Thursday

6

Diaconate Program (7-9)

8:00 PM Fall Production (St. Michael Auditorium)

Friday

7

Diaconate Program (7-9)

8:00 PM Fall Production (St. Michael Auditorium)

Saturday

8

Notes:

NOVEMBER

Diaconate Program (7-9)

Sunday

2:30 pm Fall Production (St. Michael Auditorium)

9

Pre-Registration begins

Monday

10

3:05 pm CT Assessment - Seniors (Library)

Tuesday

11

Wednesday

12

Thursday

13

ENCOUNTER WITH GOD'S CALL WEEKEND

Friday

Pre-Registration due by Noon

14

ENCOUNTER WITH GOD'S CALL WEEKEND

Saturday

15

Notes:

NOVEMBER

ENCOUNTER WITH GOD'S CALL WEEKEND

Sunday

16

Monday

17

Tuesday

18

Wednesday

19

Thursday

20

Friday

21

Inner City Weekend

Saturday

22

Notes:

November

Inner City Weekend

Sunday

23

Monday

24

Thanksgiving Vacation begins after last am class

Tuesday

25

THANKSGIVING BREAK

Wednesday

26

THANKSGIVING BREAK

Thursday

Thanksgiving

27

THANKSGIVING BREAK

Friday

28

THANKSGIVING BREAK

Saturday

29

Notes:

DECEMBER

THANKSGIVING BREAK

Students return by 10 pm

Sunday

30

Classes resume

Monday

1

6:00 PM Giving Tuesday

Tuesday

2

Wednesday

3

3:10 pm Faculty-Staff Assembly (A206)

Thursday

4

Diaconate Program (5-7)

Friday

5

Diaconate Program (5-7)

NEW STUDENT TALENT NIGHT

Saturday

6

Notes:

DECEMBER

Apostolics conclude

Diaconate Program (5-7)

Sunday

7

Immaculate Conception (NC)

Monday

8

Finals begin

Tuesday

9

Wednesday

10

DECEMBER

6:15 PM SEMINARIAN CHRISTMAS DINNER

Thursday

11

Finals end at 3:30pm

Friday

Vacation begins after last final exam, but not before Mass

Our Lady of Guadalupe (fst)

12

Christmas Vacation

Saturday

13

Notes:

DECEMBER

Christmas Vacation

Sunday

14

Semester grades due by 8am

Christmas Vacation

Monday

15

Christmas Vacation

Tuesday

16

Christmas Vacation

Wednesday

17

Christmas Vacation

Thursday

18

Christmas Vacation

Friday

19

Christmas Vacation

Saturday

20

Notes:

December

Christmas Vacation

Sunday

21

Christmas Vacation

Monday

22

Christmas Vacation

Tuesday

23

Christmas Vacation

Wednesday

24

Christmas Vacation

Christmas (sol)

Thursday

25

Christmas Vacation

Friday

26

Christmas Vacation

Saturday

27

Notes:

December

Christmas Vacation

Sunday

28

Christmas Vacation

Monday

29

Christmas Vacation

Tuesday

30

Christmas Vacation

Wednesday

31

Christmas Vacation

Thursday

Solemnity of Mary

1

Christmas Vacation

Friday

2

Christmas Vacation

Saturday

3

Notes:

JANUARY

Christmas Vacation

Sunday

4

Christmas Vacation

Monday

5

Christmas Vacation

Tuesday

6

Christmas Vacation

Wednesday

7

JANUARY

Christmas Vacation

Thursday

8

Diaconate Program (9-11)

Christmas Vacation

Friday

9

Students return by 5 pm

Diaconate Program (9-11)

Christmas Vacation

Saturday

10

Notes:

JANUARY

DAY OF RECOLLECTION

Diaconate Program (9-11)

Sunday

11

Classes begin

Registration

Monday

12

Tuesday

13

Apostolics begin

Wednesday

14

Thursday

15

Friday

16

7:30 pm EPIPHANY PARTY

Saturday

17

Notes:

JANUARY

Christian Unity Octave (18-25)

Sunday

18

Last day to add a course

Martin Luther King Day

Monday

19

Tuesday

20

Wednesday

21

Thursday

22

Pro-Life Memorial

Friday

23

Saturday

24

Notes:

JANUARY

7:30 pm HEALING RETREAT CONFERENCE (A109)

Sunday

25

HEALING RETREAT (NC)

Monday

26

FACULTY-STAFF IN-SERVICE DAY

HEALING RETREAT (NC)

Tuesday

27

Last day to drop a course

Wednesday

28

Thursday

29

Friday

30

Saturday

31

Notes:

FEBRUARY

Sunday

1

Monday

2

3:05 pm Writing Assessment - Seniors (Library)

Tuesday

3

Wednesday

4

FEBRUARY

Thursday

5

Friday

Diaconate Program (6-8)

6

Saturday

Off-Campus Weekend

Diaconate Program (6-8)

7

Notes:

FEBRUARY

Off-Campus Weekend

Diaconate Program (6-8)

Sunday

8

Monday

9

1:00 pm – 6:00 pm Blood Drive (A109)

Tuesday

10

Wednesday

11

FEBRUARY

Thursday

12

GRATIAS EVENT IN KC

Friday

St. Francis de Sales Basketball Tournament

13

St. Francis de Sales Basketball Tournament

Saturday

14

Notes:

FEBRUARY

St. Francis de Sales Basketball Tournament

Sunday

15

Presidents' Day

Monday

16

6:30 pm MARDI GRAS PARTY

Tuesday

17

LENTEN RETREAT (NC)

Ash Wednesday

Wednesday

18

LENTEN RETREAT (NC)

Thursday

19

LENTEN RETREAT (NC)

Friday

20

LENTEN RETREAT (NC)

Saturday

21

Notes:

February

Sunday

22

Monday

23

Tuesday

24

Wednesday

25

3:10 pm Faculty-Staff Assembly (A206)

Thursday

26

Friday

27

Saturday

28

Notes:

MARCH

Sunday

1

Monday

2

Tuesday

3

Wednesday

4

MARCH

Thursday

5

Friday

Diaconate Program (6-8)

Long Off-Campus Weekend (NC 6-8)

6

Saturday

Diaconate Program (6-8)

Long Off-Campus Weekend (NC 6-8)

7

Notes:

MARCH

Diaconate Program (6-8)

Long Off-Campus Weekend (NC 6-8)

Daylight Savings/set clocks ahead 1 hr

Sunday

8

Monday

9

Tuesday

10

Wednesday

11

MARCH

Thursday

12

BOARD OF REGENTS

Friday

13

BOARD OF REGENTS

8:00 PM COFFEE SHOP NIGHT

Saturday

14

Notes:

MARCH

Sunday

15

Midterm - grades due by noon

7:30 pm CONFERENCE (A109)

Monday

16

DAY OF RECOLLECTION (NC)

Tuesday

17

Wednesday

18

PASTOR'S DAY

Thursday

7:30 pm Good Shepherd Hall Open House

St. Joseph (sol)

19

PASTOR'S DAY

Friday

20

Transitus of St. Benedict (sol)

Saturday

21

Notes:

March

Sunday

22

Monday

23

Tuesday

24

Annunciation (sol)

Wednesday

25

3:10 PM Faculty-Staff Assembly (A206)

Thursday

26

Friday

27

Hispanic Weekend

Saturday

28

Notes:

March

Hispanic Weekend

Palm Sunday

Sunday

29

Monday

30

Last day to withdraw from a course

Tuesday

31

Wednesday

1

SACRED TRIDUUM (NC)

Thursday

Holy Thursday

2

SACRED TRIDUUM (NC)

Friday

Good Friday

3

SACRED TRIDUUM (NC)

Saturday

Holy Saturday

4

Notes:

APRIL

EASTER VACATION

EASTER SUNDAY

Sunday

5

EASTER VACATION

Monday

6

EASTER VACATION

Tuesday

7

EASTER VACATION

Wednesday

8

EASTER VACATION

Thursday

9

EASTER VACATION

Friday

Diaconate Program (10-12)

10

EASTER VACATION

Saturday

Diaconate Program (10-12)

11

Notes:

APRIL

EASTER VACATION

Diaconate Program (10-12)

Students return by 10 pm

Sunday

12

Classes resume

Monday

13

Tuesday

14

Pre-Registration begins

Wednesday

15

Thursday

16

Friday

ENCOUNTER WITH GOD'S CALL WEEKEND

17

Saturday

ENCOUNTER WITH GOD'S CALL WEEKEND

18

Notes:

APRIL

ENCOUNTER WITH GOD'S CALL WEEKEND

Sunday

19

Monday

20

Tuesday

21

Pre-Registration due by Noon

Wednesday

22

3:10 PM Faculty-Staff Assembly (A206)

Thursday

23

Friday

24

Saturday

25

Notes:

April

World Day of Prayer for Vocations

Sunday

26

Monday

27

Tuesday

28

Wednesday

29

MAY

Thursday

30

Diaconate Program (1-3)

Friday

1

Diaconate Program (1-3)

9:00 AM Abbey Trails Run/Walk

Saturday

2

Notes:

MAY

Diaconate Program (1-3)

Sunday

3

Monday

4

Tuesday

5

Apostolics conclude

Wednesday

6

Thursday

7

Friday

No Classes in a.m. Finals begin in afternoon

8

Saturday

9

Notes:

MAY

Dedication of Abbey Basilica (sol / 135th anniv)

Sunday

10

Monday

11

Tuesday

12

Wednesday

13

MAY

Finals end at noon

Thursday

14

MAY DAY

Semester grades due by 8am

Friday

15

BACCALAUREATE, HONORS ASSEMBLY & BANQUET

Saturday

16

Notes:

MAY

MASS OF THANKSGIVING

Ascension

Sunday

17

Monday

18

Tuesday

19

Wednesday

20

Thursday

21

Friday

22

Saturday

23

Notes:

Conception Seminary College

Seminarian Handbook 2025-2026

PREFACE

"And he went up the mountain and called to him those whom he wanted, and they came to him. And he appointed twelve, whom he also named apostles, to be with him, and to be sent out to proclaim the message, and to have authority to cast out demons" (Mk 3. 13-15). It is not difficult to find in the words "to be with him" a reference to special preparation for the apostles to ready them for the mission that lies ahead. After calling them and before he sends them out—indeed, to be able to send them out to preach—Jesus asks them to set aside a period of time for formation. This time is for developing a relationship of deep communion and friendship with Jesus. It is a time for receiving something beyond the teaching he gives to the people (cf. Mt 13:11)."

-Pope John Paul II, Pastores dabo vobis, Post-Synodal Apostolic Exhortation on the Formation of Priests in the Circumstances of the Present Day, 42

You have come to Conception Seminary College (CSC) to discern whether Christ is calling you to carry out his mission of preaching, teaching and sanctifying. Developing a sense of mission is essential in any vocation, especially for those considering seriously a vocation to the ordained priesthood. Coming to the seminary is a major step. You will be immersed in the Church's tradition of Philosophical studies within a liberal arts education, which encompasses a broad spectrum of human learning. You will explore the possibility of a vocation to the priesthood. And many other experiences will clarify the qualities of spirit, mind, and character that ordained ministry demands.

Your seminary training will help you discover your gifts and talents, and help you develop the dedication and firmness of purpose necessary for priestly life and ministry. More important, it will help you clarify your own particular mission in life. But self-awareness is only part of the process, since no one calls himself to be a priest. God calls you through the Church, which speaks through your bishop or religious superior; until you are called in that way, you will not be certain of your vocation to the ordained ministry.

The seminary offers you opportunities to "be with the Lord" and to allow yourself to be shaped and formed by him into a candidate for the ministerial priesthood. A priestly formation program is the human instrument of God's molding hands. It is the way the Church cooperates with God to form and shape you. As St. John Paul II, has written, the tasks undertaken during this time are to develop a "relationship of deep communion and friendship with Jesus" and to receive "a catechesis that is deeper than the teaching he gives to the people." Consequently, a priestly formation program needs to be all-encompassing, affecting your spirit, mind, and character. That is why CSC offers a holistic approach—spiritual, intellectual, human and pastoral formation—that addresses the totality of the individual and helps you become a "man of the Church" in the deepest sense.

Genuine formation can never occur by merely conforming to rules. Formation is possible and effective only when you engage in dialogue with your fellow seminarians, your family and friends, and your sponsoring diocese or religious community. It is the responsibility of the faculty and staff of CSC to join this dialogue, especially as it involves you and your bishop or religious superior. Consequently, an implicit contract of mutuality between you and the faculty and staff is necessary—an honest dialogue of needs, expectations, problems, successes and questions. The faculty and staff will work with you and for you. They assume that in an effort to discern God's call, you will be willing to seek their assistance and participate in seminary programs, and they

will respond to your needs with zeal. The programs, norms, policies and procedures presented in this handbook foster an environment of mutuality necessary for successful formation.

The principles for creating such an environment at CSC are drawn from several sources:

- the apostolic exhortation of St. John Paul II concerning priestly formation, *Pastores dabo vobis (PDV)*;
- The *Program of Priestly Formation: Sixth Edition (PPF)*, drawn up by the bishops of the United States and approved on behalf of the Holy Father by the Sacred Congregation for Catholic Education;
- various other ecclesiastical regulations and directives;
- the 1500 year-old Benedictine tradition of the monastic community of Conception Abbey.

The *Program of Priestly Formation: Sixth Edition* directs each seminary to publish its "rule of life" in a student handbook setting forth all important points of discipline that affect student conduct and behavior *(PPF, 156-157)*. This *Seminarian Handbook* satisfies that directive and is intended to promote the values and lifestyle of priestly life and ministry. This handbook also presents the seminary's philosophy of priestly formation and the programs that realize it. Finally, it provides information about student services and activities, as well as policies and procedures meant to ensure the peace and order of the seminary community.

A vocation to the ordained priesthood is discovered, understood and appreciated by keeping one's focus on Jesus Christ. "Let them prefer nothing whatever to Christ," writes St. Benedict in his *Rule* (72,11). It is the person and saving work of Jesus Christ that is most important in priestly formation, for he both reveals and draws us into the Trinitarian mystery of God. Priestly formation is, at its most basic, conversion—turning your heart—to Christ.

The **Growth Plan** assists you in your conversion to Christ and in developing the various competencies expected of a priest. Its elements are designed to remind you that the Risen Christ and His rich graces are the focus and goal of seminary life (and of the Church). In addition to this basic Christological purpose, there is a broad "humanizing" goal of the Plan. It strives for what St. John Paul II in *Pastores dabo vobis* called "human formation." Thus a primary element of the Plan is your freedom. This involves a solid initiation to the lifetime process of discovering and nourishing the genuine self with an interior life. This requires authentic and efficacious humility and the ability to discard the artificial self of false pride and reliance on externals. It is this capacity for freedom—more than academic standing, personal achievement, or recognition by others—that validates you as a human and gives you a true sense of worth. The exercise of freedom is fundamental to an authentic sense of self worth: one makes choices and then stands behind the consequences. We want you, with the help of others, to be able to identify areas of growth and to develop effective strategies and skills to address them.

The Growth Plan Workbook, with its section for goals and action plans, covers the basic areas of priestly formation at Conception Seminary College. You will work with your spiritual director, academic advisor and formation advisor in developing the various sections of your plan. You will then complete a contract that lists your goals for the year. At term's end, you and your spiritual director, academic advisor and formation advisor will assess your progress in reaching your goals.

Strive to listen to the Lord's invitation to fullness of life—in the seminary community, in God's Word and in your

heart. CSC's programs, the directives in this Seminarian Handbook, and the Growth Plan are centered on the Gospel and are intended to assist you in centering your life on Christ. "I am the way, and the truth, and the life," he said. "No one comes to the Father except through me" (John 14:6).

The purpose of the Intellectual Formation Program is twofold: first, to help each seminarian acquire a personal knowledge of the Lord Jesus Christ and to develop the intellectual skills and curiosity that will sustain him on his lifelong faith journey; and, second, to equip him with the tools to share that knowledge in the community of faith. Acquisition of the necessary intellectual skills is evident through his development as an intellectually curious, disciplined, reflective, independent and responsible person. In intellectual formation, these skills are elicited and required chiefly by the study of philosophy.

The objectives of intellectual formation are realized when seminarians become:

- Persons who demonstrate basic habits of study, intellectual curiosity, and a love of learning across the liberal arts curriculum. (PPF 271)
- Persons who respect truth, are reasonable in defending it, and communicate ideas clearly, concisely, and responsibly. (PPF 274, 290)
- Persons who have cultivated the habit of critical thinking and are able to consider and evaluate different points of view. (PPF 274)
- Persons with knowledge of the apostolic and intellectual tradition of the Catholic Church including Sacred Scripture and the Catechism. (PPF 289)

The purpose of the Spiritual Formation Program is to help the seminarian develop intimate companionship with Jesus Christ. The Church sees this companionship lived out in the life of the seminarian in three special places: Sacred Scripture, the Sacred Liturgy, and the needy in whom the Lord Jesus is mysteriously present.

The objectives of spiritual formation are realized when the seminarian becomes:

- knowledgeable in a personal way of Jesus Christ through faithful meditation on the word of God, spiritual reading, private devotions and ascetical practices
- active in living in communion with Christ by participating in the celebration of the Eucharist, the Liturgy of the Hours and the Sacrament of Reconciliation
- a faithful servant of Christ through the exercise of pastoral charity and greater simplicity of life
- aware of his vocation, particularly by growth in knowledge of, and appreciation for, his sexuality and the part it plays in living chaste, Christian love.

The purpose of the Human Formation Program is to assist the seminarian in developing his character and personality so that they become for others a bridge to Christ by a threefold progression of knowledge of self, acceptance of self and gift of self. In embracing his own humanity and conforming himself to the full humanity of Jesus Christ, the seminarian becomes more the person God has called him to be. In developing an integral and relational humanity, he becomes a persuasive, thoughtful, credible and generous minister in all that he says and does. Through this process he properly prepares himself for the priestly vocation and is able to offer his life in service to others.

The objectives of human formation are realized when a seminarian becomes:

- a generous man of communion ready to engage with a diversity of persons
- a prudent and discerning person of solid moral character

- a person of affective maturity able to form mutually enriching friendships
- one who exercises responsible stewardship, whether of his body, material possessions or the environment
- a man of integrity comfortable in assuming a public profile and leadership roles.

Attainment of the objectives of each of these formation programs will be the principal criteria in assessing a seminarian's success in undergraduate priestly formation and suitability for ordination to the priesthood.

The Propaedeutic Stage

The first stage of priestly formation is the Propaedeutic Stage. This stage includes everyone without prior experience in seminary or formation in an institute of consecrated life. It includes high school graduates, undergraduate students transferring from another college, and students who have already obtained an undergraduate degree. This stage is a contiguous twelve-month program of formation, done primarily at the seminary, but also includes work within the home diocese (*PPF §125, 127*). The Propaedeutic stage contains all four formation dimensions (i.e., Spiritual, Human, Pastoral, and Intellectual).

Propaedeutic means *preparatory*, and it is a stage designed to provide seminarians "with the basic groundwork they need to engage in priestly formation" (*PPF § 119*). Just as Jesus drew to himself an inner circle of men chosen to learn and share in his saving mission, so he continues to call men to participate in building up the Kingdom of God (Mt. 10:1ff). Notably, the Lord called them to a quiet place to pray and learn from him (cf. Mk 6:31), where he extended the filial love he knew as the Father's Son to them through divine adoption. Learning the human virtues found in the perfect humanity of Christ, authentic emotional responses and compassion, as well as truth revealed as the completion of the Law, they are grounded in this affective relationship with the Father so as to take the time to be ready to receive a commission from the Lord (*PPF §188*).

Propaedeutic seminarians, therefore, are instructed in an intentional way to have a firm foundation in Christian prayer and anthropology, self-knowledge and awareness, interpersonal relational skills, self-discipline, openness to priestly formation, and healthy habits of self-care (*PPF §191*). In short, the man must establish a firm foundation in Human and Spiritual Formation without the undue burden of too much academic rigor (*PPF §130*). Freed from some of the pressures of studies, the goal is better discernment of the seminarian's vocation, and evaluation by the seminary of a man's readiness to progress to the Discipleship Stage (*PPF §122*). Likewise, a propaedeutic seminarian must develop a filial relationship with his bishop and diocese, and to have pastoral engagement, especially with the poor (*PPF §121*).

The men in the Propaedeutic Stage cohort are to be a unique community within the wider seminary community, having their own *horarium*, dedicated formator, living space, scope, and formation conference sequence (*PPF §128*). Academically, men are restricted from taking philosophy courses; however, classes in theology, Scripture, and Christian prayer are required. The men will also take general education courses that help develop the human person (*PPF §129-130*). Through the Holy and Life-Giving Seminar, which focuses on developing a spiritual life through prayer and meditation, and Christian anthropology focusing on chaste celibacy, the men will grow in relationship with God and his Church. Additionally, theological study and the experience of the liturgical year at the seminary – aided by the stable monastic community, liturgical conferences, and Intellectual Formation –will allow a seminarian to come to a more authentic experience of the Church's worship. While many neophytes who come to seminary do so with a great love for particular aspects of the Church's prayers and sacramentals, they are often in need of a fuller integration of them into the authentic tradition with theological formation springing from the rich font provided in the seminary.

An implicit but essential goal of the Propaedeutic stage is for men to receive healing from past wounds, traumatic experiences, or harmful cultural norms (*PPF §114*). Throughout the Propaedeutic stage, a seminarian is instructed in

psychological development appropriate for his age, how to recognize and appropriately deal with anxiety and depression. He will receive instruction on how to understand and integrate family of origin issues, addiction, and appropriate coping mechanisms. Opportunity for individual counseling is encouraged in this stage where appropriate. The propaedeutic seminarians will join the Discipleship seminarians for the annual Healing Retreat.

During the Propaedeutic stage, the men will be restricted from having immediate and continuous access to their smart devices, and at times will have less license to leave campus. These and other particularities of the stage are intended to help men develop healthy boundaries with technology, social media, and avoidant coping mechanisms (*PPF §184*). It is hoped this will encourage holy leisure (e.g., hobbies, prayer, exercise) and the development of close friendships. Indeed, the latter good often involves fraternal correction and learning to tolerate differences. The detachment a man experiences from an individual technological device will ultimately give him the space to reevaluate his use of it, as it is reintegrated at the end of this stage.

At the completion of the spring semester, the men in the Propaedeutic Stage will return to their home dioceses. During this time, they are to strengthen their relationship with the diocese and its people and engage in some pastoral activity within the local church. While propaedeutic seminarians have a mid-year and annual evaluation, the latter assessment is conditional upon completion of the entire twelve-month period. At the end of the summer, the cohort will return to reflect on lessons learned through the summer assignment, lessons on integrating into the Discipleship Stage (if they have shown the appropriate skills in reaching required benchmarks), and spend time as a group in an adventure experience retreat. After this, the evaluation will be finalized with its recommendation in order to move to the Discipleship Stage.

The Discipleship Stage

The second stage of priestly formation is the Discipleship Stage. This stage includes undergraduate seminarians and seminarians who have already obtained an undergraduate degree from another college. It comprises no less than two years, and introduces the study of philosophy into the Intellectual Dimension of priestly formation.

The Discipleship Stage continues from the baptismal call to holiness in a relationship with Jesus Christ as the seminarian's primary task. This is enriched by the disciple's state of being a seminarian, who journeys with Christ through virtue and grace to discern, understand, and integrate a priestly character that is formed in the Church's authentic tradition, aided by the Holy Spirit as his principal formator. The Discipleship stage deepens a man's intimate relationship with God the Father as a beloved son, able to live out a life of meditation and contemplation amid life's ebbs and flows. Additionally, this stage is intended to set a firm foundation for the subsequent stages of formation that seek to configure him more closely to the image of Christ, Head and Shepherd, Servant and Spouse (*PPF §118*).

Having completed the benchmarks for the Propaedeutic Stage, a seminarian in the Discipleship Stage should be able to demonstrate a deep interior maturity. He moves from a self-knowledge that he has gained through self-reflection, community living, mentoring with formation personnel, intellectual formation, and what is revealed through prayer toward self-acceptance. While each man is a mystery to himself, a seminarian in the Discipleship Stage is well aware of his personal attitudes, in touch with

his emotions and the places from which they arise, as well as his strengths and weaknesses. Self-acceptance often includes an authentic healing of past wounds. Healing is necessary for family of origin issues and past abuse, struggles encountered as he comes to sexual purity, and overcoming anxiety. Self-acceptance will lead to self-possession, in which a seminarian is able to accept his limitations along with the freedom from nothing that would preclude him taking on the responsibilities of the ministerial priesthood. At the end of the Discipleship Stage a seminarian should be ready to give himself away in pastoral charity, completing the entire scope of priestly formation summarized by the threefold movement of self-knowledge, self-possession, and self-donation (*PPF §100*).

Deep interiority entails emotional maturity, an affective relationship in prayer with the Lord Jesus, and the integration of the four Dimensions of priestly formation. Indeed, Human, Spiritual, Intellectual, and Pastoral Dimensions support one another and find their locus in the man himself. For example, growth in virtue is perfected by the grace that comes from the sacramental life; philosophical proofs for the existence of God can help individuals in pastoral situations who struggle with biblical faith. For the seminarian, integration is not simply the acquisition of skills akin to career preparation. Rather he places his talents, personality, and knowledge at the service of the Church, promising to sustain a life of ministry and nourish the people of God from a stable spiritual life. He presents, then, as a man of integrity devoid of "polarization, excesses, superficiality or partiality" (*PPF §114*). In short, a man who has completed the Discipleship Stage should be mature, prayerful, magnanimous, compassionate, and able to relate well to ordinary persons so as to bring the gospel to them. He must also be solid in human virtues and prayer to have the capacity to discern the challenges that will confront the Church in a culture rapidly changing apart from Christian values.

Those entrusted with a seminarian's formation place that man and his flourishing in Christ at the center of the Discipleship Stage. Just as the Lord called twelve very different men to comprise his apostolic band, so he calls to the seminary a variety of dispositions and characteristics. The formator must be able to meet the needs of an individual seminarian, to help him achieve the benchmarks for each stage and dimension. Each man is uniquely created by God and through his own personality will exercise the Priesthood of Jesus on behalf of the faithful. Thus, different aspects of priestly formation will need to be emphasized to a greater or lesser extent for each seminarian "to achieve a serene and creative interior synthesis between strength and weakness" (*Ratio Fundamentalis*, no. 29 as qtd. PPF §115). Surely, not every defect or quirk is appropriate for ordained ministry, and the Church is competent to discern what is and is not consonant with the priesthood.

Lastly, the Discipleship Stage reiterates the necessity of missionary discipleship to mark the entirety of priestly formation (*PPF §14*). As the Twelve Disciples were formed with Jesus throughout his public ministry, he also sent them out to prepare for the coming of his heavenly kingdom. A seminarian must understand discipleship as lifelong formation. Therefore, his mode of evangelization is first of all one of active listening and prudent judgment to awaken faith in different situations. This is opposed to the "temptation to abstraction, to self-promotion, to excessive self-assurance, and to that aloofness, that would make him a 'spiritual accountant' instead of a 'good Samaritan'" (*RF*, no. 120 as qtd. PPF §382). Rather, he must know what it is to be a son who has been sought, found, and reassured in love, able to communicate

this and start to make the shift to being a spiritual father and shepherd himself. A man demonstrates his readiness to enter the Configuration Stage with the requisite freedom and desire for the priesthood (*PPF §196*).

When they have completed The Propaedeutic and The Discipleship Stages, seminarians move on to theology school for The Configuration Stage and The Vocational Synthesis Stage.

In order that his ministry may be as credible and acceptable as possible, it is important that the priest 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. It is necessary that, following the example of Jesus (Jn 2, 25, cf. 8, 3-11), the priest should be able to know the depths of the human heart, to perceive difficulties and problems, to make meeting and dialogue easy, to create trust and cooperation, to express serene and objective judgments.

-Pastores dabo vobis, 43

MISSION & RATIONALE

The purpose of the Human Formation Program is to assist you in developing your character and personality so that they become for others a bridge to Christ by a threefold progression of knowledge of self, acceptance of self and gift of self. In embracing your humanity and conforming yourself to the full humanity of Jesus Christ, you become more the person God has called you to be. In developing an integral and relational humanity, you become a persuasive, thoughtful, credible and generous minister in all that you say and do. Through this process you properly prepare yourself for the priestly vocation and are able to offer your life in service to others.

The objectives of human formation are realized when you become:

- a generous man of communion ready to engage with a diversity of persons, with natural interpersonal communication;
- a prudent and discerning person of solid moral character, free from persistent vice and open to service and hard work;
- a person of affective maturity able to form mutually enriching friendships;
- an empathetic listener, flexible, and ready to sacrifice;
- one who exercises responsible stewardship of his body, his material possessions, his time, and the environment;
- a man of integrity, comfortable in assuming a public profile and leadership roles, demonstrating himself as one who takes initiative.

These characteristics are defined in the Human Formation Benchmarks.

Spiritual formation is concerned that you nurture your faith. Intellectual formation helps you understand and articulate that faith. With human formation, you learn to more fully live out your faith in word and deed by becoming a thoughtful person, thinking through your decisions and actions in light of your faith, and becoming ever more thoughtful of others.

Your character reveals your individual identity, that which is unique about you. This is formed by the interplay of your abilities and values, and is expressed in how you respond to persons and situations. Development of character is essential in your preparation for the ministerial priesthood. It is achieved through a faithful effort to foster virtue and eradicate vice, to develop good habits and alter destructive behavior. A life of virtue shapes a good character. Likewise, a well-formed character disposes itself to a life of virtue.

If you wish to mirror Christ in his ministry and mission, then you must also mirror his humanity. It is not our humanity that separates us from God; it is our sin, the misuse of our humanity. In fact, we are united with God because we share our humanity with Jesus, who is the bridge between humankind and God. The priest shares in Jesus' work of bridging that gap. A graced and gracious priest, like Christ, enables people to approach God. Your humanity will be central to your mission as priest.

Pope John Paul II wrote, "It is necessary that,

following the example of Jesus who 'knew what was in man' (John 2:25), the priest should be able to know the depths of the human heart, to perceive difficulties and problems, to make meeting and dialogue easy, to create trust and cooperation, to express serene and objective judgments," *(PDV, 43).*

Human formation is a three-fold progression achieved in faith:

- self-knowledge
- self-possession
- self-donation

As you grow through grace in this three-fold progression and in the following qualities, you will become more closely conformed to the full humanity of Jesus Christ.

HUMAN FORMATION - PROPAEDEUTIC STAGE

Benchmarks at a Glance

1. Capacity for Self-Knowledge and Self-Awareness
2. Demonstration of Relational Skills
3. Growth in Self-Discipline
4. Trust and Openness to Formation
5. Healthy Habits of Self-care

HUMAN FORMATION BENCHMARKS | PROPAEDEUTIC STAGE

The seminarian is the center of his formation. He will be encouraged to take responsibility for engaging and maturing. To this end, the designated formator will need to adapt formation to the needs of each man. At the same time, a set of thresholds are necessary to identify whether a seminarian is ready and demonstrates the ability to continue in formation. A critical component of the Propaedeutic Stage is witnessing readiness to enter the Discipleship Stage. The seminarian is required to show proficiency and skill in various benchmarks of Human Formation (*PPF §191*).

BENCHMARK 1: CAPACITY FOR SELF-KNOWLEDGE AND SELF-AWARENESS

Each of us is a mystery to ourselves. Nevertheless, a mature man will come to understand his inner life and motivations in light of how it affects and appears to others (*PPF §100*). His emotional life, patterns of behavior, and ways of dealing with joys and trials are foundational qualities (*PPF §56*). Growth in self-knowledge and awareness are essential skills for progressing in priestly formation.

Additionally, has the seminarian, for example, reflected on and gained skills regarding issues related to family of origin, use of technology, and personal habits? When problems arise in academics and social interaction, is the seminarian able to enter into a conversation with his formator to articulate possible causes? The reflective skill must move from external blame of situations and other people to take responsibility for one's own behavior and moods. It will move beyond superficial explanations to a greater self-understanding. The mature seminarian does not hide behind sarcasm or attempt to avoid problems. Rather, he strives for affective maturity – the ability to know his emotional life, and so understand and moderate them so as not to be ruled by them.

The goal of self-knowledge is to know oneself well and begin to accept limitations and change behaviors. The goal of self-awareness is to see oneself as others see him. Both are necessary as a seminarian assumes the role of a public person who is in service to others.

BENCHMARK 2: DEMONSTRATION OF RELATIONAL SKILLS

Healthy and successful priesthood is supported by healthy friendships. These deep friendships should be marked by appropriate sharing and accountability. A man should be able to begin to fraternally correct and take correction without being defensive. Being able to form close friendships is an indicator that a man has the capacity for moving ahead in priestly formation (*PPF §183, c.*).

Along with having close friends, a man must be able to have a range of fraternal interactions among seminarians (*PPF §183, g.*). He will cultivate conversational skills, for example at common meals, and in causal interactions in the dormitory. Each propaedeutic seminarian, who is called upon to learn about and foster relationships within his local church, ought to work toward the positive building up of fraternity among the seminarians from his own diocese. What is more, he is able to interact respectfully and naturally with formation personnel and visitors to the seminary, both men and women, children, peers, and the elderly.

Basic social skills and good manners are necessary for having positive community life. A seminarian should learn and put into practice table etiquette, common courtesies in community life, and leaving common spaces clean and neat (PPF §191). He will create a welcoming atmosphere in his personal space by picking up his room and cleaning it regularly.

As a seminarian grows in a sense of himself in relation to the community, he will be tested in his resilience and adaptability (*PPF §204*). Can he be flexible when the horarium is changed, when friends renege on plans, and when an authority figure sets different expectations than the man does? Included in this discussion of flexibility, is the issue of perfectionism, which afflicts many of us. Will the man allow the perfect to be the enemy of the good? Will he modify his expectations and do the work he can do, instead of being crippled by unrealistic suppositions? Living in the freedom of the children of God often requires death to self and facing the situation as it is and not how one would prefer it to be.

Acting from an other-centered and flexible posture, the man can begin to demonstrate empathy (PPF §183, c.). The immature man attributes the negative things that happen to him as situational, and those perpetrated upon him by others as evidence of their malice. The empathetic man assumes the good in others and seeks to understand individuals. He demonstrates skills of active listening and commiserates with others in their suffering, maintaining appropriate boundaries. Empathy is an essential charism of ordained ministry.

BENCHMARK 3: GROWTH IN SELF-DISCIPLINE

Candidates for ministerial priesthood must be willing to pour themselves out for the sake of the People of God. This may take the form of pastoral charity, indeed. Nonetheless, this must build upon a more basic capacity for hard work. The life of a pastor may demand such things as snow removal and simple maintenance. Simple virtues such as punctuality, constancy in duties and prayers, and keeping your word – that is to say, being where you said you would be – are cues to the faithful that a man is a shepherd who lays down his life for the sheep, and not simply a hired hand (cf. Jn 10:11-12).

For some entering seminary, they have relied on others to motivate them. A propaedeutic seminarian should demonstrate his ability to manage his time. This may be aided in the beginning by listing what one does in each block of time throughout the day. In time a man can begin to plan, use a schedule and calendar, and prioritize due dates and non-negotiable activities tempered with a spirit of flexibility.

Additionally, a seminarian should be able to analyze, along with his formator, how he uses his time. It is not always important to be seemingly productive or to fill time with entertainment. Are the many small blocks of time wasted? Do I feel as if I have no time? Do I feel like I can never complete tasks or find time to relax? While some of these feelings may be impacted by anxiety, there are time management skills everyone can learn to mitigate stress. Likewise, unstructured time allows us to cultivate appropriate solitude.

Lastly, does a man have custody over his behavior and desires? Does he merely eat whenever he is hungry, or does he evaluate this in light of health and pious fasting? A mature seminarian begins to control impulses and cultivate the virtue of fortitude. Again, formational personnel are resources for growth in self-control. A seminarian may benefit by utilizing Counseling Services for this.

BENCHMARK 4: TRUST AND OPENNESS TO FORMATION

Of utmost importance for seminary formation is that a man learns to become reflective upon his own life and experience with the assistance of his formator. This is a fiduciary relationship but also a mentoring role. Learning to trust his chaplain and the Human Formation Team, and appropriate moving experiences from Internal to External Forum is crucial to growth in priestly formation (*PPF §101*). What is not dealt with in the light will be exposed later when one least expects it, and often with the supportive atmosphere

that the seminary provides.

At times this process is uncomfortable. No one wants to be critiqued and as a man is developing his sense of self, his identity is fragile. Yet the Lord admonishes us, "do not be afraid," (Jn 6:20) and that "you will know the truth and the truth will set you free" (Jn 8:32). Thus, learning to take correction from authority without taking it personally will result in growth (*PPF §100*). Upperclassmen in the Discipleship Stage and even seminarians in the propaedeutic cohort will fraternally correct a man, and he should learn to not be defensive or dejected (*PPF §153*). In time, a man will learn to confront appropriately himself, in time even bringing constructive ideas to formation personnel.

The horarium, classes, and other rules and obligations of the seminary act as a form of accountability. Those in authority are the living rule for seminarians. However, a seminarian at this stage should grow in accountability and responsibility. Rather than waiting to be told to do tasks, or to be tracked down when absent from a mandatory event, he will seek appropriate authority himself. He should learn to be self-motivated and invite friends to help him maintain the standard he wishes to as a man of integrity.

BENCHMARK 5: HEALTHY HABITS OF SELF-CARE

The seminarian should comport himself with a kempt appearance, showing respect to others and putting them at ease. Good hygiene such as regular bathing, shaving and grooming facial hair, keeping hair neat and clean, wearing deodorant, and so forth, are some of the professional deportment necessary for what is known as priestly decorum. While fashions come and go, generally speaking, the faithful in the United States do not expect priests to have long hair; a seminarian should conform to the expectations of those whom he will serve. It is a man's responsibility to launder his clothes and clean his dorm room. Making one's bed, keeping dirty clothes in a hamper, and keeping shoes shined are little things that mark good stewardship and lead to the longevity of material goods. Ultimately, your appearance gives nonverbal cues to the People of God about whether or not they should come to you for advice. If a priest has dandruff on his shoulder, wrinkled clothing, and his rectory is a mess, why would someone expect him to be able to advise him on even more important matters of salvation?

Food Services try to provide nutritional food and variety for a seminarian. However, it is up to the man to learn to cultivate healthy eating practices. Likewise, a seminarian should give witness of a regular exercise routine. The Wellness Director will test each seminarian in the fall and spring semesters to give an assessment, but these insights are of no value unless a man takes responsibility for good health. "The Church needs and deserves healthy priests" (*PPF §196*). You will demonstrate good human formation when you show respect, care and vigilance in maintaining a healthy body. Your body is not your enemy or something to be neglected, but a gift from God that requires guidance and discipline. During the Propaedeutic Stage, a seminarian ought be able to identify physical health concerns. With resource personnel, he will begin to address issues.

Mental wellness is also important. Openness to counseling and utilizing these resources contribute to overall success in seminary. It is possible that a man may not yet be ready to make use of such help. Seminarians are encouraged to make use of Counseling Services and even, at times, issues of grave concern mandate its use (*PPF §188, e.*). At times, however, a man may need more extensive therapeutic work and would have to exit seminary, which is a formational setting and not primarily designed for healing *(PPF §71*). In the end, however, a man must be healthy and holy in order to progress in the stages of formation.

HUMAN FORMATION - DISCIPLESHIP STAGE

Benchmarks at a Glance

1. Self-awareness, Self-possession, and Affective Maturity
2. Acquisition of Human Virtues
3. Overcoming Individualism
4. Appropriate Boundaries
5. Cultivation of Deep Friendships
6. Empathy and Cultural Sensitivity
7. Self-Discipline
8. Openness to Formation, Transparency, and Accountability
9. Potential for Healthy Priesthood
10. Freedom and Desire for the Priesthood with Charism of Celibacy

HUMAN FORMATION BENCHMARKS | DISCIPLESHIP STAGE

BENCHMARK 1: SELF-AWARENESS, SELF-POSSESSION, AND AFFECTIVE MATURITY

Every human being has a rich emotional life. Affective maturity brings that life into awareness, balance and integration with reason and values. In other words, the affectively mature seminarian is a man of feelings who is not driven by them but whose life is freely enriched by them. Others should sense that you are alive with human emotions and able to express them appropriately.

This maturity may manifest itself in:

- your ability to submit to and exercise authority without feeling personally threatened, and
- your ability to deal productively with conflict and stress.

The exercise of authority and the response of obedience are works of grace, goodwill and human effort in the life of every diocesan priest. As a seminarian you need to manifest a spirit of trust, dialogue and cooperation with those in authority. Authority is a gift of God for the building and order of the Church and the world in expectation of the Kingdom of God.

BENCHMARK 2: ACQUISITION OF HUMAN VIRTUES

Meditating on the law of the Lord, see that you believe what you read, that you teach what you believe, and that you practice what you teach. *-Roman Ritual for The Ordination of a Priest*

Authentic Christian life is ordered toward the Kingdom of God. The Beatitudes succinctly express the "rule of life" of that kingdom as living:

- with singleness of purpose
- simply
- meekly
- mercifully
- righteously
- peacefully
- sympathetic toward all who suffer
- willing to suffer maltreatment for the sake of the gospel.
- capacity for hard work
- cultural and racial sensitivity

You should demonstrate with reliability and consistency the values of the Beatitudes and human virtues such as:

- constancy
- temperance
- sincerity
- courtesy
- justice
- prudence
- fortitude
- patience
- truthfulness
- fidelity

At the same time, root out all viciousness in your life. Incompatible with the Kingdom of God are vices such as:

- pride
- covetousness
- selfishness
- envy
- gluttony
- sloth
- excessive concern for material goods or personal comfort
- pessimism
- lust
- gossip
- sarcasm
- anger
- drunkness
- mean-spiritdness

Such vices feed a culture of death, and erode the peace of a diocese, a presbyterate, a parish community and, ultimately, you.

Virtue is the mean between two extremes. Discretion, praised by St. Benedict in his Rule as "the mother of all virtues," can assist you in life and ministry. Discretion provides the balance and proportion to reconcile differences and look for the good in all things. Be clear about your

values but always look for the good in people, situations and institutions. Be slow to condemn.

The practice of virtue shapes good character, and empowers you to develop good habits and alter potentially destructive behavior. Find freedom in God's design for you, which you will not find in popular culture's pursuit of expanded options or individual autonomy detached from other people. Maintain integrity so that all you say and do corresponds with the faith and values you profess. Exercise good judgment in your choice of recreation and entertainment. We live in a world where virtual reality through television, cinema and the internet can displace authentic reality. A virtual faith fails to make connections between belief and practice, faith and morals. Develop the skills that will assure you a successful and ethically consistent life of faith and ministry.

Above all, make sure that your heart or interior desires are in tune with your actions, and that these are in tune with gospel values and the teaching of the Church. Human virtues acquired by education, deliberate acts and perseverance are purified and elevated by divine grace. With God's help, they will forge your character and enable you to do the good.

BENCHMARK 3: OVERCOMING INDIVIDUALISM

This process of formation is intended to educate the person in the truth of his being, in freedom and self-control. It is meant to overcome all kinds of individualism, and to foster the sincere gift of self, opening him to generous dedication to others.
- Ratio Fundamentalis, no. 63

The priest is formed within the Church and lives a vocation of service on behalf of the People of God. Integration of virtues within this context, then, is not simply the preparation to perform tasks. Rather he places his talents, personality, and knowledge at the service of the Church, promising to sustain a life of ministry and nourish the people of God from a stable personality grounded in prayer. He presents, then, as a man of integrity devoid of "polarization, excesses, superficiality or partiality" (*PPF §114*).

Those preparing for priestly ministry need to develop a capacity for critical observation so that they can discern true and false values, which is essential to the establishment of dialogue with a world of diverse opinions and beliefs. Above all, as a seminarian you should be prudent and discerning. Learn to distinguish what is important, lasting and sacred, as opposed to what is fleeting, unreliable and undeserving of your dedication and commitment. This is especially important because a priest must take part in dialogue with a world that does not always share the values and beliefs of the followers of Christ.

"The essential work of the seminary takes place in the context of community" (PPF §151). Human formation occurs through interaction with others in the course of the seminary program - for example, when you learn to accept another's authority, to use freedom with discretion, to take personal initiative, and to work harmoniously with peers and laity. The general demands and gratification of life in community expand self-knowledge and self-control and cultivate generosity of spirit. Within a community attached to the Word of God and the sacramental life of the Church, you will need to grow in self-knowledge, and you will be summoned to a fuller, more human, more spiritual life.

Some of the most valuable benefits of community life are the opportunities you receive to share ideas and to see yourself as others do. The people with whom you live and work can provide insight into your vocation and help you recognize your strengths and weaknesses. If you

are attentive, you will learn a great deal about your vocation and about your ability to interact successfully with others. Activities with your brother seminarians, including reflection groups and residence floor meetings, provide structured and moderated settings where you can communicate with one another. You will gather regularly with members of your class or those on your residence floor. Ordinarily moderated by the chaplains, discussions center on vocational discernment in the context of apostolic work, human formation, and daily life in the seminary community. "The seminary is a school of human virtue and growth in honesty, integrity, intellectual rigor, hard work, and tolerance, where the common good is built with solidarity and discipline – all leavened by humor and healthy enjoyment" (*PPF §151*). Ensure that your priorities are ordered toward the Kingdom rather than toward your own inclinations or those of popular culture. Form your conscience according to the gospel and Church teaching.

There are a variety of helpers or "teachers" in the process of human formation that help make grace concrete. Primary among these helpers are your peers in the seminary community. Reflection groups and residence floor meetings provide structured and moderated settings where you can communicate with one another. You will gather regularly with members of your class or those on your residence floor. Ordinarily moderated by the chaplains, discussions center on vocational discernment in the context of apostolic work, human formation, and daily life in the seminary community.

BENCHMARK 4: APPROPRIATE BOUNDARIES

Our great Priest himself, Jesus Christ, chose certain disciples to carry out publicly in his name, and on behalf of mankind, a priestly office in the Church.
-Roman Ritual for The Ordination of a Priest

A mature seminarian is secure in himself and takes seriously the responsibilities of public service and representation of the Church. Learn to live publicly and with integrity the life to which God is calling you. Everything you do, anywhere or at any time, should be consonant with the notion that you are called to the priesthood.

As a public person you must be considerate of others and attentive to personal hygiene and appearance. Your decisions on deportment, dress, and grooming reflect your ability to be a "gentleman" in the best and richest sense. This is sometimes referred to as "priestly decorum," and it helps you to be a bridge and not an obstacle to drawing people to the Lord. How you treat others expresses your ability to see Christ in every person. Respect and defend a person's right to a good name. Include others in conversation; avoid being overbearing. Be well-mannered at table and familiarize yourself with the conventions of dining.

As a seminarian, and potentially as a priest, who serves in the public eye, you must at all times respect personal boundaries and maintain appropriate professional relationships. Recognize and respect the limits of others, whether of property or person. Avoid being intrusive or excessively inquisitive; be alert to cues of body language and spoken (or unspoken) words. Learn the difference between satisfying emotional needs through friendship and ministering to others in a concerned professional manner.

Familiarize yourself with *The Code of Ethical Standards for Priests, Pastoral Administrators, Deacons and Diocesan Officers* of the Diocese of Kansas City-St. Joseph, which clarifies important ethical standards of behavior for seminarians.

Moderation and simplicity of life are essential qualities for the person aspiring to the role of effective leadership. As a seminarian and public person you are expected to dress with a mature sense of purpose and sensitivity to the occasion, setting and people with whom you are

interacting. Care in one's appearance is recognition of our dignity as Christians. However, preoccupation with fashion and self-adornment is clearly inconsistent with moderation and simplicity.

BENCHMARK 5: CULTIVATION OF DEEP FRIENDSHIPS

A fraternal relationship 'cannot just be left to chance, to fortuitous circumstances,' but is rather a conscious choice and an ongoing challenge. - *Ratio Fundamentalis, no. 52*

Community is the matrix for priestly formation in seminary. While the life of a chaste celibate will look to an unmediated relationship with the Lord God as his primary relationship and rock, healthy and supportive human friendships are indispensable for lifelong ministry. Having appropriate boundaries means that one knows who and when to disclose aspects of his own personal life and find affective mutuality. The recent history of the Church in the United States is marred by those priests who failed to develop fraternity and friendship and act out destructively to their own detriment and the scandal of the faithful.

"The seminary helps the seminarians develop the relationship and dialogue skills necessary for healthy interpersonal relationships as priests" (*PPF §151*). Formational personnel first model appropriate interaction among their colleagues and those outside of the seminary. They then provide the opportunities in the common life, free time, group service events and reflection activities, in order to promote friendship. Good manners, conversational skills, and overcoming selfishness are all aided by friendships that are fostered and formed in seminary.

Appropriate friendships with those outside of the fraternity of seminary are also important. The capacity for a man to interact with other personalities, viewpoints, and persons of all ages and both sexes should be demonstrable (*PPF §187, g.*). A seminarian should be forthcoming with his formator about where his core support group is and how he can maintain long-distance relationships. Additionally, friendships with women his own age are important but also ought to be reported with transparency to formational personnel for guidance and accountability. A man's seminarian peers are often his best source of accountability in all his relationships, and are a necessary component to accountability as a priest.

It is also important for you as a celibate man to reckon honestly with the particular deprivations that belong to celibacy, to form genuine friendships and a priestly fraternity among his presbyterate, to attend to spiritual direction and to frequent the sacrament of Penance.

BENCHMARK 6: EMPATHY AND CULTURAL SENSITIVITY

God always calls his priests from specific human and ecclesial contexts, which inevitably influence them; and to these same contexts the priest is sent for the service of Christ's Gospel. - *Pastores Dabo Vobis, no. 5*

The priesthood is the instrument of Christ's power to sanctify his Church. This role is embodied in a man specifically configured to the One who is not only Head, but also Shepherd, Servant, and Spouse of the Church. The context for ministry today includes various prevailing and changing ideas, economic and social realities, and diverse groups that bring with them riches and deficits. The future priest must be sensitive to a wide range of personalities and life experiences in order to "become all things to all men, that [he] might by all means save some" (1 Cor. 9:22).

As the culture moves away from traditional Christian values and a seminarian's peers are more and more unchurched, the skill of listening

and welcoming will be necessary for evangelization (*PPF §20c.*). As more persons fall victim to the "culture of death," priests must be compassionate and steadfast healers. Technology will continue to advance beyond our ability to measure its effects on the human person and society. Seminarians must be able to discern how to respond through integrating prayerful reflection, clear-eyed observation, knowledge of the tradition, and a pastoral outlook in collaboration with their bishop which tempers the truth in charity.

Additionally, each individual seminarian coming into priestly formation has a unique story. Often we are unable to know all of the wounds and hardships our brothers in community have undergone in their family of origin, overcoming addiction, or even suffering from abuse. One must not assume that his experience of the Church or how his family functions is normative. The communal life of the seminary, therefore, can help a seminarian to grow in empathy and active listening.

To this end, a seminarian will already begin to demonstrate both fraternal charity and correction. He is someone who admits mistakes and sacrifices his own time to be a listening ear to another. Maturing beyond the belief that his opinion is always correct, he will invite others to offer ideas. Additionally, he will initiate service and hospitality to visitors to the seminary community and his brothers who isolate. In the course of time in seminary, the man who lives as a brother begins to become a spiritual father.

"The United States is a nation with a rich cultural heritage of freedom, equality, justice for the oppressed, and open dialogue" (*PPF §20a.*). It also exhibits a growing immigrant population, no less than in the Catholic Church. The presence of racism still exists in our country and the Church is not immune from it. Off color and prejudiced humor or behavior based on racial stereotypes and offensive images will not be tolerated in the seminary. Understanding oneself as a public person means that a man will critically evaluate his behavior, social media posts, and his own cultural expression in light of how it affects others and how it might be interpreted.

A growing openness and hospitable attitude to those members of our Church from other parts of the world can enrich the Body of Christ and our experience of the faith. Seminarians ought to develop language skills that will assist them in welcoming those to whom they will minister. You ought to appreciate and seek out a personal knowledge of those communities that are in your local church and are predominant in the United States. Additionally, those men from foreign nations must learn the customs, habits, and perspectives of American culture in order to effectively minister to the nation in which they will be ordained. Therefore, friendships made across cultures and language groups benefits seminarians as men and as priests.

BENCHMARK 7: SELF-DISCIPLINE

Health is essential to Human Formation. The *Program of Priestly Formation* stresses the importance of a healthy balance of physical exercise, study and leisure. The topic of leisure was addressed by Pope John Paul II on multiple occasions, in particular with regard to proper rest on Sundays. Developing a sense of balance and caring for oneself requires mental, spiritual, and physical discipline.

Paramount for self-discipline is developing time management skills. This may be aided in the beginning stages of priestly formation by listing what one does in each block of time throughout the day. In time a man can begin to plan, use a schedule and calendar, and prioritize due dates and non-negotiable activities

tempered with a spirit of flexibility. Indeed, while discipline is necessary for successful ministry, the flexibility to sacrifice one's own time for the sake of others is an essential characteristic of the Priesthood of Jesus.

Stewardship of material possessions – both your own and those of the seminary – is your personal responsibility and a sign of maturity. It is a vital factor in forming your values as you prepare for ordained ministry.

It is ironic that in a consumer society where possessions are used and easily discarded, those same objects seem to possess us. A good and healthy relationship with the world and a moderate attitude toward earthly goods are easily lost.

It is an important pastoral obligation of future diocesan priests to accompany people on the journey of life. You must acquire a balanced perspective toward earthly possessions in order to impart appropriate attitudes to others. This includes living within one's means and with generosity and charity.

If you are successful in fostering this virtue of responsible stewardship, you will live simply and avoid vanity. He who does so understands that his "portion and inheritance" is the Lord. He is generous in his charitable giving and in sustaining the poor. Tithing is a praiseworthy practice at the Discipleship Stage.

Finally, you are responsible for the order, cleanliness and appearance of the seminary grounds and facilities, particularly the residence hall. Be considerate of your neighbors by seeing to the cleanliness of your room and of the common areas. You will take your turns in cleaning your residence floor. Such tasks foster a sense of community and service. By sharing them, we ensure that no one is overburdened.

We also must exercise stewardship of physical resources. Much of what we have comes to us from benefactors. Be conscious of energy conservation. Turn off lights when you leave your room. Do not rely on elevators. Open windows only briefly if necessary during cold weather. Personal responsibility and accountability are important in forming the values of a mature person preparing for ordained ministry.

BENCHMARK 8: OPENNESS TO FORMATION, TRANSPARENCY, AND ACCOUNTABILITY

As stated in Benchmark 3, human formation occurs through interaction with others.There are a variety of helpers or "teachers" in the process of human formation that help grace effect change. Primary among these helpers are your peers in the seminary community. Along with your seminarian brothers, there are formal mentors who are major helpers in the process of priestly formation. The Human Formation Team is made up of the Dean of Students and the chaplains, that is, the formators or formation advisors. The Dean of Students is the Coordinator of Human Formation for all CSC seminarians. The formation advisors assist in human formation by observing your general demeanor, relational capacities and styles, maturity, acceptance of the role of public person and leader, and appropriation of the human virtues that make you "a man of communion." Your assigned chaplain assists in your personal growth and character development. He shares his observations with you, and also encourages, supports and challenges you as you discern your vocation. He relates with you primarily on two levels:

- through the daily interaction of community living and
- through regular individual meetings

The purpose of the meetings is to encourage you to live thoughtfully and to challenge you to examine with regularity your behavior, motivations, inclinations and appropriation of life experience.

Each school year you will be asked to set realistic goals for human formation. Your formation advisor will help monitor your progress toward these goals. And yet, you are the center of priestly formation; thus, your chaplain must tailor human formation to your individual needs.

Your formation advisor collaborates with the other formation advisors as a pastoral team–the Human Formation Team. The formation advisors access each other's experience and expertise to help each student. Whatever you share with your formation advisor is treated professionally and respectfully. To advance your personal development and vocational discernment, formation advisors may consult with the Rector of the seminary, your vocation director, and your bishop or religious superior. The collaboration with a variety of pastoral resource persons assures you of objectivity, fairness, and the benefit of wider expertise.

Since your formation adviser plays a key role in your formation as a future minister, your relationship with him will be productive only if there is mutual trust and respect. Growing in transparency, especially bringing issues appropriately from spiritual direction (the Internal Forum) to the formation adviser (the External Forum) is a sign of growth in interior maturity. Cultivating your gifts and talents and dealing honestly with weaknesses and limitations are the primary agenda for this relationship. Your formation adviser will support your desire for growth and challenge you to live life in community as fully as possible. He will expect you to be accountable to the obligations of community life, such as attendance at community functions. He is your normal contact for special permissions and for any problems that arise in the course of daily living.

The Department of **Counseling Services** is staffed by a licensed professional counselor. The department aims to assist students from a professional psychological perspective in making healthy adjustments and realizing personal potential. On occasion, consultation with a counselor can be a useful instrument of human formation.

In addition to community and individual assistance, the seminary regularly assists you in your growth through weekly formation conferences addressing a variety of areas of formation, an annual workshop on a variety of formation topics, presentations on alcohol/drug abuse, and smoking cessation support. All academic courses are in themselves formational, with some courses such as those dealing with wellness, sexuality and celibacy designed to be specifically so. Days of recollection and retreat also assist your growth as a whole and holy person.

CSC's student government, **the Community Council**, is defined in its constitution as the organizational center of student activities, creating a forum for the exchange of student opinions, and has the authority to establish and fund various committees, recognize other organizations and shall uphold to the best of its ability the student consensus. It shall be a primary means of representation for the Student Community to the administration and the larger community. The Council consists of an elected president and vice-president, representatives elected by each class, an appointed secretary, treasurer, and the Dean of Students.

BENCHMARK 9: POTENTIAL FOR HEALTHY PRIESTHOOD

Grant, we pray, Almighty Father, to this, your servant, the dignity of the priesthood; renew deep within him the Spirit of holiness […] and by the example of the manner of his life, may he instill right conduct. -Roman Ritual for the Ordination of a Priest

"The Church needs and deserves healthy priests" (*PPF §196*). You will demonstrate good human formation when you show respect, care and vigilance in maintaining

a healthy body. Your body is not your enemy or something to be neglected, but a gift from God that requires guidance and discipline.

God's personal call to holiness and wholeness challenges you to maximize all your gifts to be truly alive, sensitive and effective. Pay appropriate attention to your physical and emotional well-being and thus have the energy and strength to accomplish the tasks entrusted to you as you live out the celibate life. Strive for balance, which will enable you to refresh your spirit and enjoy life. Be creative in this pursuit and beware of falling into ruts that can lead to abuse and addiction. Make sure your choices of recreation bring out the best in you and in others, and is consistent with your faith and values. Develop a variety of interests and hobbies that will refresh your spirit.

The Wellness program promotes and provides a variety of activities which encourage healthy attitudes and teaches skills, such as provided in classes, seminars, workshops, recreational opportunities, and athletics and intramural sports. Some are required and under the direction of staff or qualified student workers, and some are available through your own initiative and self-direction.

Participation in sports, recreation and other forms of physical activities lends itself to a healthy self-image and encourages sportsmanship and teamwork. You are required each semester to participate in ongoing personal fitness assessments. If your fitness does not meet an established level, you will be enrolled in Lifetime Fitness—a supervised exercise program that meets three times per week. All freshmen and sophomores who are not enrolled in Lifetime Fitness are required to participate in a Team Sports class that meets two times per week each semester. All students are expected to engage in a regular exercise program approved by the Director of Wellness. Tournaments provide on- and off-campus competition for CSC sports teams throughout the year.

Indeed, as a seminarian completes the Discipleship Stage, he should be able to positively demonstrate his ability to live a healthy priesthood. He should already have a regular exercise program, maintaining it in spite of hectic work. If he has health issues he should seek solutions for this and have overcome major physical impediments to successful ministry. He should be mindful of balancing and have custody over his use of social media, gaming, and the internet, along with the readiness to refrain from these media and to utilize refreshing alternatives for leisure (*PPF §196*). Healthy self-care will be judged in light of the needs of those to whom he is responsible (e.g., formator, bishop, pastor) and those to whom he will minister. Self-care is not an end in itself, but instead the means to flourishing.

BENCHMARK 10: FREEDOM AND DESIRE FOR THE PRIESTHOOD WITH THE CHARISM OF CELIBACY

The ultimate goal of the Discipleship Stage is to integrate all components of the seminary formation program, to clarify your vocational discernment, to identify and develop your ministerial talents, and to enhance your communication skills. If you participate openly, honestly, and with genuine support for your peers, you will be both challenged and encouraged in equal parts.

Human sexuality is the interior drive that leads us to communion with ourselves, others and God. This involves the whole person. The various dimensions of being a human person– the physical, intellectual/affective and the spiritual– converge in human sexuality. Human sexuality finds its expression in each dimension, but the broad foundation for a healthy sexuality is affective maturity. The emotional life, though in need of the guidance of reason, is the key path toward the development of a healthy sexuality.

Chastity is an important virtue to help you grow in affective maturity. It cultivates your capacity for respecting and fostering the 'nuptial meaning' of your body, that is, the ability to offer yourself in a fruitful and faithful love. Such self-gift is found in the little acts of charity you do for others, and is expressed supremely in laying down your life for a friend. Important skills for chastity include:

- ascetical practice
- prudent self-mastery
- regular personal inventory and examination of conscience.

Celibacy is one expression of chastity, the other being marriage. Celibacy renounces the person's self-gift in a singular spousal relationship but embraces it in a love extended to all people. Celibate love strives to be inclusive, avoiding any semblance of an exclusive or dating relationship. "Since the charism of celibacy…leaves man's affections and instinctive impulses intact, candidates to the priesthood need an affective maturity which is prudent, able to renounce anything that is a threat to it, vigilant over both body and spirit, and capable of esteem and respect in interpersonal relationships between men and women," (*PDV, 44*). CSC encourages you to develop healthy friendships with both men and women, which frees you from self-sufficiency and opens you to the love of neighbor that is the wellspring of Christian charity.

Jesus offered the apostles the opportunity to enter the apostolic communion where they could experience deep and enriching interpersonal relationships. The seminary community (as also the presbyteral community within a diocese) offers you similar personal bonds. The required continence of celibacy must be inspired by apostolic love.

Celibacy is, in the first place, a spiritual rather than practical value. Priestly celibacy is the closest possible imitation of the chaste celibacy of the Lord Jesus Christ. It is a radical witness to the relationship which defines all others: Christ and His Church. At CSC, to discern the calling of celibacy for the sake of the Kingdom requires you to live it in the context of the seminary community. Human formation can help you explore how its acceptance or rejection can enrich or diminish you and the entire community.

Engagement in genital-sexual activity is sinful for anyone outside of marriage and is a matter of grave concern for you as a seminarian. Many in our society hold that adolescence and young adulthood is a time to experiment and discover through experience who we are as sexual beings, but that is not the Church's interpretation of Christ's teaching. Sexual activity in itself will not teach you who you are, and it can lead to chaos and confusion if not appropriately integrated with your whole identity. Recognizing and understanding your sexual inclination is not to be feared but rather accepted and thereby lived out in a healthy manner. This is important for the achievement of an integrated personal identity. The main venues for discussing sexual inclination are in spiritual direction and in meetings with your formation advisor and with CSC's counselor. It is generally not wise to discuss your inclination with peers, unless a friendship has reached a considerable level of trust.

Celibacy should be approached as a lifetime commitment and you should begin now to integrate and grow in an understanding of human sexuality, affective maturity, and chastity. As a seminarian prepares to complete the Discipleship Stage and enter into the Configuration Stage, he must be able to articulate and appropriately manifest freedom in chastity and of the will to commit his life to celibacy for the sake of the Kingdom.

But what does "to seek Christ" signify in the spiritual life? The decree Optatam totius would seem to indicate a triple path to be covered: a faithful meditation on the Word of God, active participation in the Church's holy mysteries and the service of charity to the "little ones." These are three great values and demands which further define the content of the spiritual formation of the candidate to the priesthood.

-Pastores dabo vobis, 46

MISSION & RATIONALE

The purpose of spiritual formation is to help each seminarian gain intimate companionship with Jesus Christ; to live, as the Church says, "in intimate and unceasing union with God the Father through his Son Jesus Christ in the Holy Spirit. This is the foundational call to discipleship and conversion of heart. Those who aspire to be sent in mission as the apostles must first acquire the listening and learning heart of disciples. Jesus invited his original priests first to come to him before he sent them out to others," *(PPF, 107).*

To know Christ as an intimate companion is to be united with him through the sacraments, to grow in personal knowledge of him, and to embody his love and express it to others. St. John Paul II wrote that there are three special places where we meet Christ: "Sacred Scripture, the Sacred Liturgy, and the needy in whom the Lord Jesus is mysteriously present…." Quoting Pope Paul VI, he said, "on the face of every human being, especially when marked by tears and sufferings, we can and must see the face of Christ, the Son of Man," *(Ecclesia in America, 12).*

SACRAMENTAL PARTICIPATION IN CHRIST

Through a faithful and living participation in the Eucharist, the Liturgy of the Hours and the Sacrament of Reconciliation we enter the Paschal Mystery of Jesus Christ and the sacramental life of the Church. This is a real mysticism, in the ancient meaning of the term: the conviction that Christ, through his Holy Spirit, is at work in us. Seek to open yourself to this subtle, loving action. Each Tuesday you will participate in a *liturgy practicum*, an opportunity to learn the principals and planning of good liturgy, to learn the music of CSC's liturgical prayer, and to deepen your general understanding of the sacred liturgy.

Eucharist

The Eucharist sustains us and transforms our lives. It is the Bread of Life, and an opportunity to experience the self-sacrificing and redeeming love of Jesus Christ, crucified and risen. It is the source of pastoral charity—the love that animates and directs those who walk in the footsteps of the Good Shepherd who gives his life for his sheep so that they may live. As the source and summit of the Christian life, the Eucharist is the "essential moment of the day."

At Conception, the celebration of Mass is the center of our life and prayer. The Eucharist must be central in the life of every priest. Therefore active participation in these sacred mysteries is expected of all seminarians on a daily basis. Your response to this gift of Christ will help you determine if you are called to the ministerial priesthood.

Reconciliation

The Sacrament of Reconciliation fosters continuous conversion of heart, growth in the virtues, and conformity to the mind of Christ. It is a school of compassion that teaches penitents how to live out God's compassionate mercy in the world.

Opportunities for confession are provided each Wednesday 1:00-1:45 PM and

Sunday morning before Mass 9:30-10:15 AM. During Holy Week there is a communal penance service. Further, seminarians may make an appointment for reconciliation with their confessor at their convenience.

Liturgy of the Hours

Through the Liturgy of the Hours, seminarians learn to pray with the Church and for the Church. They unite themselves with the Body of Christ in unceasing praise and petition. This prayer prepares them for their future ministry as priests who pray on behalf of the whole Church. It also cultivates a mind and heart attuned to the whole Body of Christ, its needs, its sufferings, its graces, and its hopes.

As part of initial orientation sessions, you will receive instruction on praying the Liturgy of the Hours. A more thorough treatment is later provided in the required course, "Christian Living and Theology" (THL 131, 132). Your daily participation in morning and evening prayer from the Liturgy of the Hours immerses you in the prayer of the Church and helps you establish the discipline of community life. As St. Ambrose wrote: "Though all Scripture is fragrant with God's grace, the Book of Psalms has a special attractiveness [….] In the psalms, not only is Jesus born for us, he also undergoes his saving passion in his body, he lies in death, he rises again, he ascends into heaven, he sits at the right hand of the Father. What no one would have dared to say was foretold by the psalmist alone, and afterward proclaimed by the Lord himself in the Gospel," (*Expositiones Psalmi* (Psalm 1; CSEL 64:4-7)).

PERSONAL KNOWLEDGE OF CHRIST

Lectio Divina

An essential element of spiritual formation is the prayerful and meditative reading of the Word of God *(lectio divina)*, a humble and loving listening to him who speaks. It is in fact by the light and with the strength of the Word of God that one's own vocation can be discovered and understood, loved and followed, and one's own mission carried out. So true is this that the person's entire existence finds its unifying and radical meaning in being the receiver of God's word which calls man and the beginning of man's word which answers God.

Familiarity with the Word of God will make conversion easy, not only in the sense of detaching us from evil so as to adhere to the good, but also in the sense of nourishing our heart with the thoughts of God, so that faith, as a response to the Word, becomes our new basis for judging and evaluating persons and things, events and problems.

Lectio divina is experienced first and foremost each day in the Liturgy of the Hours, and during the readings and homily of the Eucharist. Practice coming to these assemblies in good time so that you can quiet down and begin to listen with your heart.

Learning to pray and reflect prayerfully continues in the prayerful reading of Sacred Scripture. "The first and fundamental manner of responding to the word is prayer, which is without any doubt a primary value and demand of spiritual formation. Prayer should lead candidates for the priesthood to get to know and have experience of the genuine meaning of Christian prayer, as a living and personal meeting with the Father through the only begotten Son under the action of the Spirit, a dialogue that becomes a sharing in the filial conversation between Jesus and the Father," *(PDV, 47).*

From the practice of *lectio divina*, you will gain many riches:

- learning to savor Sacred Scripture as a foundation for faith, theological reflection and teaching;
- appreciating the value of silence;

- growing in self-awareness and self-acceptance—a basis for humility;
- moving from fear to love; gaining an awareness of God's mercy and Christ's presence in the world;
- replacing accusations with gratitude for God's merciful love.

There are different forms of examination of conscience—or, "consciousness"—that are helpful in learning how God's life of grace is alive in you. Such faithful, daily reviews of your life help you understand your calling, your motives and the workings of your mind and soul. Ask your spiritual director to assist you.

Devotional Prayer

Devotional prayer, especially centered on the Eucharist, the Blessed Virgin Mary, and the saints, enables the seminarian to assimilate the mystery of Christ and hear the invitation to live that mystery in the particular circumstances of his own life. Devotional prayer helps to sustain affective communion with the Lord and his Church. It may also help one connect with the rich cultural diversity of devotional life in the United States and to appreciate devotional practices of other cultures.

It is our practice at Conception to provide a weekly holy hour with Benediction of the Blessed Sacrament on Sunday evenings. We also precede the Fall and Spring vocation discernment weekends—"Encounter With God's Call"—with a prayer vigil before the Blessed Sacrament.

The practice of praying the rosary and the Stations of the Cross is left to individual initiative. Quite often groups of students will regularly pray the rosary and in Lent, the Stations of the Cross.

Asceticism & Penance

Spiritual formation initiates seminarians to a path of voluntary renunciation and self-denial which makes them more available to the will of God and more available to their people. Asceticism and the practice of penance is a path of learning to embrace the cross and, in an apostolic context, a way of rendering priests unafraid to "bear your share of the hardship for the gospel with the strength that comes from God," (2 Tim. 1:8).

You will find that the combined challenges of seminary life can generate a great deal of anxiety. Confront in yourself the hidden desire for personal satisfaction and resist the temptation to avoid suffering. Ask God for grace and rely on the Holy Spirit. Make use of your personal strength and the support of seminary personnel and friends. Invest yourself in priestly formation and serve the seminary community, regardless of cost to self. An unwillingness or inability to do so may indicate that you are not called to priestly service.

Spiritual Direction

Seminarians should confide their personal history, personal relationships, prayer experiences, and the cultivation of virtues, their temptations, and other significant topics to their spiritual director. The spiritual director will teach you how to pray and help you to understand how your life experience affects your relationship with God. The spiritual director assists the seminarian in acquiring the skills of spiritual discernment and plays a key role in assisting the seminarian to discern whether he is called to priesthood or to another mission in the Church.

Spiritual direction is expected for all seminarians. It is a requirement that recognizes spiritual growth is necessary for priestly service in the Church. As you advance in the seminary, your open participation in spiritual direction should grow. Otherwise, one should seriously consider withdrawing from the program or postponing seminary formation.

Disclosures that a seminarian makes in the course of spiritual direction belong to the *internal forum*. In other words,

the spiritual director is held to strictest confidentiality concerning information received in spiritual direction. He may neither reveal or use information acquired in this forum. The only possible exception would be a case of grave, immediate, and mortal danger to the directee or another person. If what is revealed in spiritual direction coincides with the celebration of the Sacrament of Penance, the spiritual director is bound not only by the *internal* but also the *sacramental forum.* The absolute strictures of the seal of confession bind him.

The spiritual director in our seminary provides spiritual *accompaniment*. As a teacher of prayer, he journeys with you, encouraging you to listen to your real director, the Holy Spirit, who ultimately reveals Christ in you — your "hope of glory." It is vital that you remain continually open and honest with your seminary spiritual director, and that you pray fervently that the Holy Spirit guide you both. You are challenged daily by self-deception.

Learn to use your spiritual guide for perspective. He can help you see situations and trends realistically and face hard issues. For example: honesty in relating with your formation advisor; vocation discernment; reflection on celibacy and chastity; sexual integration; academic life; the value you give to silence and reflection; managing stress and anxiety; your charity as evident in courtesy, respect, social graces and involvement in community life.

All new seminarians are appointed a spiritual director. It is your responsibility to contact him and to agree on meeting times. Generally, these meetings are held every two weeks and not less than once a month. Should you feel a need to change spiritual directors in the course of the school year, you are to consult the Director of Spiritual Formation.

It may be helpful to note the differences between "Human Formation" and "Spiritual Formation," and how they support each other. Priestly formation addresses the entire person, internally and externally. Your formation advisor assists you in the *external forum*. This refers to how well you take care of yourself, how effectively you live and work with others in the community, and the depth of your Christian service to others. This contrasts with Spiritual Formation's *internal forum.* The confidentiality of your spiritual director differs from that of your formation advisor. Formation advisors maintain a group–confidentiality which can actually function as a support system for you. Confidentiality here is restricted to the group of formation advisors. Your spiritual director, on the other hand, shares with no one the content of your sessions, unless you grant permission. The joint goal of human, spiritual and intellectual formation is to help *you* develop a self-understanding that shapes your thoughts, values, decisions and deeds. This involves integrating your choices, actions and interaction with others. The difference is illustrated in the comparison below. The topics are not necessarily mutually exclusive but emphases differ.

<u>Spiritual Formation</u>

- The spiritual life–Where is God at work?
- Prayer life
- Presence to one's values & ideals
- Personal history of faith
- Growth in virtue
- Growth in celibate chastity

<u>Human Formation</u>

- Friendships & Relationships
- Working with Others
- A Humble Stance (in Conflicts)
- Self–Image
- Emotions
- Sexuality
- Solitude
- Attitude to Money & Material Goods

Chastity & Healthy Celibate Living

The spiritual formation of one who is called to live celibacy should pay particular attention to preparing the future priest so that he may know, appreciate, love and live celibacy according to its true nature and according to its real purposes, that is, for evangelical, spiritual and pastoral motives. The virtue of chastity is a premise for this preparation and is its content. It colors all human relations and leads 'to experiencing and showing ... a sincere, human, fraternal and personal love, one that is capable of sacrifice, following Christ's example, a love for all and for each person. *(PDV , 50)*

We often speak of "healthy celibate living." This is addressed in particular during the orientation sessions at the beginning of the school year and in the required course on celibate chastity. Yet it is in the Word of God at Sacred Liturgy, in your *lectio*, in your honest work with your spiritual director and formation advisor, and in *trusted* friendships that you will discover how you are to embody Christ's call to self-giving. Will it be in the priestly, married or single life?

Obedience

Among the virtues most necessary for the priestly ministry must be named that disposition of soul by which priests are always ready to seek not their own will, but the will of him who sent them (cf. Jn. 4:34; 5 :30; 6:38)…. Authentic Christian obedience, when it is properly motivated and lived without servility, helps the priest to exercise in accordance with the Gospel the authority entrusted to him for his work with the People of God: an authority free from authoritarianism or demagoguery. Only the person who knows how to obey in Christ is really able to require obedience from others in accordance with the Gospel. *(PDV, 28)*

Obedience can teach you Christ! In seminary life it appears often: on the dorm floors, in the classroom, in your interaction with your formation advisor and fellow seminarians, etc. But obedience in imitation of Christ is not possible without God's grace. You will be obedient to superiors and peers to the degree that you learn to commune with Christ in prayer and seek him in his Word.

EMBODYING CHRIST'S LOVE TO OTHERS

Apostolic Dimensions

Seminarians are to learn how prayer is to be lived out in service of others, particularly the poor, the sick, and the stranger but extended to all in the outreach of charity and mercy, and in the quest for justice. Prayer is apostolic also in the sense that seminarians learn to pray in order to teach others how to pray. Whatever growth and formation in prayer takes place, it is not simply meant for the personal enhancement of the seminarian but as a gift to be given in the course of his priestly mission and ministry to others.

The exercise of the pastoral charity of Christ begins among your fellow seminarians. From that foundation it extends to those to whom you are sent and those you meet, "especially the poor, the little children, the weak, the sinners and unbelievers" *(PDV, 45)* .

This is not merely our love but the love of Christ at work within us. Formal opportunities are offered in the "apostolic program," where you participate in the charity of the local — diocesan — Church with its many men and women of service. And there are other opportunities through interaction with guests and strangers on campus.

Reconciliation, Non-Violence & Ecumenism

Spiritual formation fosters a reconciling

spirit in those who aspire to be priests in the spirit of Jesus who prayed that "all might be one." A peacemaking and non-violent way of life marks out those who have been entrusted with the ministry of reconciliation (See 2 Cor 5:18). The power that is entrusted to God's ministers, a power that takes many forms, must always be used for the good, peaceably, and in a way that expresses the trust invested in God's priests *(PPF, 110)*.

If you are to learn the heart of Christ it is necessary that you listen thoughtfully and enter into our Savior's prayer at the Last Supper that "all might be one." At Conception we encourage an ecumenical spirit consistent with Christ and his Church.

Solidarity

Solidarity is the fruit of the communion which is grounded in the mystery of the triune God, and in the Son of God who took flesh and died for all. It is expressed in Christian love which seeks the good of others, especially of those most in need. For the particular Churches of the American continent, this is the source of a commitment to reciprocal solidarity and the sharing of the spiritual gifts and material goods with which God has blessed them, fostering in individuals a readiness to work where they are needed (*Ecclesia in America*, 52).

At Conception you will have the opportunity to express this solidarity through your acceptance of fellow seminarians from other countries. In a truly Catholic spirit, we help to prepare them to serve in our culture, while opening ourselves to the gifts they offer in return.

Simplicity of Life

Spiritual formation encourages a simple approach to the material goods of this world. Freed from excessive concern about possessions, priests and seminarians and, particularly, religious are able to serve in an unencumbered way. In the United States, formation in simplicity of life connects with a spirit of stewardship for all material goods and possession and even a larger sense of ecological responsibility for the planet. Spiritual directors and mentors/advisors must be sensitive to seminarians' stewardship of their own, the seminary's, and the Church's material resources. Spiritual formation for simplicity of life and stewardship flows directly from striving to have the mind of Christ Jesus, "who, though he was in the form of God, did not regard equality with God something to be grasped. Rather, he emptied himself," (Phil. 2:6-7a). This is the Lord Jesus who, again according to St. Paul, "…for your sake…became poor although he was rich, so that by his poverty you might become rich," (2 Cor. 8:9).

The effort to live a simpler life is consistent with the Benedictine Rule. This not only includes the exterior environment in which we live, but also the interior dispositions we cultivate and our reverence toward all creation, a good and beautiful gift from a loving Father.

Finally, a Eucharistic centered life must lead us, as future leaders of the Christian community, to sanctify the Lord's Day. St. John Paul II in *Dies domini* reminded us: "Christians ... are obliged in conscience to arrange their Sunday rest in a way which allows them to take part in the Eucharist, refraining from work and activities which are incompatible with the sanctification of the Lord's Day, with its characteristic joy and necessary rest for spirit and body," *(Dies domini 67)*.

Intellectual Formation has its own characteristics, but is also deeply connected with, and indeed can be seen as a necessary expression of, both human and spiritual formation: it is a fundamental demand of man's intelligence by which he "participates in the light of God's mind" and seeks to acquire wisdom which in turn opens to and is directed toward knowing and adhering to God.

-Pastores dabo vobis, 51

MISSION & RATIONALE

The Intellectual Formation Program has two major purposes: first, to help you acquire a personal knowledge of the Lord Jesus Christ and to develop the intellectual skills and curiosity that will sustain you on your lifelong faith journey; and second, to equip you with the tools to share that knowledge in the community of faith. CSC offers a liberal arts curriculum, because it is within the liberal arts that you come to understand the roots of your faith, especially through the study of philosophy. Upon completion, you will be a man well versed in the arts and sciences, disciplined in their interpretation, and confident in your ability to formulate and communicate their practical implications.

THE OBJECTIVES OF THE INTELLECTUAL FORMATION PROGRAM

Your intellectual development during your time here is only the beginning of your Intellectual formation. It is designed to teach you to approach God and the world with certain positive attitudes and skills that will maximize your well-being and that of the people you serve. Education is never meant for the recipient alone: you are responsible for sharing your gifts with everyone you encounter.

The objectives of intellectual formation are realized when seminarians become:

- Persons who demonstrate basic habits of study, intellectual curiosity, and a love of learning across the liberal arts curriculum. (PPF 271)
- Persons who respect truth, are reasonable in defending it, and communicate ideas clearly, concisely, and responsibly. (PPF 274, 290)
- Persons who have cultivated the habit of critical thinking and are able to consider and evaluate different points of view. (PPF 274)
- Persons with knowledge of the apostolic and intellectual tradition of the Catholic Church including Sacred Scripture and the Catechism. (PPF 289)

A good education supports and enriches your faith in God and your ability to relate to and effectively interact with His people of all backgrounds.

BECOMING AN INQUISITIVE PERSON

Becoming an inquisitive person requires development of particular attitudes and disciplined thinking. As you work on formation in this area, you should focus on these areas:

- Investing genuine interest and enthusiasm in your overall education, not just in the areas you particularly enjoy or naturally appreciate;
- Developing a willingness to truly listen to and consider views that are different from your own;
- Becoming more conscious of the role you are growing into as an educated adult whose words and actions serve as an example to those around you; and
- Acknowledging your intellectual strengths and weaknesses, and taking responsibility for addressing both.

BECOMING A PERSON WHO WITH A TASTE FOR LEARNING AND A DESIRE FOR EXCELLENCE

Learning requires discipline. You must devote sufficient time and energy for study, which requires determination and an environment conducive to your work. Regulations are in place that protect and promote a healthy environment for everyone. The health of a community is dependent upon an atmosphere of mutual respect in which members are accepting of the backgrounds, needs, strengths and weaknesses of one another.

The regulations regarding intellectual discipline and the development of character apply equally to the classroom. Classroom decorum is another mark of professional courtesy and consideration for others. Respectful dialogue, fitting attire, and adequate preparation are basic expectations.

Carefully read both the general College Catalog and the course syllabus for each of your classes. The catalog provides general information relevant to all classes and explains the curriculum and degree requirements. Each instructor's course syllabus, which you will receive at the beginning of the semester, sets out assignments for the term and outlines the norms for class attendance and penalties assessed for unexcused absences. Ordinarily, an instructor is authorized to excuse you from attending a particular class, but in certain circumstances, such as consecutive absences, authorization may come from the President-Rector or Academic Dean.

Intellectual discipline requires attention to your interaction with your fellow students and faculty, as well as your personal intellectual growth. The following are just some of the areas of growth that support intellectual discipline and more fruitful learning:

- Honestly evaluating your study habits regarding the time and energy you invest in your work and the attention you spend on getting results from your work;
- Deciding to make success in your studies a priority for yourself, rather than approaching your work as a demand placed on you by others;
- Committing yourself to creating an environment that will be supportive of your academic work and then consistently using that system of supports; and
- Seeking out the help and information you need in order to be able to do your work effectively.
- Adhering to the College's policy concerning Academic Integrity

BECOMING A PERSON WHO RESPECTS TRUTH

Intellectual formation also involves gaining a better understanding of yourself and your intellectual strengths and weaknesses. Intellectual formation prompts you to examine your largely unconscious attitudes toward intellectual development. Are you a perfectionist? Are you a procrastinator? You cannot build upon strengths and improve upon weaknesses if you are not first honest with yourself about your own attitudes and habits.

Being intellectually honest requires you to actively study your behavior and to respond openly and gratefully to others' observations and suggestions for improvement. Everyone here must work through the self-realization process, and for everyone it inevitably involves both comfortable and uncomfortable moments. An intellectually honest person is one who is working to achieve balance in outlook, such that strengths and weaknesses are acknowledged, understood, and addressed, and not ignored or over-emphasized. Respect for truth requires attention to the following

activities and attitudes:

- Desiring to know the truth about your strengths and weaknesses without feeling threatened or becoming resentful;
- Accepting your weaknesses as an opportunity for growth, not a testament of personal failure;
- Accepting your strengths as an opportunity for gratitude to God and healthy pride in your accomplishment, and desiring to share those gifts with others;
- Offering and receiving criticism and suggestions with an open mind and charitable spirit; and
- Avoiding gripe sessions that attempt to place blame everywhere except on you for your circumstances.

BECOMING A PERSON WHO FOSTERS AN APPRECIATION OF THE CATHOLIC FAITH

Education deepens both your understanding and your appreciation for the Catholic faith. As you gain a greater understanding of yourself and your gifts, you will acquire a greater understanding of your relationship to God. This will, in turn, lead you to desire a deeper understanding of the role of the Catholic Church in your life and in the world. Your intellectual formation will include courses on the history of the Church as well as the tenets of the Catholic faith. You will study the role of the ordained clergy as representatives of Christ with the faithful. Intellectual formation reinforces the Christian ideal that education is meant to be shared with others: our gifts are from God and they are meant to be used responsibly for the good of all. To become a more informed and responsible member of the Catholic Church, you should:

- Read recommended materials as well as required texts concerning the Church's teachings and policies;
- Ask questions and discuss material with the faculty and with other students in appropriate settings;
- Regularly review reliable news sources and stay current regarding significant events and developments within the Catholic Church;
- Share what you have learned and seek out opportunities to support others' faith in God and in the Church; and
- Examine your own beliefs in light of the Church's tradition, and be open to their revision or correction

"All four dimensions of formation are interwoven and go forward concurrently. Still, in a certain sense, pastoral formation is the culmination of the entire formation process. "The whole formation imparted to candidates for the priesthood aims at preparing them to enter into communion with the charity of Christ the good shepherd" (Pastores Dabo Vobis, § 57); therefore 'priestly formation must be permeated by a pastoral spirit.' (Ratio Fundamentalis §119)."

-Program of Priestly Formation, 6th Edition, §366

MISSION AND RATIONALE

The goal of pastoral formation is to form shepherds of God's people; this goal requires men who are not self-centered, aloof, judgmental, or self-imposing but instead are characterized by a 'serene openness' and capable of listening and collaboration. True shepherds must have a desire to understand the hearts of others and engage in attentive accompaniment.

In virtue of the sacramental character of Holy Orders, a priest is able to stand and act in the community in the name and person of Jesus Christ, Head and Shepherd of the Church. The fruitfulness of this sacramental character requires the personal and pastoral formation of the priest, who appropriates 'the mind of Christ' and effectively communicates the mysteries of faith through his human personality as a bridge, through his personal witness of faith rooted in his spiritual life, and through his knowledge of faith. These dimensions of formation converge in pastoral formation.

This basic principal of pastoral formation is enunciated in *Pastores Dabo Vobis*: 'The whole training of the students should have as its object to make them true shepherds of souls after the example of our Lord Jesus Christ, teacher, priest, and shepherd' *(Pastores Dabo Vobis, no. 57, citing Optatam Totius, no. 4*). To be a true 'shepherd of souls' means to stand with and for Christ in the community, the Christ who teaches, sanctifies, and guides or leads the community. The grace to be a shepherd comes with ordination. That grace, however, calls for the priest's personal commitment to develop the knowledge and skills to teach and preach well, to celebrate the sacraments both properly and prayerfully, and to respond to people's needs as well as to take initiatives in the community that holy servant leadership requires. Developing this knowledge and these skills while still in the initial stages of formation enables him as a priest to assume the role of a shepherd, who learns to recognize God at work in the lives of his flock and who, ever present to them as a 'man of communion,' directs the flock to Christ" (*PPF 6, §367-369*).

"The aim of pastoral formation – the formation of a true shepherd who teaches, sanctifies, and governs or leads – implies that such formation must include a number of essential elements [including]: Proclamation of the Word, the sacramental dimension, ecclesial formation, the community dimension, collaboration with others, Catholic education, practical and pastoral experiences in ministry, especially within parishes, cultural sensitivity, religious pluralism and ecumenism, the poor, ministry to all walks of life, leadership development, professional standards, and the cultivation of personal qualities" (*PPF 6, §370*).

To form you as a "man of communion," the Pastoral Formation Program takes you beyond the classroom and the seminary community to direct, ongoing interaction with a variety of people. Your experiences with people of diverse ages and economic and cultural backgrounds are valuable to your formation and contribute to your human and spiritual development. The deepening of your compassion becomes apparent through careful study of your interaction with others in a variety of settings. Through your ability to understand the needs of those you serve, you will grow as a genuinely pastoral person with a Christ-

like sensitivity to others.

PLACEMENTS

Pastoral formation placements are currently in three general categories:

- Religious education (parish programs, campus ministry, RCIA, Confirmation retreats, missionary discipleship, etc.);
- Social outreach (soup kitchens, A Simple House poverty immersion, prison ministry, The Shalom House, Jerusalem Farm, the Franciscan Sisters Poor of Jesus Christ, etc.);
- Residential care facilities (nursing homes, psychiatric facilities, domestic violence care facilities, crisis pregnancy care facilities, etc.)

Normally, your placement is changed each year to provide a variety of opportunities and experiences. You will also participate in the life of Hispanic communities and be exposed to life in the inner city through immersion weekends. Volunteer programs within your local Church, the United States, or abroad, can round out your pastoral experience when opportunities present themselves, especially within your home diocese.

EXPECTATIONS

The six expectations for the Pastoral Formation Program:

1. Be willing to open your mind and heart. You will learn about yourself and how to better serve others through pastoral formation placements. The people you serve will often have different values and concerns than you. Your apostolic work will challenge you to approach all people with charity and to strive for good communications with everyone at your placement. Remember that you're working to pastorally integrate your human, spiritual, and intellectual formation.
2. Be accountable for your formation. As you serve in your placement, you are demonstrating your responsibility to God within your formation. Be accountable to those to whom you minister, to your team, and to the whole Church. Inform your site supervisor if you are sick and cannot go to your assignment. Inform your driver or team members as well. Do not excuse yourself from your assignment lightly, any more than a priest excuses himself from a scheduled Mass. You are a public person, always accountable for your behavior as a seminarian while at your placement.
3. Be collaborative and cooperative. In your placement, seek to develop "a spirit of collaboration with others, an ability to facilitate resolution of conflicts, a flexibility of spirit that is able to make adjustments for new and unexpected circumstances, an availability to those who serve and those who are serving" (*PPF 6, §370*). Bring your gifts to your placement along with a healthy dose of humility. Be eager to work with priests or activity directors, religious sisters, construction foremen, educators, parents, or lay volunteers.
4. Be willing to learn skills. Be attentive during orientation at your placement and learn from those with whom you work. After some experience at your placement, your coordinator may ask you to share your experiences so that you can share your skills with your team and with other seminarians. Always be willing to share the problems and challenges you face so that we can build a better Pastoral Formation Program.
5. Be reflective about your pastoral formation experience. Learn to reflect personally about your pastoral formation so that you can speak about your experiences with your formation advisor, your spiritual director, and your peers in an appropriate manner, especially during pastoral formation small group sharing scheduled once per month. We will also incorporate a

method of theological reflection into pastoral formation that will help you integrate your pastoral experiences. You will also have the opportunity to meet with the Coordinator of Pastoral Formation for mentoring, skills training, and reflection.

6. Be prayerful about pastoral formation. All pastoral work should lead you to deeper prayer. Sometimes you will give thanks that God has allowed you to be the instrument of happiness or healing for someone you serve. Sometimes you will ask God to sharpen your insights so you can better share something with those you serve. Sometimes you will confess your inadequacies in prayer. Strive to bring the people you serve, their joys and sorrows, their hopes and anxieties, to your personal prayer.

PASTORAL FORMATION - PROPAEDEUTIC STAGE BENCHMARKS

Benchmarks at a Glance

1. Self-Giving through Pastoral Experiences and Charitable Works
2. Contact with the Poor
3. Awareness of the Local Community, Working toward Cultural Competency
4. Awareness of the Pastoral Needs within his Diocese
5. A Spirit of Generosity and Pastoral Charity
6. Demonstrates a Spirit of Genuine Concern for Others and Habits of Self-Donation

PASTORAL FORMATION - DISCIPLESHIP STAGE BENCHMARKS

Benchmarks at a Glance

1. Foundations in Pastoral Knowledge, Pastoral Skills, and Pastoral Charity
2. Self-Giving through Parish Experiences
3. Competency with Liturgical Roles in the Seminary
4. Relational Ministry in the Seminary and within Pastoral Settings
5. Freedom from Prejudices and a Willingness to Work within Cultural Diversity
6. Generosity and Accompaniment with the Poor and an Awareness of Global Poverty
7. Collaborative Teamwork and Initiative within Leadership Roles
8. Relates Well with Authority, Peers, and Women in Ministry
9. Faithful Stewardship of Personal and Communal Property
10. Missionary Spirit, Zeal for Evangelization and Apostolic Works of Christian Charity

Human maturity, and in particular affective maturity, requires a clear and strong training in freedom, which expresses itself in convinced and heartfelt obedience to the "truth" of one's own being, to the "meaning" of one's own existence, that is to the "sincere gift of self" as the way and fundamental content of the authentic realization of oneself. Thus understood, freedom requires the person to be truly master of himself, determined to fight and overcome the different forms of individualism which threaten the life of each one, ready to open out to others, generous in dedication and service to one's neighbor. This is important for the response that will have to be given to the vocation, and in particular to the priestly vocation, and for faithfulness to it, even in times of difficulty. On this educational journey toward a mature and responsible freedom, the community life of the seminary can provide help.

-Pastores dabo vobis, 44

PRELIMINARY PRINCIPLES

The expectations, policies and procedures in the Seminarian Handbook embody values that support the development of your personality and talents and foster your discernment of a vocation to the ministerial priesthood. They also incorporate directives of the universal Church and seek the good of the community.

A basic task of undergraduate priestly education is to assist you in developing values and habits leading to Christian maturity and to encourage you toward personal integrity in your decisions and actions. Mere external compliance with rules, or obedience based on fear, is a denial of your freedom to make mature and responsible choices for growth. Seminaries should expect of seminarians a spirit of joyful trust, open dialogue, and generous cooperation with those in authority. As seminarians advance in their training they should be given more opportunity to exercise responsibility and freedom. At the same time, they should understand that accountability is always part of the exercise of freedom (PPF , 220).

The Program of Priestly Formation directs each seminary to publish all important points of discipline that affect student conduct and behavior (PPF, 219). The purpose of this section of the handbook is to provide a clear explanation of expectations, policies and procedures, and to help each seminarian understand his rights and responsibilities at Conception Seminary College. This Rule of Life is intended to foster a healthy, honest and spiritual environment in which the work of formation can occur.

Preparing to enter a life of committed service calls for your effort, determination, and sound judgment. Making choices sometimes involves making mistakes. Because your mistakes can be opportunities for growth, acknowledge them and deal with them productively. The seminary administration, staff and faculty help you reflect on and learn from them.

PART 1) EXPECTATIONS OF COMMUNITY LIFE

ALCOHOL AND DRUGS

In addition to civil and ecclesial law, seminary life is lived from the perspective of Christian faith. As part of your discernment, you are expected to live the values expressed in the Gospel. This includes responsible attitudes towards your health and the health of others. While state laws may protect citizens from harm, the Gospel precepts demand that we look beyond mere protection and actively seek what is good for ourselves and others. And if you are going to be a companion of Christ, you must actively practice the virtue of temperance.

The virtue of temperance enables you to moderate the attractions of pleasures and to provide balance in the

use of created goods. It ensures you will master your instincts and keep your desires within the limits of what is honorable (Catechism 1803, 1809).

You practice temperance by using alcohol, food, entertainment media and all created things that bring pleasure in moderation and only to the extent that they lead to the good in your life. Jesus partook of life's pleasures, including wine; he even chose wine to become his blood for the salvation of the world.

The temperate seminarian has learned how to celebrate with or without alcohol, which he only takes in moderation. He seeks to deepen friendships, get to know others and relax without depending on alcohol. He does not need alcohol or drugs to have fun or to be joyful in his life. He seeks to address his struggles and problems without turning to mood-altering substances. Should he discover an inclination to addiction in himself, he has the courage to seek help to avoid all use of addictive substances.

Conception Seminary College abides by the laws of the State of Missouri concerning the possession and use of alcohol and other controlled substances; an exception being for marijuana. Marijuana inhalation through smoke or vaping and through confectionary goods and edibles, as well as synthetic THC drugs, are strictly forbidden on and off campus for seminarians. Students who are not of legal age according to Missouri law (21 years) may not possess or use alcoholic beverages, nor may a student of legal age provide them such. Familiarize yourself with Missouri laws about driving while intoxicated, overindulgence, and the use of illegal or controlled substances. Such laws protect the seminary community from the adverse effects of alcohol and substance abuse or misuse. Illegal or wrongful use of controlled substances must be avoided. The seminary cannot shield anyone who breaks such civil laws. It will immediately deal with any behavior induced by mood-altering substances or other instances of abuse. These may include, among others, alcohol, marijuana, tranquilizers, barbiturates, cocaine, heroin, and steroids. Except for Seminary and Community Council-sponsored events, and when made available in the Alumni Union, the campus of Conception Seminary College is alcohol-free. This includes all residence halls, seminarians' rooms, and public areas (i.e., Alumni Union, TV rooms, dining rooms, outdoor areas, etc).

If alcohol is served at a Seminary or Community Council- sponsored event, the beverages and/or containers are not to leave the immediate area of the event.

The seminary does provide for the occasional moderate use of beer or wine by students of legal age (a limit of two per seminarian should be observed) when served at a community event. No other liquor is served at seminary functions. When beer or wine is available, it is served only by designated students of legal age to those of legal age as part of a seminary or Community Council-sponsored event. Beer is available only canned or bottled. Alcohol should be served only as part of an inclusive celebration that all students can participate in. In deference to those who may not, or choose not, to imbibe, there should always be a wide selection of non-alcoholic beverages, i.e. cola/non-cola, caffeine/caffeine-free, carbonated/non-carbonated. Alcohol is never available later than 10:00 PM.

Off-campus, seminarians are expected to comport themselves in a temperate manner, not engaging in drunkenness or frequenting establishments where drunkenness is prevalent. Immoderate use of alcohol will be addressed by the seminarian's formation advisor and may result in disciplinary action (see Part 3 "Procedures: Particular Disciplinary Applications").

At the beginning of each school year, the seminary's expectations concerning

alcohol and drugs and the laws of the State of Missouri regarding them are presented during the Orientation Program. Each year, new students 21 or older and all students who will turn 21 that year participate in a program on the responsible use of alcohol. CSC offers encouragement to students who feel the need for 12-step programs such as Alcoholics Anonymous, Al-Anon and Adult Children of Alcoholics. Opportunities to participate in these programs are available on and off the seminary campus. Further information is available from the seminary's Wellness Program, Student Health Services, or from formation advisors and spiritual directors. (See Appendix)

CELIBACY

Chastity is an important virtue for all Christians, and celibacy an expectation for seminarians. Engaging in genital activity is sinful for any seminarian and is regarded as a matter of grave concern. While CSC encourages the development of friendships with a variety of men and women, such friendships should not be oriented toward romance and marriage (e.g. dating), nor should they be focused on physical sexuality or sexual orientation. Physical boundaries are not enough, but a candidate for the priesthood also must cultivate emotional chastity, guarding your heart and that of another. If you are developing a close relationship with someone that you would not be comfortable sharing with your friends and formation personnel, it is probably headed in the wrong direction. Friendships with others that tend toward exclusivity (that is, just the two of you) and extended interaction (for example, frequent and long conversations, special trips to see each other, arranging to be alone together) are inappropriate for a seminarian.

CSC seminarians do not attend dances. Going to a dance at a bar, club or party is very different from dancing at a family wedding or parish festival, and intentions can be easily misconstrued. Diocesan priests need to be very clear and careful that there be no ambiguity regarding their intentions to live chastely as celibates. During these early years of priestly formation, it is especially important that you be clear and careful regarding your perceived intention.

COMMUNITY COUNCIL

You should contribute positively to the life of the seminary community whenever an opportunity presents itself to do so. By way of minimum expectation, each student should be an active member of at least one Community Council committee.

DRESS AND GROOMING

General

The way we dress and groom ourselves communicates our sense of self-worth and our sensitivity to others. It is appropriate to demonstrate pride by one's appearance and respect for others by striving for simplicity and modesty by dress and grooming. This means that one tends regularly to personal hygiene and avoids an unkempt appearance.

Regarding dress, the following rules should be observed at all times:

- do not display expensive or flashy taste in clothes
- do not wear jewelry above the neck (e.g., ear studs or earrings) nor ostentatious or large crosses, crucifixes, or medals around the neck on the outside of the uniform shirt
- take care that clothing is clean, mended and unwrinkled
- caps/hats should not be worn indoors, especially in the dining room, oratory and basilica
- never appear shirtless outdoors on the upper campus

As a man aspiring to the priesthood, foster in yourself an aptitude for dressing differently for different situations. At CSC, there are three basic sets of expectations to assist you in developing an appreciation for various levels of

appropriateness in dress.

Formal Attire

Formal attire is expected at the Eucharist and at the meal following on Sundays and holy days of obligation, at the Eucharist and Vespers when indicated on solemnities, and at other times indicated by the Dean of Students. Formal attire includes:

- dress shoes with dark calf-length dress socks
- dress slacks
- dress shirt, bow or knotted necktie, and sport/suit coat

Banded collar and turtleneck shirts are not accepted as formal attire.

Class-day Attire

Class-day attire is expected at classes and other communal events (prayer, sit–down meals, conferences) on class days and days of recollection/ retreat. Class-day attire must meet the following minimum standards:

- dress shoes or leather sandals with dress socks
- non-denim **dress slacks** (black, charcoal, or Khaki)
- CSC logo shirt (purchased on campus)
- solid colored (dark grey, dark blue, black, or dark brown) v-neck, crew or cardigan sweater (in season)

Casual clothing such as jeans (denim or otherwise), cargo pants, shorts, leisure wear (jogging suits, army fatigues), T-shirts, jersey shirts, hooded ("hoodies") or regular sweatshirts, sweat pants and beach/shower sandals ("flip-flops") are never acceptable for communal gatherings on class days. Shirts should be buttoned and tucked in. Turtlenecks are not to be worn with class-day attire.

When exercising a liturgical ministry (acolyte, cantor, lector or even gift-bearer) in the Abbey Basilica even on class days, go beyond the minimum class day attire. Wear at least leather shoes, dark slacks and a better shirt.

Casual Attire

Weekends (Friday supper until Sunday supper), free days, and Tuesday and Thursday lunch periods are more relaxed times when certain casual clothing may be worn at meals and liturgies (except Sunday Mass). These would include:

- shoes/sandals with or without socks
- denim jeans, sweat pants or khaki shorts (except in the basilica)
- T-shirts or sweatshirts

Shorts, sleeveless shirts and lounging pants are never appropriate in the oratory, or basilica.

Clerical Attire

Except when serving in liturgical ministries, seminarians do not wear clerical garb until they have been admitted to formal candidacy for the priesthood.

GUESTS

Guests should be received as Christ. Be welcoming and helpful to all guests on campus, whether of the seminary or the Abbey Guest Center. You are responsible for making arrangements for personal guests and for hosting them. Feel free to bring your guests to the dining room, Alumni Union and any other public areas - with the exception of "News & Views." Arrangements for meal costs and notifications for student dining are the responsibility of the student-host.

The residence floors are private living areas. Guests may be received on the residence floors during afternoon and early evening hours no later than 8:00 PM.

The explicit advance permission of the formation advisor on your floor is required. If permission is granted, notify your neighbors by means of a note on the bulletin board.

The foyer off of the main entrance to Good Shepherd Hall is a semi-public area. Guests may be brought in there to visit from

8:00am to 8:00pm on weekdays and from 8:00am to 10:00pm on weekends. Guests are not permitted beyond this point without the permission of formation adviser as mentioned above, including the lounge on the first floor of Good Shepherd Hall.

You need the explicit permission of your formation advisor before inviting personal guests to seminary and Community Council sponsored parties. Minors are never to be invited to parties and Gaudeamus when beer is available to students of legal age.

INFORMATION TECHNOLOGY

"That young people may learn to use modern means of social communication for their personal growth and to better prepare themselves to serve society."
-Pope Benedict XVI's January 2010 General Prayer Intention-

The Internet allows students to extend themselves beyond Conception Seminary College to employ many and varied resources. The seminary's detailed policy considers the use of the internet, e-mail, and LAN resources. These resources are considered as tools to aid in educational endeavors, inter-personal communication, the attainment of an accurate world view, and responsible leisure time.

The goal of this policy is to promote and encourage responsible and respectful use of information technologies, the internet, e-mail, and the LAN. This policy covers all students enrolled at Conception Seminary College and all those using the internet, e-mail, and LAN resources of Conception Abbey or Conception Seminary College. It complements the Acceptable Use Policy of Conception Abbey, Inc.

MORAL DIMENSION IN USING INFORMATION TECHNOLOGY AND SOCIAL MEDIA

In addition to legal and policy components, the use of information technology has a moral dimension. This means that as Catholic men striving to live a virtuous life we must go beyond the minimum requirements of law and institutional policy to practice actively the virtues that are called for with the use of information technologies.

- Prudence is the key virtue in this moral endeavor. It helps one use his practical reason to discern the true good in every circumstance and to choose the right means in attaining that good. A prudent man determines and directs his conduct in accord with his practical judgment.
- Temperance helps one to moderate the attraction of pleasures and to provide a balanced use of created goods. (Catechism 1806, 1809)
- Chastity is also a key virtue in information technology use. With the excess of debased material available on the Internet, pornography being the largest example, one must seek to be chaste with continued vigilance. Chastity seeks to integrate one's own sexuality to achieve the unity of body and spirit in oneself. To this end, Prudence and Temperance are necessary in determining how and how often to make use of information technologies.

Other virtues also to be sought include Charity, Patience, and Humility. Charity, particularly in correspondence and other communication, is necessary for one to be a preacher of the Gospel through his actions. Patience is also to be striven for, especially when dealings with those whose views are contrary to the Catholic Church. Finally, Humility is to be sought to help one treat other people as persons and not as objects for his pleasure or amusement.

These virtues should be sought through prayer and practice to aid in self-mastery. As men we are subject to temptations toward lust, greed, and gluttony. We must realize these temptations and passions and take measures to keep them in check.

Discipline is called for, and by exercising the above virtues, an apprenticeship is begun in self-mastery which is training in human freedom.

Self-mastery includes learning to govern the passions. Yet, besides the practice of virtue this is to be done through the gaining of self-knowledge, ascetical practices, the following of God's commandments, and fidelity to prayer. (Catechism 2340)

A seminarian should count on God's grace to support him in his efforts; trust wise guides to assist him; and be patient and persevering, for self-mastery is a long and difficult work.

THE PRACTICAL INFORMATION POLICY OF CONCEPTION SEMINARY COLLEGE

"*But they will have to give account to Him who is ready to judge the living and the dead.*" -1 Peter 4:5-

As a seminarian in training for a life of Christian discipleship, while preparing for a potential life as a Catholic priest, one should be accountable for how he uses information technologies. A seminarian is accountable not only to God but also to his bishop, the seminary formation staff, and also to those he will serve in the future. While spiritual directors and formation advisors will bring internet use into discussion at times, a seminarian should also be courageously willing to bring forward anything he is struggling with at any time. Hidden problems and weaknesses only grow greater, so it is best to bring them to light immediately and have the aid of one's spiritual director and formation advisor in striving to overcome any issue.

In order to assist in striving to be accountable the seminary reserves the right to monitor its internet, e-mail, and LAN.

Also, in order to assist seminarians in the prudent and effective use of the internet and e-mail, access will be denied every day from midnight to 5 a.m. For freshmen and sophomores the restriction is from 11 p.m. to 5 a.m. It is likewise denied for days of recollection and retreat.

Conception Seminary College abides by all state and federal laws concerning the use of the internet. Such laws protect the seminary community, and the seminary cannot shield anyone who breaks such civil laws, e.g. child pornography or illegal trafficking of any sort. It will immediately report such activity to competent civil authorities.

Seminarian use of information technologies, no matter the format or location, whether on a seminary computer or on personally owned equipment, should follow these guidelines:

- Seminarians are ecclesial public persons, and their communications should exhibit the prudence, respect and responsibility expected of public persons.
- Sharing of personal information should be limited, and not be posted simply for entertainment or to meet people at random.
- Caution and discretion should be exercised whenever seminarians provide personal information or are involved in electronic conversations, particularly when such information may be associated with or used by unknown persons, or when such communication could be interpreted as being representative of any entity other than oneself, e.g. Conception Seminary College or one's (arch)diocese.
- Use of the internet for academic purposes must follow the norms of honesty as described in the College Catalogue.

The seminary reserves the right to monitor its internet, e-mail, and LAN to enforce compliance and will do so regularly, especially in reference to the following policies:

- Illegal downloading of copyrighted materials (e.g. software, video, and

music files) is strictly prohibited through the internet, e-mail, and LAN resources. Network file sharing of these illegally downloaded materials is prohibited as well.
- Viewing of pornography is strictly prohibited. Child pornography, which is illegal and considered a felony, is subject to prosecution by law enforcement authorities.
- The use of internet and e-mail systems for harassment, threats, hate speech or any activity considered illegal, immoral or even inflammatory, is strictly prohibited.

Use of Mobile Devices

Seminarians are to be accountable for internet and e-mail use on mobile devices. All seminarians in the Propaedeutic Stage of formation will fast from their "smart" mobile devices during the week, checking them into their chaplain or formation advisor by 10:00pm on Sunday. At the end of the Propaedeutic Stage, each seminarian will create an individualized contract in order to reclaim usage of his smartphone. They may check them out by permission or after 4:00pm on Friday. All returning seminarians will take it upon themselves to be accountable to their formation advisors and spiritual directors for time and content accessed through mobile devices. During the school day, use of mobile devices is restricted in St. Maur Hall except in the case of emergency. All seminarians will be enrolled in the Covenant Eyes software at the beginning of the year.

No mobile devices are to be used at meals in the dining room or in common liturgical services.

Social Networking

Social networking websites are a relatively new form of communication with the outside world and are as such a form of external forum. To encourage proper formation as a public person, a seminarian who holds accounts on social networking websites (i.e. Facebook, Twitter, Tumblr, etc.) formation advisors will be added as a "friend" or "follower" so that his chaplain may view content posted to such websites.

Internet Abuse and Addiction

Internet abuse and addiction is a prevalent and growing reality within our society and a sobering erosion of the internet's benefits. Pornography is the most cited abuse; others include, but are not limited to, online gaming, shopping and gambling addictions. In addition to monitoring internet use, the seminary also provides three levels of support to aid seminarians in being accountable.

Step One

At the beginning of each academic year, all new students will participate in a program presenting information on policies, procedures and the responsible and fruitful use of information technologies. Also, all students will participate in a conference(s) aimed at increasing awareness of internet addictions and aids available to combat these addictions. A student's formation advisor will also discuss a seminarian's internet, cell phone, or other technology usage to help him better understand how technology affects him and how it may be used properly.

Step Two

If the student's use of the internet is becoming excessive and problematic, either by amount of time spent online, or the nature of sites visited, he can and should enlist the support of friends or faculty. His formation advisor and spiritual director will be very helpful and supportive and may help by offering to have internet access times further restricted. Some have found the following websites to be helpful tools: http://www.ericphelps.com/security/pac.htm http://www.covenanteyes.com/

Step Three

If the "Internet Monitor" notes continued inordinate time spent on the internet or inappropriate sites accessed, he will inform the student's formation advisor, who will

speak to him and help to develop strategy for addressing the issue.

PRESENCE & PARTICIPATION

Effective time management is essential for a diocesan priest. Managing your time profitably and productively and tending to your intellectual formational responsibilities is of utmost importance. Your formation advisor and academic advisor can and will help you maintain good study habits and effective time management.

Equally important is your maintaining a sense of active presence and positive contribution to community life. This is not easily quantifiable; however, there are minimum expectations regarding participation in common activities.

Attendance

Regular attendance is expected at the following:

- daily Eucharist;
- communal Office of Readings, meditation, Morning and Evening Prayer, Monday through Friday;
- scheduled classes, labs, and required wellness activities;
- evening meal Monday through Thursday and noon meal on Sundays and holy days;
- Formation Conferences;
- Liturgy Practica;
- scheduled pastoral formation assignments;
- scheduled dining & liturgical ministries, housekeeping on residence floors, and work program assignments;
- days of recollection, retreat, and formation workshops;
- community celebrations (school parties, May Day, graduation);
- one scheduled cultural event each semester;
- lectures sponsored by the Patrick Cummins Chair of Theology;
- class, residence floor and reflection group meetings;
- Sunday evening diocesan time and holy hour.

These events create the fabric of community life, and absences should be avoided. All events printed in **SOLID CAPS** on the institutional and biweekly calendars remind you when your presence is expected. You will be notified when your attendance at other activities of a formational nature or of special importance to the seminary community is required.

On weekends, students are encouraged either to join the monastic community for the Liturgy of the Hours, especially Second Vespers on Sunday, or to pray Morning and Evening Prayer together in small groups, e.g. with students from the same diocese. Attendance at weekend Masses (both Saturday in the Oratory and Sunday in the Abbey Basilica) is the norm, with exceptions being granted by your formation advisor. Sunday evenings, students are expected to gather by diocese to pray Evening Prayer and share a meal and fraternity. This diocesan time closes with Holy Hour at 7:45 p.m.

Absence (Daytime)

Discipleship 3 & Pre-Theology I, II, and III

Provided that your responsibilities in all areas of the seminary program are met, you may leave campus at your own discretion. You are expected to return to the seminary campus no later than 11:00 p.m. on weeknights and 12:00 midnight on weekends.

If frequent absences are having a negative effect on your life as a seminarian, your formation advisor may help you schedule your time more profitably. It is your responsibility to let people know how to reach you in the event of an emergency.

Propaedeutic Stage & Discipleship 1 and 2

Except for off-campus pastoral formation assignments or by special permission from your formation advisor, Propaedeutic seminarians, D1 and D2

are expected to remain on campus from 7:45 PM Sunday evening until after Friday Evening Prayer. On Fridays and Saturdays, you are expected to return to the seminary campus no later than 12:00 midnight.

All Absences

It is your responsibility to discuss absences–whether anticipated or unanticipated–with your professors for classes, with the Coordinator of Pastoral Formation for pastoral assignments, with your Work-Study supervisor, and with your formation advisor for other community functions. The appropriate formation personnel will address the nature and consequences of repeated absences. If you are ill and unable to attend classes, you are expected to email your professors and the academic dean about your status as soon as you can.

If you have permission to miss a required sit-down meal, it is your responsibility to inform the student head waiter at least one day in advance. Advance notice of group absences is even more important (i.e. diocesan meals with Vocation Director or Bishop). The person responsible for organizing such an absence should inform kitchen personnel if meals are affected and/or sacristy personnel in the event of absence from a community Eucharist.

Thursday evening–with the Formation Conference, Evening Prayer, and Supper with "News and Views"– is special community time. Absences at this time should be rare, and only with the permission of the Dean of Students.

Overnight/Extended

Fall Break, Thanksgiving, Christmas and Easter vacations provide opportunities for extended absences. Certain week-ends are designated "Off-Campus Weekends."

These begin after your last class or the Eucharist (whichever comes later) on Friday. Long Off-Campus Weekends begin after your last class or the Eucharist on Thursday. Off-Campus Weekends extend until 10:00 Sunday evening.

D3 and Pre-Theology students may spend most Friday nights off-campus from after Evening Prayer until Saturday evening, provided they have no scheduled responsibilities, e.g., pastoral formation assignments or required community activities. Prior to departure, D3 and Pre-Theologians must inform their formation advisor via written notice with destination, emergency contact information and expected time of return to campus.

Permission for other overnight or extended absences from campus is granted on an individual basis by the Dean of Students in consultation with the formation advisors and, if necessary, other deans; he assumes you have made arrangements with your professors, program directors and work-supervisors. Occasions for such leaves normally include the following:

- weddings, serious illness, and funerals in your immediate family (including grandparents);
- your own serious illness upon the recommendation of the Director of Student Health Services;
- special diocesan celebrations indicated by your bishop or vocation director;
- two leaves to visit schools of theology or religious congregations (for seniors and second-year pre-theology students).

It is your responsibility to let others know when you are absent overnight, when you plan to return, and where you can be reached in the event of an emergency. If you cannot return to campus by the designated evening times or from vacations, off-campus weekends, or Friday overnight stays by 10:00 PM, inform your formation advisor of this before you leave campus–or telephone him when you realize that you cannot return on time.

Calendars

The major events of the school year are published in your academic planner. More up-to-date and detailed information

is posted on bulletin boards every second week. Be sure to refer to your academic planner in your personal planning, and to take note of the biweekly calendars and notices on bulletin boards.

Community Events

The usual participants in seminary community events are the resident seminarians,formation advisors, and administration. The expectations regarding guests at community events apply for members of the monastic community, employees of other abbey departments and members of the seminary faculty/ staff. You need the explicit permission of your formation advisor before inviting them to seminary and Community Council sponsored parties.

Fitness Testing

At the beginning of each semester, a fitness test is administered to each student by the Wellness Director. This is an important indicator of a student's commitment to the stewardship of his own body. The school policy for taking the test is as follows:

- The Wellness Director posts the test times on the main bulletin board in St. Maur Hall and the formation advisors post them on the dorm floor bulletin boards.
- If a student misses his appointment, he must contact the Wellness Director within 24 hours of the missed appointment to reschedule.
- Failure to reschedule within the specified time, or a second missed appointment will result in a letter of warning from the student's formation advisor , and the test will not be rescheduled. Missed tests will be noted in the student's evaluation.

Lifetime Fitness

Students who test below average in any of the three key components of the biannual fitness exam (cardiovascular, body fat percentage, weight) will be enrolled in Lifetime Fitness. This class meets three days per week, and attendance is mandatory.

If the next fitness test reveals the student has made sufficient progress, then he would be allowed to continue his program on his own for the remainder of the semester with the permission of the Wellness Director. Students will be expected to go to the St. John Paul II Recreation Center and participate for 45 minutes in one of two supervised activities using: 1.) one of the available treadmills, elliptical machines or stationary bikes, 2.) the circuit equipment in the first racquetball court, or 3.) a supervised event, game, or routine subject to the Lifetime Fitness leadership(s)'s discretion.

Sickness or injury must be reported *in advance* with confirmation by either Student Health Services or a formation advisor.

Lifetime Fitness meets Monday and Wednesday 3:45-4:30 p.m. and Friday at 4:45 p.m.

Team Sports

Unless excused by the Dean of Students, all Propaedeutic and Discipleship 1 seminarians not enrolled in Lifetime Wellness participate in Monday/ Wednesday team sports class as part of the Wellness Program; others (i.e., D2, D3, and pre-theo II & III) are not free to join the underclassmen in team sports without permission of the instructor. Propaedeutic and D1 are expected to participate in all sessions of team sports. If hindered by illness or for any other reason, the student must inform both his formation advisor and the instructor. Any unexcused absences may result in disciplinary action.

Attendance Policy

For an absence to be considered excused the student is responsible for contacting his formation advisor about his pending absence. The formation advisor will notify the Wellness Director to verify the absence BEFORE the class is missed.

For unexcused absences the following

will be enforced:

- The first unexcused absence will result in a verbal discussion between the student and his formation advisor concerning the absence. Formation advisors will remind the seminarian of the policy listed above.
- The second unexcused absence will result in a letter of warning from the formation advisor and the seminarian will meet with the Dean of Students concerning his poor attendance.
- The third unexcused absence will result in the seminarian being restricted to campus for a period of time to be determined by the Dean of Students.

RESIDENCE HALLS

The residence floor is a privileged area of community living. Your immediate neighbors will give you the opportunity to put charity into practice in the concrete reality of day-to-day living. All are responsible for a good spirit of fraternity and cooperation in the residence halls and for their good order and cleanliness. Be considerate of your neighbors in seeing to the cleanliness of your room and of common areas. Be respectful of others by not entering rooms without their knowledge and permission.

Students on the residence halls should always be respectful of their neighbors' need for an atmosphere conducive to study, but this is the rule after 8:00 PM. Absolute silence is expected from 10:00 PM until 8:00 AM. Any visiting, listening to music without earphones, study groups or telephone conversations should be done elsewhere.

Conversations, entertainment watching, and phone calls are not allowed in the dormitory lounges after night silence, with the exception of the Good Shepherd Hall basement lounge. In this lounge, low-volume activity is allowed until midnight, 1:00 AM on weekends.

From 10:00 PM until 8:00 AM you should not be on a residence floor other than your own.

SERVICE

The service of others is an essential component of priestly ministry. You will take your turn at housekeeping duties on your residence floor and will regularly be assigned to serve at table in the dining room and at the altar in the oratory and basilica. Such tasks are opportunities to foster a sense of community and service. By sharing them, we ensure that no one is overburdened.

Be generous and attentive to the needs of your brother seminarians in these formal roles of service, and be quick to serve in less formal and even hidden ways.

All seminarians will additionally participate in the Seminary Work Program (*Ora et Labora*), working together in small groups drawn from different classes on various manual tasks that enhance life on the seminary campus and foster a sense of service, stewardship and collaboration.

PART 2) POLICIES

ABBEY FARMLAND

Access to Abbey farmland requires the explicit permission of the Abbey business manager. Abbey farmland includes all property east of Maria Laach, around and southeast of the farm buildings, and south of Lake Placid. It also includes the acreage north of U.S. 136.

ABBEY GARAGE AND SHOPS

Because of insurance provisions concerning liability, students are not allowed to use the abbey garage or tools without the express permission of the business manager or the associate business manager. Students who do not obtain permission will be disciplined appropriately.

CONSTRUCTION AREAS

Because of insurance provisions concerning liability, students are not to enter areas of

building construction or renovation.

HEALTH REVIEW PANEL

An occasion may arise when a seminarian is faced with particularly challenging issues of a formational, medical, emotional or psychological nature. The Dean of Students, after conferring with the Rector and Human Formation Team, may convene appropriate resource people for the purpose of recommending whether or not special assistance or evaluation may be appropriate for the seminarian. The Health Review Panel of at least three members may consist of the Dean of Students, the seminarian's formation advisor, the Director of Counseling Services, the Director of the Wellness Program, the Director of Student Health Services, or outside professionals if deemed appropriate.

The Panel is convened by the Dean of Students in order to review the seminarian's case and to make recommendations as to special assistance or evaluation. The seminarian has the right to appear before the Panel to present his own concerns or to ask questions. Once the Panel makes its recommendations to the Dean of Students, it is dissolved. Appropriate formation and administrative personnel decide upon the implementation of the Panel's recommendations.

INFORMATION TECHNOLOGY

The I.T. Services department maintains secure and reliable data and telecommunications LAN's. All network resources, such as Internet and e-mail, are maintained primarily for the business of the Abbey, Printery and Seminary, in accordance with the Conception Abbey Acceptable Use Policy (AUP). Violations of the AUP are deferred to the Business Manager and Seminary administration. Remedies include simple correction, loss of network privileges, or expulsion, depending on the gravity of the offence and the recidivism of the offender. The most recent copy of the AUP is available on the Conception Abbey website. Any changes to the AUP will be made known to all users by e-mail.

As with any resource, network bandwidth is limited. Therefore, certain behaviors are prohibited as they interfere with or negatively impact the performance and security of network resources .

Such behaviors include, but are not limited to, the installation and operation of unprotected computer systems, non-approved wireless devices, and peer-to-peer media sharing.

No user is allowed to attach any device to the network without prior approval by the director of I.T. Services. This includes hubs, routers, switches, bridges, wireless devices, or any other LAN-attachable device. Failure to receive prior approval will result in temporary termination of network privileges until the device or devices are removed. Re-attachment of such devices will result in permanent termination of network privileges. Anyone circumventing or assisting in the negation of network security or access reclamation will be deferred to the Business Manager and Seminary administration.

The I.T. Service Department maintains monitoring devices by which access to all network resources is recorded. All aspects (bandwidth use, access times, URL requests, and other media access or access attempts) of network resources is recorded and reported to one or more designated Abbey and Seminary personnel. Evidence of inappropriate activity involving any of the Abbey computing or telecommunications resource, including the network itself, will be reported immediately. Evidence of illegal activities will be reported to the Seminary administration and appropriate civil law enforcement agencies.

Personal Computers

Students are required to manage and maintain effective virus and malware protection and critical operating system updates for their own computer system.

For men in the propaedeutic stage, laptops must be placed and remain in the

designated workroom to ensure a focused and communal study environment and help develop healthy boundaries with technology, social media, and avoidant coping mechanisms. The use of laptops in the workroom is mandatory for the first semester and may be extended to the second semester if necessary. The workroom and laptops will be accessible from 5 AM to 11 PM daily, providing ample time for study and research. Printers will be available in the workroom for student use, facilitating the completion of assignments and other academic needs. If a student requires a laptop outside the workroom, special permission must be obtained from the chaplain or the Dean of Students.

Access to computers and printers in the library will remain open and accessible to all students.

E-mail

Students are provided an e-mail account limited to 200MB. File attachment, SPAM filtering and virus protection are provided and enforced at the e-mail server level.

Telecommunications

Students are expected to have a cell phone and provide their numbers to the seminary administration.

LEAVES OF ABSENCE

As outlined in the College Catalog, a seminarian may request a leave of absence. A written request stating the reasons must be addressed to the Rector, who grants such leave. A leave of absence may be granted for up to two semesters. If a leave of absence is requested for reasons of physical or mental health, a letter recommending resumption of studies and formation from a medical doctor or therapist is required before the seminarian may return to Conception Seminary College.

MONASTERY

The Monastery quadrangle and the second floor of St. Stephen's Infirmary is the home of the resident monastic community. Access to these cloistered areas is limited to members of the monastic community and personnel authorized by the abbot.

Student Health Services is located on the top floor of St. Joseph's Hall. If you would like to visit a monk residing in St. Stephen's Infirmary or need to attend the early-morning Eucharist celebrated in the infirmary, please make arrangements with your formation adviser and the infirmary staff at least one day in advance.

The Abbey Kitchen is reached from the St. Joseph Hall bottom floor hallway.

MOVIES

In choosing movies–for either on- or off-campus viewing–all are encouraged to consult the Catholic News Service website at www.catholicnews.com/movies.cfm. With regard to on-campus viewing, the expectation is that movies rated O (morally objectionable) are never viewed, either privately or publicly.

MUSIC

In choosing music to listen to all are encouraged to consider carefully what music one listens to and to appreciate the influence music can have over mood and disposition. With regard to music played publicly on campus and at seminary sponsored events, the expectation is that all music be in accordance with authentic Catholic faith and morals, abstaining from any music expressing immortality, violence, satanic practices, illicit drug use, immoral sexual actions, or any improper estimation of the human person. In addition to any music rated "explicit" by the Federal Communications Commission is prohibited.

PUBLICATIONS

The Seminary respects the freedom of an informed conscience. If, however, you wish to submit articles or letters for outside publication, agree to an interview with the media, or participate

in any public demonstration in a manner which represents, or can be construed to represent, Conception Seminary College, you must receive prior permission of the Dean of Students.

It is important for the seminarian to keep constantly in mind that, to some degree, he represents his diocese, the seminary and the Church. Therefore, any interface with the variety of social networks available on the web (e.g. Facebook, YouTube, LinkedIn, Twitter, etc.) should never be viewed as private, but in your representative role.

RECORDS

Academic Records

Permanent academic records are maintained in the Office of the Registrar. Conception Seminary College conforms to the stipulations of the Family Education Rights and Privacy Act of 1974 as Amended, as well as to the consent form of a diocese or religious order signed by a seminarian. Information will not be given to third parties without the written consent of a seminarian. Specific policies pertaining to confidential or available public information are found in the College Catalog.

Seminary Evaluations

Annual Evaluations are kept for each academic year in the Office of the Dean of Students until graduation. For each graduating or withdrawing seminarian, Annual Evaluations (in the case of graduating seminarians, the final Annual Evaluation) and letters of recommendation are maintained in the Office of the Dean of Students for a period of ten years.

Psychological Evaluations

A psychological evaluation is required for admission to Conception Seminary College. This document is kept in a locked file in the Department of Counseling Services during the time the student is enrolled in the Seminary. The reasons for keeping the document beyond the admissions process are practical ones for the benefit of the student. For example, a student may wish to review his evaluation to gain insight into a formation issue.

The psychological evaluation of a student shall be removed from the Department's files and destroyed by the Director after the student has graduated or completed his studies at Conception. This action will be taken because the purpose of the document has been fulfilled.

If a student discontinues his studies at Conception, his psychological evaluation will be held on file for two years, in the event he wishes to re-apply for admission.

If a psychological evaluation is received by the Department but the candidate fails to complete the admissions process and if it is clear that the candidate has made a firm decision not to apply to the Seminary in the near future, the report shall be destroyed by the Director. If the director of admissions or the vocation director of a candidate communicates to the Director that there is some hope for future application to the Seminary by the candidate, the report will be kept on file for a maximum of two years. If the student fails to complete the application process within that time, the report will be destroyed by the Director.

STUDY HALL

WHO: All students with at least one "F" or two "Ds" in the last grading period must attend at least twice a week but may be required to attend up to four times per week. *All other students are encouraged to make use of Study Hall as needed.*

WHEN: Monday-Thursday evenings
WHERE: Library Reading Room

Study Hall, a 2 hour quiet period, is supervised by trained student employees who are available for help with homework, studying, tutoring, and library research. These students also ensure a quiet environment for those in attendance and report any concerns to the Reference-Outreach Librarian or Academic Dean.

Students are required to sign in and out each evening they attend study hall.

Students may opt out of Study Hall after grades of the most recent grading period have been issued and their reports are free of any "Fs" and /or there are less than two "Ds."

RESIDENCE, PARKING & SAFETY

RESIDENCE ASSIGNMENT OF ROOMS

An information packet, given to each seminarian upon arrival, contains an assignment to a residence hall and room. If you wish a change in your room assignment, please see your formation advisor.

Cleaning Equipment & Supplies

A utility room is located on each residence floor. It contains the supplies and equipment (including light bulbs) needed for common and personal housekeeping. Clean equipment after you use it: shake dust mops; rinse wet mops, rags and buckets. Return equipment or supplies to the proper utility room, and store in the designated places. Personal bathroom cleaning supplies are located in each seminarian's dorm room (e.g., toilet brush, plunger, toilet bowl cleaner, all-purpose spray). If you cannot find equipment or supplies, check to see that others are not using them. If an item is missing, contact the Coordinator of Housekeeping Services. Do not remove supplies or equipment from utility rooms on other floors.

Beginning of the year/semester

Within the first two weeks of the beginning of the school year (or beginning of second semester), each student must fill out and sign a room card with a representative of seminary maintenance. Any problems with the room or its furnishings should be noted in writing at that time. A room deposit of $80 is payable at the Treasurer's Office after the room card is filled out and signed.

The Deposit

The room deposit is kept in escrow by the Treasurer. At the end of the school year, the deposit will be returned after deductions for room damages and/or any unpaid bills. The deposit will be accompanied by an itemization of deductions, if applicable.

Damage inspection

Room keys must be returned to a representative of seminary maintenance or to your formation advisor at the end of the year or when withdrawing in order to have your check-out sheet signed. Student rooms are to be cleaned and all seminary furnishings in place before you depart. After students depart, seminary maintenance personnel will check student rooms. The costs of repairing damage, removing trash, or special cleaning will be deducted from the room deposit.

Furnishings In Individual Rooms

A seminarian's room is provided with a bed, pillow, desk, bookshelf, desk chair, lounge chair, closet and shelves, wastebasket, and medicine cabinet. Furniture may not be taken from storage or from any other room(s) for use in your room. You may bring your own movable furnishings (e.g., rugs, plants, chairs). If you need special furnishings (e.g., because of a disability) speak with your formation advisor. The seminary ordinarily does not supply such furnishings, but will help as it is able. Bed linens, blankets, or bedspreads are not furnished. The moderate (4-6) use of small nails and other adhesives is permissible in rooms. Damage charges from large nails and excessive adhesives will be assessed.

Unused furnishings in a double-

occupancy dorm room must stay in the room. If in doubt as to permissibility, ask the Coordinator of Housekeeping Services before making changes in your room.

Furnishings For Common Use

Each residence hall is equipped with lounge furniture, a television set, DVD players, microwave, and refrigerator for common use. All those residing in the hall are held financially responsible for any damage to these furnishings.

Prohibited Furnishings

Water beds are not permitted.

Housecleaning

Seminarians share responsibility for the order and cleanliness of the residence halls. Each is assigned specific housecleaning tasks in his residence hall. Descriptions of housecleaning responsibilities are posted on residence hall bulletin boards. The supervisor for these tasks is the designated seminarian on each floor.

Keys & ID Cards

Room keys are distributed by the Director of Student Services. Contact the coordinator if your key does not work or for replacements. Personal ID cards also serve as electronic entrance for dormitory spaces. If you lose your ID card, replacement cards can be requested from the Business Office. The fee for replacement is $20.

Painting Rooms

Seminarians are not permitted to paint their own rooms.

Storage

Conception Abbey and Conception Seminary College are not responsible for theft, loss, or damage to any item kept or stored on their premises, whether in a residence room, attic, basement storage area, or elsewhere.

Personal items may be stored in the basement of Good Shepherd Hall at the seminarian's risk. Identify all belongings clearly with your name. Items not clearly marked with the name of a currently enrolled student will be removed during routine cleaning. Items belonging to former students will be confiscated six months after their departure. Clothing or other items hanging from rafters, conduits or pipes will be removed by seminary maintenance personnel and left on the floor.

Trash Disposal

Deposit trash only in the designated trash collection areas of each building, taking care to separate trash according to posted instructions.

Vacation Periods

Seminarians may not reside on campus during vacation periods except by permission of the Dean of Students. If meals are to be taken on campus, arrangements must be made directly with the Abbey Kitchen Master. Payment for all meals must be made in advance of the time for which the meals are contracted. This policy does not apply to Off-Campus Weekends.

Parking

Designated Parking Areas

Student vehicles with CSC parking stickers are permitted to park in two places on campus:

- Basilica parking lot (west of Basilica): all spaces except north of a line stretching from St. Raphael entry sidewalk to the light pole except those spaces on east side reserved for visitors (85 spaces).
- JP II parking lot (east of JP II) with the exception of those with reserved signs.

Students are not permitted to park in the following places on campus:

- Basilica parking lot: spaces to the north of a line stretching from St. Raphael

entry sidewalk to the light pole and those in the east row of the lot reserved for visitors.
- St. Michael parking lot
- St. Gabriel Guest House parking lot (upper parking north of the library).
- St. Stephen Health Care Center parking lot, unless there to see the nurse or visit the residents.
- Marian Hall parking lot, outside of moving in and moving out at the beginning and end of the formation year.
- Monastery and garage parking lot.

Liability

Conception Abbey and Conception Seminary College assume no liability for automobile accidents, or for injuries to seminarians or their passengers incurred in such accidents, or for damages to a seminarian's vehicle, or to vehicles of any other party allegedly damaged by a seminarian's vehicle, whether occurring on Conception Abbey's property or elsewhere.

Vehicle Registration

Student vehicles must be registered and display a parking sticker. At Registration for classes at the beginning of the semester, a vehicle registration card must be completed, signed, and submitted to the Treasurer's Office together with an annual fee of $50. The color of the parking sticker will change each academic year.

Each vehicle is registered with the Business Office and must display a parking sticker. Failure to register your vehicle will result in a penalty of $5 per week beginning with the second week of school. If you change vehicles, you should contact the Business Office and complete a new vehicle registration card.

Parking Violations

A fine of $5 is levied each time a seminarian's vehicle is found parked in violation of the above regulations. Repeat violations of the same vehicle will result in a fine of $10 per violation. A violation notice will be sent to the seminarian in whose name the vehicle is registered. Fines are to be paid within one week at the Abbey Business Office.

HEALTH & SAFETY

Appliances

For reasons of fire safety, prevention of electrical overload, and energy conservation, the use of appliances in private rooms is restricted:

- Appliances permitted: radio, stereo, coffee maker, hot pot, blow dryer, electric razor, fan, and personal computer.
- Appliances not permitted: air conditioner, electric heater, refrigerator, any appliance with an open heating element, hot plate, halogen lamp, television, and exterior antenna.
- Special needs: if a student has special documented need for lighting, air conditioning, electric heater, etc. he should present such to the Dean of Students.

Candles

Except in the seminary chapel, candles or any open flames are not permitted in buildings. This includes the burning of incense in all forms (whether the incense sticks or in any type of vessel). While incense does not produce a flame, it is a potential source for starting a fire.

Festivities and Pranks

Throwing water, water balloons, fireworks, squirting shaving cream, etc., is not permitted inside or near buildings, i.e., on the main upper campus. In the event of damage or messes created in or around buildings, disciplinary sanctions will be imposed, and messes are to be cleaned up on the next day by the persons who created them. Any damage seminarians cause during festivities is to be reported to the Director of Facilities.

The seminarian(s) responsible will pay for damage(s). If damage occurs and is not reported, the cost of repair will be charged to the Community Council by the Business

Office.

Students should never use another's property in a reckless or dangerous manner. This includes Abbey and Seminary property. Students should not abuse common facilities or disrupt utilities such as electricity and water. Failure to abide with such rules will be treated as a formation issue.

Fire/Storm Safety

Consult the fire prevention information on the residence hall and St. Maur bulletin boards. For individual residence halls, please note evacuation procedures.

Firearms, Fireworks and Other Weapons

Except with the special permission of the Dean of Students, the possession of firearms, switchblades or knives that can be construed as weapons on campus is forbidden. Fireworks may not be used in or near buildings on the upper campus, and never as firearms directed toward persons or objects. The possession of illegal firearms, fireworks, explosives or flammable liquids is always forbidden.

If permission has been granted for the possession of legal firearms for hunting purposes, they must be maintained under the supervision of the Dean of Students.

Food and Drink

Except for bottled water, food and drink, however packaged, may not be consumed in classrooms.

Paintball

Paintball gaming on Conception Abbey property is forbidden.

Pets

For reasons of health and sanitation, fish are the only pets allowed in residence halls.

Privacy

A seminarian's privacy in regard to an assigned room, mailbox, etc., will be respected. However, Conception Abbey and Conception Seminary College reserve the right to have authorized personnel enter seminarians' rooms for purposes of health and safety inspections, maintenance and repair, and enforcement of regulations stated in the Seminarian Handbook.

It is essential that seminarians respect the privacy of their peers, of the seminary community members, and of buildings and materials. Entrance into administrative or faculty offices or locked classrooms without permission is a violation of this important principle.

Safety Inspection & Maintenance

A room check by an authorized member of seminary maintenance will be carried out at the beginning of each vacation or break period. This is done to ensure building safety. Any electrical appliances or equipment will be unplugged. Plumbing serviced regularly by authorized personnel.

Security

When leaving your room, especially for long periods of time such as vacations, lock your door. Conception Abbey and Conception Seminary College assume no responsibility or liability for theft or damage to personal property in residence rooms.

Smoking

Smoking is prohibited in all seminary buildings (public rooms, residential rooms, bathrooms, air locks, etc.). The only areas for smoking are designated areas, namely: the lower campus; 50 feet from the JP II entrance facing west; 50 feet from the entrance to St. Maur Hall facing east; 50 feet from the basement entrance to St. Michael Hall facing east; and 50 feet from the entrance to the gym facing south.

Any student who uses tobacco products will need to develop a plan to free himself

from that addiction. Student Health Services will provide resources to that effect.

Theft

Depriving any member or organization of the seminary community of their personal property is stealing; it is dishonest, shows a lack of respect and is a sin. Such acts will be dealt with judiciously, addressing change of attitude and behavior.

Vandalism

Deliberate destruction of, damage to, or defacing of private or public property is evidence of an individual's lack of self-control and the absence of a positive, respectful community spirit. Anyone guilty of such acts will be expected to make appropriate restitution and will be provided with assistance to address the root of such behavior.

Windows

Anyone who opens a window is responsible for closing it. If there is an outer (storm) window, close this first. Close classroom windows when you leave the room, even in warm weather. Leaving a window open when it rains can damage walls, floors, and furniture.

SEXUAL MISCONDUCT

It is the policy of Conception Abbey and Seminary College that sexual misconduct is contrary to Christian principles and will not be tolerated. Personnel must comply with applicable federal, state and local laws and with the procedures outlined in *the Policy Regarding Sexual Misconduct Conception Abbey, Inc.* (see Appendix) regarding incidents of sexual misconduct, in particular regarding sexual abuse of vulnerable persons, but including all incidents of sexual abuse, sexual exploitation, and sexual harassment.

You are expected to follow the guidelines of The Code of Ethical Standards for Priests, Pastoral Administrators, Deacons and Diocesan Officers of the Diocese of Kansas City-St. Joseph (see Appendix). If, while enrolled at Conception Seminary College, you believe, at any time, that you have been the victim of sexual misconduct on the part of any student, employee, monk or guest of Conception Abbey, please contact the Dean of Students immediately.

PART 3) PROCEDURES

CLEARANCE PROCEDURES

Before your departure from the seminary, whether for summer vacation or upon withdrawing from the seminary, the Dean of Students will give you a clearance sheet to be signed by various seminary personnel. This is to ensure that your financial obligations have been satisfied and necessary arrangements prior to your departure have been taken care of.

DISCIPLINARY PROCEDURES

Each student is expected to meet all program standards established by the seminary and to observe all stipulated directives in order to maximize the full benefit of participating in seminary living. Failure or refusal to do so may prompt disciplinary action. Seminary personnel will strive to address a negligent or disorderly student with a pastoral and graduated approach allowing for correction and growth. Disciplinary action may be taken in the event of, but not limited to, the following:

- academic dishonesty
- consistently resistant or hostile attitude toward the seminary formation programs
- defamation of character
- drug or alcohol abuse
- physical violence or harassment
- repeated or serious infractions of the Expectations of Community Life and the Policies and Procedures as described in the Seminarian Handbook
- sexual misconduct
- theft

- unauthorized entry into seminary administration or faculty offices and locked classrooms
- vandalism of seminary property

If discipline is necessary, it may take the form of verbal warnings, written warnings, sanctions, probation, suspension or dismissal. In all these responses, the well-being of the seminarian and the effects such behaviors have on the seminary community are the overriding concerns. The actions taken by Conception Seminary College to enlist the cooperation of the seminarian in dealing with the perceived problems are meant to express these concerns. Particular Disciplinary Applications can be found in the following pages.

Sanctions

There may be a disciplinary response to a serious infraction of the Rule of Life as described in the Seminarian Handbook. Sanctions, determined by the Dean of Students, may include denial of permission to leave the seminary campus for a period of time or some form of community service.

Disciplinary Warning

After a seminarian has received verbal corrections or warnings from his formation advisor for repeated violations, the formation advisor will issue to the seminarian a written disciplinary warning regarding the violations, with a clear statement of sanctions imposed and/or expected constructive changes within a specified time frame. The seminarian will receive a copy of the warning and a copy will be placed in the seminarian's file. The seminarian will also be informed at that time that the next disciplinary step is probation.

Anxiety Absence Policy

Anxiety, depression, and other mental health challenges present unique trials to the seminarian and his responsibilities, especially difficulty regularly attending morning Liturgy of the Hours and Mass. If a seminarian has made a legitimate case that his regular absence from his obligations is due to struggles with mental health, various steps can be taken to ensure healthy growth in healing and responsibility. First, he is to make a short face-to-face meeting with his chaplain within twenty-four hours to explain how his absence relates to the challenge mentioned above. This becomes the baseline of accountability required in the external forum. If the challenges are deemed significant, the seminarian may be referred to Counseling Services to ensure his mental well-being.

If these absences indicate a pattern of behavior, the chaplain and seminarian, and if necessary, in consultation with Counseling Services, will create a mental health well-being plan. This plan is to help the seminarian take responsibility for creating healthy and positive actions aimed at reducing the effects of anxiety. This plan may include but is not limited to the following suggested items:

- Develop steps to increase self-responsibility;
- Develop healthy habits of exercise, nutrition, and rest;
- Develop practices that help reduce worry, rumination, and self-critical reflection;
- Develop approaches that integrate ascetical and spiritual practices that promote healthy living;
- Making and setting appropriate nighttime routines and setting a reasonable bedtime.

The plan will be enacted when the subsequent absence occurs, and the seminarian becomes accountable to his chaplain. The plan acts as a non-punitive consequence to support the seminarian's well-being. However, the seminarian is still responsible for fulfilling the plan's stipulations. Failure to do so may result in penalties to help him amend, and continued disregard for the plan may result in other disciplinary consequences.

Probation

If the problem continues, the matter will be brought to the attention of the Dean of Students who, in collaboration with the Character Formation Board, will issue a statement to the seminarian informing him that he is on disciplinary probation and indicating the length and terms of probation. A copy of the statement will be sent to the seminarian's diocese and a copy will be placed in his file. The seminarian will also be informed at that time that the next disciplinary step is suspension or dismissal.

If the problem or violation is deemed serious enough to require immediate probation, the Dean of Students will issue the written statement of probation.

Suspension

Suspension involves a seminarian's leaving the seminary campus for a determined period of time. When suspension is judged to be necessary, the duration (normally two weeks) and conditions of the suspension are to be determined by the Rector. A written statement of the suspension, indicating constructive changes to be made while absent from the seminary, is given to the seminarian, a copy is placed in his file and a copy is sent to his diocese.

Dismissal

Seminarians may be dismissed from Conception Seminary College for academic, disciplinary or formational issues as set forth in the College Catalog and in the Seminarian Handbook. Generally the Rector shall be the official to determine the appropriateness of dismissal.

Due Process in Procedures for Dismissal

1) Reasons for the Dismissal of a Student

Students may be dismissed from Conception Seminary College for academic, disciplinary, or formation issues. These reasons are set forth in the regular catalogs issued by the seminary and in the annually issued Seminarian's Handbook.

- Recommendations for dismissal for academic reason are made by the Academic Dean.
- Recommendations for dismissal for non-academic reasons are made by the Dean of Students.
- Dismissal, if initiated by the President-Rector, is final and may not be appealed.

2) Procedure Used in Deciding to Dismiss a Student

a) A recommendation to consider dismissing a student is made to the President-Rector by the Academic Dean or the Dean of Students. Prior to making such a recommendation the Dean discusses the issues involved with the student concerned, and informs him that he intends to bring the matter before the President-Rector. He also listens to any considerations which the student may bring to his attention, and/or some relevant information which the student may ask another person to present on his behalf.

b) Before convoking a meeting of the Deans and Director, the President-Rector or his delegate consults (by phone, at least) with the bishop/superior and/or vocation director of the student concerned. The results of this consultation are presented at the meeting.

c) The President-Rector next consults with the Academic Dean, Dean of Students, and Director of Spiritual Formation, meeting as a group, before making the decision to dismiss or not to dismiss. If, in exceptional and urgent cases, it is not possible for the President-Rector to meet with all of these officers, he meets with as many as possible.

d) If the President-Rector is absent from the seminary and the dismissal of a student seems urgent, a decision is made by the Academic Dean, Vice Rector-Dean of Students and Director of Spiritual Formation, meeting as a body. They communicate their decision to the President-Rector by phone,

if possible, and seek his confirmation of it. If the President-Rector cannot be reached, the decision is implemented without his confirmation. The Dean of Students, serving as the President-Rector's delegate, presides over such a meeting and the decision is made by majority vote.

e) The decision to dismiss a student from Conception Seminary College is then made by the President-Rector directly or, if he is unavailable, by his delegate.

3) Recourse from a Decision to Dismiss

a) A student may respond to his dismissal by appealing for a hearing before either the Board of Deans of the seminary, or a specially created committee, according to his preference. Members of the Board of Deans are listed in the current Seminary Catalog. The special committee, which the President-Rector shall name, would be composed of two formation advisors, two members of the teaching faculty, the President-Rector (not voting), and one other faculty or staff member to be selected by the student.

b) The student may and is encouraged to select a member of the seminary community (a priest, faculty/staff member, or student) to act as his counsel and advisor in presenting his case at the appeal hearing.

c) If a hearing before a special committee is requested by the student, the Board of Deans have the duty to be present at this hearing, and to present to the committee and the student appellant the reasons why they believe the student should or should not be dismissed.

d) The student appellant must grant permission for the disclosure of all confidential information (with sole exception of that obtained in the Sacrament of Reconciliation) for review by the panel of appeal (i.e., the Board of Deans or the special committee).

e) The Appeal Panel's decision (whether this panel is constituted by the Board of Deans or by a special committee) is presented to the Rector who, in the end, makes a final decision.

Appeal Procedures

1. A seminarian may initiate an appeal of his dismissal by requesting a hearing before either the Board of Deans or a specially assembled panel, according to his preference. The special panel shall be composed of the Rector (non-voting), two formation advisors, two members of the teaching faculty named by the Rector, and one other faculty or staff member selected by the seminarian.
2. The appeal must be initiated within five days of the notice of dismissal or, in the case of immediate dismissal, within ten days of the dismissal.
3. A seminarian is encouraged to select a member of the seminary community, a priest, faculty or staff member to act as his counsel and advisor before presenting his case at the appeal hearing.
4. The deans must be present at the hearing to present the reasons why they believe the seminarian should or should not be dismissed.
5. The seminarian must grant permission for the disclosure of all confidential information (with the exception of that pertaining to the internal forum, such as the Sacrament of Reconciliation or information restricted by reason of a therapeutic relationship with a psychologist) for review by the Board of Deans or the special panel.
6. The decision of the Board of Deans or the special panel is final. Reversal of the original decision of dismissal requires a two-thirds majority.

PARTICULAR DISCIPLINARY APPLICATIONS

ALCOHOL AND DRUGS

Refer to the section "Alcohol and Drugs" under Part I, "Expectations of Community Life", regarding the seminary's expectations for seminarians. If a seminarian should demonstrate a lack of mature judgment in the use of chemical substances, the CSC community will strive to show its concern through a sensitive approach to the problem, taking into account the circumstances and conditions involved in incidents of apparent abuse of alcohol or drugs. You should know that Conception Seminary College complies with federal, state, and local laws governing the possession, use and distribution of chemical substances. The unlawful possession, use, or distribution of illicit drugs will not be tolerated. A seminarian may be suspended or dismissed for noncompliance with mandated laws or seminary policy. Certain actions are considered serious and carry consequences of varying degrees.

Illegal Use of Alcohol

Students using alcohol and/or drugs illegally will incur the following sanctions:

- possession, use or distribution of illegal drugs will result in immediate dismissal;
- distribution of alcohol to a minor will result in immediate suspension of at least two weeks;
- possession or use of alcohol by a minor will result in immediate disciplinary probation

Further, one or more of the following consequences may result: counseling, disciplinary action, professional evaluation and/or required rehabilitation treatment.

Subsequent occasions of illegal behavior will result in suspension or dismissal.

Immoderate Use of Alcohol

A student of legal age misusing alcohol will elicit any of the following levels of response:

Level One

Normally, in a first instance of alcohol abuse, his formation advisor will confront the seminarian with the unacceptable behavior and prescribe a course of action which may consist of counseling, drug education or participation in a support group for abusers. The formation advisor will issue a written warning.

Level Two

Normally, in a second instance of alcohol abuse, the Dean of Students, in collaboration with the Human Formation Team, will place the seminarian on disciplinary probation for a specific period of time and will require that the seminarian undergo a professional evaluation and follow the recommendations of that evaluation. The seminarian's sponsoring diocese will be notified of these actions.

Level Three

Normally, in a third instance of alcohol abuse, the seminarian will be suspended or dismissed from the seminary, with notice being given to the sponsoring diocese.

Other abuses of alcohol, e.g. a seminarian of legal age who fails to take action when he is in the presence of, or has knowledge of, a minor drinking or possessing alcohol, or a seminarian using alcohol in a way that demonstrates abuse, causing potential harm to himself or others, will be treated accordingly.

INFORMATION TECHNOLOGY

Students found in violation of seminary policies regarding information technology or abusing the privilege of convenient internet and LAN access will elicit any of

the following varieties of response.

When a student begins to suffer from low grades, or otherwise shows signs of being overly distracted from formation by the internet, his formation advisor will begin a conversation with him concerning the role computers and internet may have in his formational difficulties. If it is determined by the student's formation advisor that inappropriate computer or internet use plays a role in the student's difficulties, the student and formation advisor together will determine appropriate steps to be taken to remedy the situation.

If engagement in other areas of formation are problematic (common prayer or common life), and a student's chaplain determines that inappropriate computer or internet use plays a role, appropriate steps to remedy the situation will be developed.

Appropriate steps may include, but are not limited to, participation in study hall, restricted internet access, and time management counseling.

If a student is found to be accessing inappropriate sites on the internet the following steps will be taken.

Step One

When administration learns that a student is visiting inappropriate websites, his formation advisor will approach the seminarian with the unacceptable and immoral behavior and prescribe a course of action, which may consist of counseling and restricted internet access. The formation advisor will issue a written warning.

Step Two

Continued internet abuse will result in continued consultation and strategies to help the student deal with internet usage in light of his struggle. Additionally, this may include a mandatory installation of filtering software on a student's computer or suspension of internet privileges for a period of time determined by the Dean of Students in collaboration with the Character Formation Board. The student will be placed on disciplinary probation and a professional evaluation may be required and its recommendations binding. The seminarian's sponsoring diocese will be notified of this action.

Step Three

Continued internet abuse after Step Two action has been taken will result in suspension of a minimum of two weeks or expulsion from Conception Seminary College. Students found in violation of the law will always be reported to the proper law enforcement authorities.

ANNUAL EVALUATIONS

Principles

Basing your ideals on Gospel values, and setting appropriate and realistic goals, requires reflection and self-evaluation. Various groups at Conception Seminary College, including your peers, the faculty, staff and administration, can contribute to the overall evaluation of how well you establish and accomplish your chosen goals. Those who have the closest and most consistent contact with you throughout the year can become valuable allies in your search for growth and maturity in your seminary experience. The goal of an evaluation is to assist you and your bishop or religious superior, by means of concrete feedback, to discern your call to the ordained priesthood (see *PPF, 272*).

Procedures

The evaluation process goes on throughout the year. It comes into focus when you collaborate with various resource personnel in a final comprehensive written evaluation. At mid-year, your formation advisor will ask you to write a self-evaluation. Some of your own observations will be incorporated into the section of the comprehensive evaluation drafted by your formation advisor dealing with Character Formation and Spiritual Formation. Other members

of the Character Formation Board, as well as faculty and staff members, may contribute their comments and feedback to this section of the evaluation. You, your formation advisor, the Dean of Students and your vocation director (for seniors and pre-theologians in their last semester) will review the initial draft of this section in order to come to a consensus about the accuracy of the material. Likewise, your academic advisor will collect your academic self-evaluation, and summarize evaluative comments from your professors dealing with your academic ability, your approach to learning, your classroom participation, and your command of written and spoken English. You will have the opportunity to discuss the Intellectual Formation section of your evaluation with your academic advisor. The entire evaluation is then reviewed by the Rector, who formulates a recommendation representing the position of the seminary regarding your continuance in priestly formation. The final evaluation is sent, together with your year-end grade report, to you, your sponsoring bishop or religious superior and to your vocation director.

Due Process Agreement Procedures for the Annual Evaluation

Any seminarian who questions the accuracy and reliability of a written evaluation, and cannot resolve the matter with his formation advisor or academic advisor at the time the evaluation is being discussed, may submit a written request to the Dean of Students for a hearing on the matter within ninety days of the evaluation's publication. The written request must contain a list of specific grievances or disagreements to be discussed, the steps already taken to resolve the conflict, and the resolution sought.

STEP 1: The Dean of Students shall schedule a meeting of the following individuals:

- the formation advisor,
- the chaplain and/or the academic advisor,
- the Academic Dean or the Dean of Students who will be the ex officio chair of the meeting, and one other faculty or staff member of the seminarian's choice.

In the event that the seminarian's formation advisor is the Dean of Students, the Academic Dean will chair the meeting. If the Academic Dean is the seminarian's academic advisor and the Dean of Students is his formation advisor then the Dean of Students will appoint a faculty member to chair the meeting. The purpose of the meeting is to ensure that informal and non-confrontational approaches have been exhausted and to reach a mutual resolution to the disagreement in question. Confidentiality shall be expected of all those involved in the meeting. A written summary of the agreement, signed by the seminarian and formation advisor or academic advisor, will be appended to the annual evaluation. If an agreeable solution is not reached, the seminarian may elect to pursue STEP 2.

STEP 2: The seminarian may submit a written request to the Rector for a hearing to resolve the conflict. The written request must contain a list of specific grievances or disagreements to be discussed, the steps taken in due process and the resolution sought.

The Rector shall schedule a meeting of the following individuals:

- the seminarian,
- the formation advisor or the academic advisor,
- the Academic Dean or the Dean of Students,
- the seminarian's choice of two faculty or staff members, and
- the Rector, who will chair the meeting.

All individuals except the student shall have a vote; votes will be conducted by secret ballot. All individuals are to maintain the confidentiality of the proceedings. The voting members of the panel will have authority to retain, alter or omit any portion of the evaluation as deemed appropriate. The ballot outcome and decisions of the group are final.

A separate written statement noting the implementation of due process and signed by each of the individuals on the panel will be appended to the annual evaluation.

It is the responsibility of the Rector and the Dean of Students to ensure the right of each seminarian to initiate a due process agreement procedure without subsequent bias or retaliation. To ensure fairness, the Rector shall not serve as either formation advisor or academic advisor.

FINANCIAL RESPONSIBILITIES

Standard Fees and Charged Expenses

Abbey Guest Center

Seminarians are responsible for any personal guest's overnight accommodations or meals.

Textbook Services

Students are responsible for obtaining their textbooks. The seminary does not have a textbook store. Textbook information for all courses taught in the seminary is posted online early in the summer by the Director of Textbook Services. New students will also be provided with textbook information upon registering for their fall classes.

Students who need assistance in obtaining or paying for textbooks should contact either the Registrar or the Academic Dean, who will in turn inform the Director of Textbook Services of the special needs of a particular seminarian.

Seminarians whose dioceses cover the cost of textbooks are responsible for submitting the appropriate receipts/invoices for textbook costs to their dioceses so that they can be reimbursed.

Business Office

All bills to Conception Abbey and Conception Seminary College or to any of their departments must be paid in full before departure at the conclusion of the academic year or withdrawal from the seminary, or arrangements for payment made with the Treasurer's Office. Failure to do so will result in the Registrar's Office being notified to withhold transcripts. If the matter is not settled within one year, legal proceedings may be initiated.

During the school year, all bills are to be paid in the Business Office with the exception of the departments listed in this section which have their own payment policies, such as the Abbey Guest Center.

HARASSMENT

Conception Seminary College expects each member of its community to contribute to an environment conducive to prayer, study, formation, and charitable interactions, and hence free from harassment. In addition, Conception Seminary College fully supports legislation prohibiting harassment of all kinds and will maintain a seminary free of any such harassment. Sexual harassment, for example, is a violation of state and federal law as well as CSC policy.

Any unwelcome attention may be harassment if it creates an intimidating, hostile, or offensive environment or if it interferes with educational or formational performance. Harassment may take many forms, including verbal (spoken or written, including telephone and e-mail), visual, and physical conduct, threats and demands, and retaliation for having reported harassment.

Any occurrence of harassment that is reported will be handled using the resources listed below. Conception Seminary College will take all steps necessary to prevent harassment from occurring. An objective review will be made in response to a harassment claim. A thorough investigation may be undertaken. If harassment is found to have occurred, prompt and appropriate remedial action will be taken.

IF YOU ARE HARASSED…

1. Try to stop the behavior by telling the offender clearly and directly that it is unwelcome and offensive to you and that you want it to stop at once.

2. Get help from others if you find it difficult to confront the offender directly. Formation advisors, spiritual directors, or Counseling Services can help you analyze the situation and determine the best way to handle the harassment.

3. If the behavior does not stop, write down what happened, including time and place, and the names of possible witnesses. Talk with others who may have been treated in a similar way. Find out if they would be willing to support you in any action you might take to get the behavior stopped.

4. Report the problem to someone who can do something about it. There are several sources to be utilized when reporting such as:

- your formation advisor
- a member of the Seminary Administration
- the offender's formation advisor, supervisor, department chairperson or dean

Feel free to bring a friend with you. No one will force you to take any action you do not want to take and you will be protected against retaliation for reporting. Additional questions concerning the harassment policy should be addressed to those listed above.

IF YOU HAVE A GRIEVANCE...

1. Try to settle the matter directly with the person(s).

2. Get help from others if speaking with the person(s) did not settle the matter satisfactorily. Friends, formation advisor, spiritual directors, or Counseling Services can help you analyze the situation and determine the best way to proceed.

3. If you and the other person(s) cannot resolve the matter, ask a neutral on-campus third party to facilitate.

4. If the matter is still not resolved, report the problem to someone who might be able to do something about it:

- your formation advisor
- a member of the Seminary Administration or you may initiate a formal grievance procedure as described in the Appendix.

STUDENT ACTIVITIES & SERVICES

The seminary can be seen as a place and a period in life. But it is above all an educational community in progress: it is a community established by the bishop to offer to those called by the Lord to serve as apostles the possibility of reliving the experience of formation which our Lord provided for the Twelve. 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.

-Pastores dabo vobis, 60

THE ABBEY BASILICA

The Abbey Basilica is the focal point of Conception Abbey and Seminary College. It is open at all times for personal prayer, and seminarians are welcome to join the monastic community there for the celebration of the Liturgy of the Hours and the Eucharist.

ABBEY BASILICA PRAYER SCHEDULE

Monday - Saturday

Vigils . . . . . 6:00 AM
Lauds . . . . . 7:15 AM
Eucharist 11:45
Day Prayer. . . . . 1:00 PM
Vespers. . . . . 5:15 PM
Compline. . . . . 7:15 PM
(no Compline on Tuesdays)

Sundays and Holy Days

Vigils . . . . . 6:20 AM
Lauds . . . . . 7:45 AM
Eucharist . . . . . 10:30 AM
Day Prayer. . . . . 12:30 PM
Vespers. . . . . 5:30 PM
Compline. . . . . 7:15 PM

THE ABBEY GUEST CENTER

The Abbey Guest Center is an apostolate of Conception Abbey, which offers individual and group retreats, as well as training for a variety of ministries. The Center's facilities also serve the guest housing and dining needs of the seminary community.

In the Benedictine tradition, all guests are to be received as Christ and shown every possible courtesy and consideration. All arrangements for guests, their meals, their lodging and the payment for such are to be made with the Abbey Guest Center. Since the Abbey Guest Center regularly conducts many retreats for both groups and individuals, be sure to notify the Center at least two weeks in advance of your guest's arrival to ensure a reservation. Go to the Guest Center Office in St. Gabriel Hall to make arrangements for your guests. You may also use the link at this address: https://www.conceptionabbey.org/guests/seminarian-guest-reservation/. Abbey Guest Center personnel will confirm reservations and inform you of the discount rates for meals and accommodations. You are responsible for your guest's charges. (This includes guests for Family Weekend and Graduation.) Abbey Guest Center personnel can assist you with special guest needs. Please inform your guests to check in at the lobby of St. Gabriel Guest House when they arrive.

The Abbey Guest Center lounges and the student lounge in St. Maur Hall are available for visiting and entertaining your guests. Except when you are hosting personal guests, the Abbey Guest Center facilities are used only with the permission of the Center's Director. An important form of hospitality is consideration for other guests and respecting their need for quiet.

TEXTBOOK SERVICES

The Director of Textbook Services uses the results of pre-registration to compile lists of textbooks needed by students for their courses.

CONCEPTION GIFT SHOP

The Conception Gift Shop located in St. Raphael Hall works to meet the spiritual needs of the retreatants, students and guests of Conception Abbey for religious books, bibles, Christian greeting cards, and other items related to the Catholic faith. Seminarians receive a 15% discount.

Shop Hours

Tuesday-Saturday: . . . 9:00-11:15 AM
1:30-4:00 PM

Sunday . . . . . 8:30-10:00 AM

THE BUSINESS/TREASURY OFFICE

The Business/Treasury Office is located in the basement of St. Raphael Hall. Bills can be paid and checks cashed there.

Business/Treasury Office Hours

Mon-Fri . . . . . 8:00-11:30 AM
1:30-3:30 PM

THE CLYDE MONASTERY

Monastic life and dedication to Jesus Christ in the Eucharist are the call and commitment of the Benedictine Sisters of Perpetual Adoration in nearby Clyde, Missouri, a contemplative community with an ecclesial ministry of prayer. The celebration of the Eucharist is central to the Sisters' life and worship. According to Benedictine tradition, a privileged place in their spirituality and daily schedule is assigned to the Liturgy of the Hours. Work is an integral part of the Sisters' monastic life, and includes baking and distribution of altar bread, printing and publishing the periodical "Spirit and Life", retreat work, sewing, various art works, and the traditional Benedictine ministry of hospitality. They welcome visitors for tours of the monastery, for quiet reflection on their grounds and in their chapel, and for the celebration of the Liturgy of the Hours and the Eucharist.

Clyde Chapel Prayer Schedule

Weekdays

Morning Prayer . . . . . 6:30 AM

Eucharist 7:30
(8:00 AM Eucharist on Saturdays)

Day Prayer. . . . . 12 NOON

Vespers. . . . . 5:30 PM

Compline. . . . . 7:15 PM

Sundays and Holy Days

Morning Prayer . . . . . 7:30 AM

Eucharist . . . . . 8:30 AM

Day Prayer. . . . . 12 NOON

Vespers. . . . . 5:30 PM

Compline. . . . . 7:00 PM

THE COMMUNITY COUNCIL

CSC's form of student government, the Community Council, is defined in its constitution as the organizational center of student activities, creating a forum for the exchange of student opinions, has the authority to establish and fund various committees, recognize other organizations and shall uphold to the best of its ability the student consensus. It shall be a primary means of representation for the Student Community to the administration and the larger community *(PPF, 306)*.

The structure of the Community Council has been revised and amended several times in light of the way in which different student bodies believed it could best accomplish the role described above, while at the same time providing the best experience of orderly deliberation.

The Council consists of elected and appointed members. The President, Vice-President, and Class Representatives are elected. The Treasurer and Secretary are appointed positions. Finally, the Dean of Students is an *ex officio* member and represents the Rector.

The Council oversees several committees, which function in various areas for the betterment of the seminary community. Committee chairs are appointed by the Community Council. Each Committee also has a Faculty member to serve as Moderator of the Committee.

Day-to-day operations are performed by the committees, which work with faculty moderators. The Council is funded by the students' activity fees. The effectiveness of student government depends on your personal contribution and involvement.

The Community Council committees and their purpose are as follows:

Vocations

The Vocations Committee has the duty of promoting vocational awareness through programs on and off campus. This committee also facilitates various recruitment activities like the semi-annual "Encounter with God's Call Weekend."

During this weekend, prospective seminarians are allowed to stay on campus and experience the seminary life. The committee members are the ones who make sure these prospective seminarians enjoy their brief stay on the seminary grounds. In addition, prospective seminarians are offered information about the seminary, and are also supported both physically and spiritually. The Dean of Students serves as Faculty Moderator for this committee.

Social Concerns

The purpose of the Social Concerns Committee is to follow the example of Jesus and reach out in love to assist those in the local community and others in the world who are in need. The committee provides assistance by hosting a semi-annual blood drive, collecting clothes to give to those in need, caroling for the elderly and infirm of the local community, protecting the unborn, praying for the world's needs, sponsoring a needy child from a third-world country, and donating money to the Covenant House and other worthy charities. In addition to this, we periodically invite the entire student body to come together in prayer for a particular cause. The Director of Pastoral Formation is the Faculty Moderator for this committee.

Electrical

The Electrical Committee maintains and provides electrical equipment for lights and sound at community functions. Members are expected to help set up and put away electrical equipment at all such events. This includes the Fall Production, Coffee Shop Night, May Day, the Super Bowl Party, and class-hosted parties as needed. Members are also encouraged to post articles of interest concerning electronic technology on the committee bulletin board. The Drama Director is the Faculty Moderator for this committee.

Public Relations

The Publications Committee publishes news and literature for the seminary college community. Whether the project is a yearbook, literary journal, school newspaper or any other written work, the final purpose of each project is to help build up the seminary community's faith, hope and charity. The various ongoing publications provide an opportunity for many of the talented storytellers, authors, poets and others to share their gifts with the whole community and beyond. Thanks to the commitment and cooperation of its members, the Publications Committee is able to carry out the work and accept the responsibility that comes with an opportunity to help make life at Conception Seminary a richer, more unified and more faith-filled experience for all. The Director of Communications serves as Faculty Moderator.

ACE

The Arts, Culture and Entertainment Committee is responsible for promoting events that are culturally edifying and support the morale and fraternity of the Seminarian Community. The areas of focus include: the illumination of fine and classical arts, the coordination of entertainment events and festivities to support the community, as well as exposure to and integration of other cultures, particularly those represented in the student body. Specifically, the ACE Committee provides opportunities to attend events off-campus, organizes thematic movie nights and parties (e.g. the Superbowl party), and sponsors the annual "Coffee Shop Night," in which students share their talents in an informal setting. The Dean of Students is the faculty moderator for this committee.

Athletic

The purpose of the Athletic Committee is to provide students with organized athletic events throughout the year. This committee's responsibilities include providing the necessary sports equipment for the athletics events, which includes the purchase and upkeep of these

equipment (balls, bats, gloves, nets, and the pool table equipment), scheduling and organizing events on weekends throughout the year. The committee also sponsors three main competitions: 3-on-3 basketball, indoor soccer and a Polar Bear event at Lake Placid. Finally, the committee plays a key role during the annual May Day celebration. The Faculty Moderator for the Athletics Committee is the Wellness Director.

Day-to-day operations are performed by the committees, which work with faculty moderators. The Council is funded by the students' activity fees. The effectiveness of student government depends on your personal contribution and involvement.

COUNSELING SERVICES

The Department of Counseling Services is staffed by licensed professional counselors (*PPF, 224*). The department aims to assist students from a professional psychological perspective in making healthy adjustments and realizing personal potential.

Services provided by the department include:

- individual counseling or therapy for students;
- sponsoring workshops or training sessions in areas of personal understanding and development;
- consulting services to faculty and formation staff

Like counseling centers on most college campuses, one of the primary activities of Counseling Services is to provide individual short-term counseling or therapy. This professional help is designed to assist the student in such areas as growing in self-understanding and acceptance, coping with behavioral or emotional problems, or improving one's interpersonal relationship skills.

Arrangements with Counseling Services are made either by the student himself (when he is seeking help on his own), or by the seminary (when the student is being referred for formation reasons). Over the years, a formal referral process has been developed by Counseling Services and the Human Formation team which involves using a referral form that spells out the particulars of the referral and the issue(s) to be addressed in counseling. The referral process may be initiated by the seminarian's formation adviser, the Human Formation team, or at the request of the seminarian's vocation director or bishop. The seminarian's formation adviser, working together with the seminarian, completes the first page of the referral form, spelling out the issue of concern and a summary of relevant background information. Once the first page of the referral form is completed, it is forwarded to Counseling Services. Then the counselor and the seminarian develop goals to address the issue(s) and discuss the plan for counseling. The counselor and student discuss the issue of confidentiality and also the frequency that a summary of progress on the goals may be communicated to his formation adviser. The seminarian has the right to privacy, so any communication from Counseling Services going to the seminarian's formation adviser presumes the seminarian's knowledge, consent, and a signed release of information. Therefore, in the ongoing process of counseling, the counselor and the seminarian discuss and agree on what will be disclosed each time that a verbal progress report is given by the counselor to the formator. Following the completion of the referral form, both the seminarian and the counselor sign it. The form is then forwarded to the Dean of Students who signs the referral form as a record of the agreement of the seminarian to work on the stated issue(s) in the context of counseling. The normal length of the referral is through the end of the current academic year, unless the formation adviser deems otherwise. If a diocese has requested the referral, the normal course of feedback to the

seminarian's vocation director or bishop will go through the usual reports of the seminarian's progress in formation that is given to them by the Human Formation team and seminary administration.

CULTURAL OPPORTUNITIES

In addition to films, special lectures and various kinds of stage presentations, there are other opportunities for cultural enrichment. Attending two seminary-approved events each year (one each semester) is required of the entire student body. A list of approved cultural opportunities will be made available; Individual opportunities outside of those listed must be pre-approved by the Director of Cultural and Artistic Affairs. Once each year, the Drama Department sponsors a dramatic production to which all can contribute by labor and talent. The Community Council's Fine Arts Committee regularly sponsors events at which seminarians share artistic talents.

Kansas City, St. Joseph, Des Moines, Omaha, and Maryville offer a variety of cultural opportunities during the course of the year. Such opportunities will be brought to your attention, and you are urged to take advantage of them. You are encouraged to develop your creative talents for your own enjoyment and that of others. Participation in activities directed toward cultural enrichment is essential for a balanced education, one which has as an important objective your ability to use leisure time fruitfully *(PPF, 48)*.

FINANCIAL AID

The Office of Financial Aid offers students financial assistance in the form of loans, grants, scholarships and work-study programs. (Students are limited to 40 hours per month in the work-study program and generally do not do work-study on Sundays). All students are required to complete the FAFSA form. The Financial Aid Director is available to give personal attention to your needs in financing your education and will help you establish eligibility for those aid programs which best suit your situation.

FOOD SERVICES

Meals for the seminary are prepared by the Abbey Kitchen, which is located on the bottom floor of the monastery.

Requests for special services for official community functions are made to the Kitchen master. These services normally need to be arranged at least a week and a half before the date of the event. For reasons of health and safety, the cooking area of the kitchen is a private work place; students are neither permitted to use the cooking facilities nor to visit with the kitchen staff. Dishes and cutlery are not to be removed from the dining areas. The Abbey Kitchen does not provide personal snack items such as coffee, milk, and cold cereal. Special diet trays and sick trays are to be arranged through the Director of Health Services.

HEALTH SERVICES

The Seminary contracts with Conception Abbey to furnish health care services for its students. The Abbey maintains a modern and professionally staffed Student Health Service (Monday through Friday: 8:30AM-2:30PM) inside front door of St. Michael Hall. Or call (660)944-2856. A registered nurse is on duty at appointed hours to meet your health care needs. A private room may be provided when assessed by the Health Services staff. Some over-the-counter medications are available to the student body at no charge. Special diet trays and sick trays may be arranged through the Health Services.

St. Stephen Infirmary is located just south of the monastery. After hours or in an emergency, your chaplain can help you for access to the building, which is restricted since it is the home of the retired monks. Entrance to the building can be gained per either the main entrance (south door), just north of the Guest Parking Lot, or by way of the tunnel. Door bells at both locations allow

the seminarian to contact the staff in an easy manner for assistance.

***After Health Service hours have ended students are referred to the Walk-In Clinic and emergency room located at Mosaic Medical Center in Maryville, Missouri.

Dorm Health Guidelines

Each dorm floor should appoint a student (Dorm Assistant=DA) who will be responsible for bringing meal trays to any ill students. When you are ill/not feeling well, this needs to be communicated to your formation advisor immediately. Please follow the suggestions listed below.

- Report to Student Health Services if you are ill for longer than 24 hours. There is a professional nurse available between 8:30 AM and 2:30 PM.
- Follow directions given by nursing staff from Student Health Services.
- Remain in your dorm room when running a temperature, experiencing nausea and vomiting, and diarrhea.
- If you need meals brought to you, inform your DA; if you would like Holy Communion, inform the student sacristan.
- Inform your professors EACH TIME you need to miss class.

When recovering from a physical injury (e.g. fractured arm/leg or severe sprain):

- Inform your formation advisor immediately.
- Follow the instructions from the E.R. personnel or nursing staff of SHS.
- Unless given instructions not to attend classes, Eucharist, Office and meals, it is the expectation that you attend such. Give yourself plenty of time to reach class/Oratory/Basilica.

Health Center Hours:

Daily: ext. 2856 . . . 8:30 AM–2:30 PM

Emergency Telephone 2802

LAUNDRY

Washers and dryers are available in Good Shepherd Hall. Dry cleaning services are located in nearby Maryville.

LIBRARY

The Library is located in St. Joseph Hall. Its resources include over 120,000 books, periodicals, DVDs, CDs, and cassettes. It also maintains subscriptions to more than 200,000 eBooks and around 10 electronic research databases. Students also have access to over 60 million items through its regional consortium, MOBIUS. Computers are also available in the library with internet access shutting off at 11 PM.

Tutoring and Research Help

Tutoring and Research Help are available from Academic Leaders in the library for 2 hours Monday-Thursday evenings. Academic Leaders are student employees who have been vetted by the Academic Dean for strong academic ability and are overseen by the Reference-Outreach Librarian. These students are capable of providing a number of services including, homework help, library research, leading study groups and regular tutoring. To receive help, see an Academic Leader on staff or contact the Reference-Outreach Librarian.

Library Hours

Mon-Sat . . . . . 8:00 AM–10:00 PM

Sunday . . . . . 1:00–10:00 PM

The staff is available for assistance during the following times:

Mon-Fri . . . . . 8:00 AM-Noon
1:00-5:00 PM

MAIL

Student mailboxes are located on the lower level of St. Maur Hall. Mail is delivered every afternoon except Sundays and holidays. Each student is assigned a mailbox with combination lock. Incoming mail should be addressed as follows:

Name
Conception Seminary College
PO Box 502
Conception, MO 64433-0502

Outgoing mail is picked up at 1:30 PM each weekday from the mailbox at on the lower level of St. Maur Hall. The U.S. Postal Service maintains offices on the premises of the *Altar + Home by Conception* and provides all postal services. Parcels also may be shipped with United Parcel Service by arrangement with Altar + Home.

U.S. Post Office Hours

Mon-Fri . . . . . .Noon to 4:00 PM
Saturday. . . . . .Noon to 2:00 PM

ALTAR + HOME

Altar + Home is an extension of the apostolic mission of Conception Abbey. Our mission is to share the monks' Catholic faith and Benedictine spirituality through the creation and distribution of printed products and religious items. We publish greeting cards for all occasions, stationery, prayer cards, icons and other items related to the Christian faith. Altar + Home serves retail, wholesale and institutional customers world-wide. Profits from Altar + Home go to support the ministries of Conception Abbey, which include Conception Seminary College. Seminarians are eligible for special discounts for all products offered by Altar + Home. You are encouraged to visit Altar + Home website at: www.altarandhome.org for easy, fast and secure online shopping.

Altar + Home Hours

Mon-Fri . . . . . 8:00 AM–4:00 PM

Altar + Home Contact:

660-944-3110

RECREATIONAL FACILITIES

Smaller television and recreational lounges are located in residence halls.

Alumni Union

The main student lounge, located in the basement of St. Maur Hall, is a convenient place for refreshments and socializing. A snack bar provides an assortment of beverages and food items. A home theater with large-screen television, DVD, pool tables, foosball and table tennis.

Snack Bar: Snack type food and beverages purchased at the Alumni Union are recorded on individual charge accounts. Statements are sent to seminarians regularly. These bills may be paid to the Kitchen master or the Business Office.

St. Michael Hall Gymnasium

St. Michael Hall has a gymnasium that doubles as an auditorium for plays and musical events. Outdoor athletic facilities include fields for softball, football, and soccer.

JP II Recreation Center

The JP II Recreation Center provides racquetball courts, as well as space for volleyball, wallyball, table tennis and total fitness (weight-lifting, exercise bikes, Nordic Track, etc.).

JP II Hours

Daily. . . . . 8:00 AM–10:00 PM

Registrar

The Office of the Registrar provides services beginning with the student's first registration for courses, continuing through graduation and beyond. Inquiries concerning registration, loan deferments, enrollment certifications, grade records, adding and dropping classes, and transcripts should be directed to this office.

Registrar's Hours

Mon-Fri . . . . . .8:00–11:30 AM
1:00–3:00 PM
(when classes are in session)

Appendices

PROGRAM OF PROTECTION FOR CHILDREN AND OTHER VULNERABLE PERSONS

I. Introduction

The United States Conference of Catholic Bishops recognized past failures on the part of Church leadership to ensure a safe environment in which children, young people and adults were protected from abuse by clergy and other Church personnel. By adopting the Charter for the Protection of Children and Young People, the bishops pledged themselves to a program of protection in the future. The Preamble of the Charter reads: "We re-affirm our deep commitment to creating a safe environment within the Church for children and youth."

The monks of Conception Abbey make the same solemn promise. We strongly condemn any abuse of children, young people, and adults no matter where it occurs. Abuse is particularly heinous when the perpetrator is a member of the clergy or other Church personnel. Conception Abbey is committed to protect children, young people and adults in all the works and ministries undertaken in the name of Conception Abbey.

All members of the monastic community of Conception Abbey and all employees, volunteers and seminarians must adhere to the Program of Protection for Children and Other Vulnerable Persons as described in this document. When official duties are carried out in another facility or under another institution's direction and supervision, all members are also subject to that facility's or institution's policies and procedures.

The Program of Protection for Children and Other Vulnerable Persons is intended to help ensure a safe environment for children, young people and adults at Conception Abbey and to foster Catholic moral values and attitudes among Abbey personnel and seminarians. All monks, employees, volunteers and seminarians are expected to understand the goals and requirements of this Program and to implement them completely in the performance of their duties. The conduct of monks, employees, volunteers and seminarians in both public and private can inspire and motivate people or scandalize and weaken their faith. All whose vocation and work is centered at Conception Abbey must be aware of this responsibility.

The policies established in this Program of Protection for Children and Other Vulnerable Persons supersede any other policies of Conception Abbey on this subject but are not intended to supersede canon or civil law.

The Program was approved by Abbot Benedict Neenan, OSB on August 1, 2024, and its policies and procedures are now in force at Conception Abbey.

The Abbot of Conception Abbey retains the right at all times to address matters pertaining to the policies established here on a case-by-case basis in order to respond to specific situations and issues which may arise, with due respect for canon and civil law and the goals of this Program of Protection for Children and Other Vulnerable Persons.

II. Definitions

Abuse of children, young people, and adults includes: sexual abuse (inappropriate sexual contact of any kind); physical abuse (any non-accidental physical injury); neglect (failure to provide needed food, clothing, shelter, medical care, or supervision); emotional abuse (inflicting anguish, pain, or distress through verbal or nonverbal acts).

Monks of Conception Abbey are professed Benedictines of Conception Abbey or novices, postulants or aspirants for Conception Abbey. **Employees** are salaried and hourly employees of Conception Abbey; this policy covers employee behavior during the

performance of work in any apostolate or department of Conception Abbey. **Volunteers** are those who assist in the works of Conception Abbey without remuneration; this policy covers behavior in a voluntary position in any apostolate or department of Conception Abbey. In this policy, the term "Abbey personnel" includes monks, employees, and volunteers of Conception Abbey.

Seminarians are those enrolled in the formation program of Conception Seminary College; this policy covers behavior during the academic year and while ministering to minors and other vulnerable persons as part of the formation program of Conception Seminary College.

Children are unmarried persons under the age of 18, considered **minors** in the State of Missouri. Some adults are considered **uniquely vulnerable** to abuse because of age, physical/mental disabilities, or being unable to protect him/herself, and are covered under this program. Other adults who take part in religious, education and pastoral care settings at Conception Abbey with Abbey personnel or seminarians may also be vulnerable because of their personal situation or life experience.

Throughout this document, **Abbot** refers to the Abbot of Conception Abbey. All references assume that in the absence of the Abbot, the Prior of Conception Abbey has the necessary authority.

A **pastoral relationship** is a relationship between a monk of Conception Abbey and any person to whom a monk provides pastoral care, including counseling, spiritual direction or guidance, and/or when the monk has heard a confession or received confidential or privileged information. Pastoral relationships may also be established by some employees or volunteers of Conception Abbey in their roles of service. Pastoral relationships and behavior are treated in a special section of this policy.

Monks always represent Conception Abbey, even outside of pastoral relationships. However for monks who have **familial and social relationships** with other persons, some of the behaviors listed in Section III. C. 3. c. of this policy may be acceptable. Care should still be taken to be with minors (children of relatives, friends, and acquaintances) only in public settings and in the presence of other people (adults).

III. Code of Ethical Standards

A. General Principles

1. *Leadership and integrity.* Abbey personnel who are in positions of authority recognize that the authority of leadership comes from God as a gift for the good of the Church and should be carried out with integrity and good stewardship. Monks, employees, volunteers and seminarians are expected to be persons of honest and high moral standards. They should endeavor to lead by example. They are expected to conduct themselves in a responsible and conscientious manner, free from any deception or action that would be deemed improper. Leadership should be exercised through Gospel values of justice, mercy and compassion. The Benedictine values of community, mutual support, and care for all persons should be demonstrated by leaders at Conception Abbey.

2. *Respect for others.* Monks, employees, volunteers and seminarians respect the dignity, rights and worth of every person they encounter. They strive to be sensitive to cultural differences among people. All should be aware that issues of age, gender, race, religious, physical and mental disabilities, and language all affect how the Good News is received and interpreted.

3. *Commitment to the Church.* Abbey personnel and seminarians embrace the teachings of Jesus and work to promote the Gospel. The Scriptures and the Tradition of the Roman Catholic Church guide all

who share leadership when decisions must be made that directly affect those who are served, as well as Gospel and Benedictine values.

4. *Personal well-being.* Monks, employees, volunteers and seminarians are responsible for attending to their own physical, mental, intellectual, emotional and spiritual health. They should nurture their strengths and attend to their shortcomings. They should be supportive of one another in maintaining a sense of well-being, and alert to any impediments to well-being and seek appropriate assistance.

B. Guidelines for Working with Children and Others

Providing pastoral care to children, young people and adults is a critical work of the Church and her ministers. In providing this ministry, important considerations need to be taken into account. When working with children and other vulnerable persons, it is particularly important to recognize the imbalance of power and authority possessed by an adult, clerical or lay person, in the situation. In light of the requirement for ethical exercise of authority and the particular vulnerability of children and other vulnerable persons, all monks, employees, volunteers and seminarians at Conception Abbey must observe the following guidelines when dealing with others:

1. Respect and care are always to be shown to others, especially children and other vulnerable persons. Monks, employees, volunteers and seminarians must always use prudence marked by personal and professional integrity to ensure the safety of children and other vulnerable persons, avoiding all inappropriate behavior or even the appearance of impropriety.

2. When providing one-on-one pastoral care to a child or other vulnerable person, meetings should take place in open and accessible locations. Meetings must be arranged at times and in places that assure accountability: open spaces, rooms with glass panes in doors, areas where other adults are present, and normally with the knowledge of parents or guardians.

3. Retreats, days of recollection, and other gatherings of children sponsored by Conception Abbey must include the participation of parents or designated guardians. An appropriate ratio of parents or guardians to minors must be maintained throughout the event, though the ratio may vary according to the age of the children and the type of event. Children under the age of 10 should be supervised by a higher ratio of 1 adult to 5 children; children over 10 will normally require a lower ratio of 1 adult to 10 minors. Good judgment must be used in every case. Under no circumstances may only one adult supervise such a gathering or event.

4. Members should not communicate with minors (*other than relatives*) using electronic media except as part of their professional/ministerial responsibilities. This includes email, instant messaging, texting, or social networking sites. If a minor were to contact a member, a polite response is permitted, but future communications should be avoided. All communications between members and minors must be transparent and/or include the parent whenever possible.

C. Examples of Behaviors

Abuse and neglect of minors, young people and adults is contrary to the teachings of the Roman Catholic Church. Monks, employees, volunteers, and seminarians have a serious responsibility to avoid behaviors which abuse or neglect any one encountered in ministry or work for Conception Abbey. The following are examples of prohibited behaviors. Special attention is given to off-site activities and acceptable and unacceptable physical contact.

1. Prohibited behaviors

a. Using, possessing, or being under the influence of illegal drugs while in the presence of minors.

b. Using, possessing, or being under the influence of alcohol while in the presence of minors.

c. Providing or allowing minors to use illegal drugs or alcohol.

d.Swearing in the presence of minors.

e. Speaking to minors in a way that is or could be construed by any observer as harsh, threatening, intimidating, shaming, derogatory, demeaning, or humiliating.

f. Discussing sexual activities with minors unless it is a specific job requirement and the monk, employee, volunteer or seminarian is trained to discuss these matters.

g. Engaging in any sexually oriented conversation with minors unless the conversations are part of a legitimate lesson and discussion for teenagers regarding human sexuality issues. On such occasions, the lessons will convey to young people the Church's teachings on such topics. If the young people have further questions not answered or addressed by their teachers, they should be referred to their parents or guardians for clarification or counseling.

h. Being nude in the presence of minors.

i. Possessing sexually oriented or morally inappropriate printed materials (magazines, cards, videos, films, clothing, etc.) around minors.

j. Sleeping in the same beds, sleeping bags or small tents with minors.

k. Engaging in sexual contact with minors. For the purposes of this policy, sexual contact is defined as vaginal intercourse, anal intercourse, oral intercourse, or the touching of an erogenous zone of another (including but not limited to the thighs, genitals, buttocks, pubic region or chest) for the purpose of sexually arousing or gratifying another person.

l. Creating, possessing or distributing child pornography.

2. Off-site events

a. Monks, employees, volunteers and seminarians are prohibited from transporting minors without written permission of their parent or guardian, except in case of an emergency.

b. Monks, employees, volunteers and seminarians are prohibited from unnecessary and/or inappropriate physical contact with minors while in vehicles.

c. Minors should be transported directly to their destination. No unplanned stops should be made.

d. Monks of Conception Abbey are prohibited from having minors stay at their residence. Requests for exceptions should be submitted to the Abbot of Conception Abbey in writing two weeks prior to the visit. The visit should only take place if adequate lodging and supervision arrangements can be provided.

e. Changing and showering facilities or arrangements for monks, employees, volunteers and seminarians must be separate from facilities or arrangements for minors.

3. Physical contact

a. Monks, employees, volunteers and seminarians are prohibited from using physical discipline in any way for behavior management of minors. No form of physical discipline is acceptable. This prohibition includes spanking, slapping, pinching, hitting, or any other physical force as retaliation or correction for inappropriate behaviors of minors.

b. Appropriate affection between those covered by this policy and minors constitutes a positive part of Church life and ministry. The following forms

of affection are regarded as appropriate examples for those engaged in ministry roles with minors:

•Hugs.

•Pats on the shoulder or back.

•Hand-shakes.

•"High-fives" and hand slapping.

•Verbal praise.

•Touching hands, faces, shoulders and arms of minors.

•Arms around shoulders.

•Holding hands while walking with small children.

•Sitting down beside small children.

•Kneeling or bending down for hugs with small children.

•Holding hands during prayer.

•Pats on the head when culturally appropriate. (In some Asian communities, this gesture should be avoided.)

c.Some forms of physical affection have been used by adults to initiate inappropriate contact with minors. In order to maintain the safest possible environment for minors, the following are examples of affection that should not be used by those engaged in ministry roles with minors:

•Inappropriate or lengthy embraces.

•Kissing on the mouth.

•Holding minors over four years old on the lap.

•Touching buttocks, chests or genital areas.

•Showing affection in isolated areas such as bedrooms, closets, staff-only areas, or other private rooms.

•Being in bed with a minor.

•Touching the knees or legs of minors.

•Wrestling with minors.

•Tickling minors.

•Giving piggyback rides.

•Any type of massage given by the minor to an adult.

•Any type of massage given by an adult to the minor.

•Any form of unwanted affection.

•Compliments that relate to physique or body development.

D. Training for Abbey Personnel and Seminarians

Monks, employees, volunteers and seminarians shall read this *Program of Protection for Children and Other Vulnerable Persons* and agree in writing to comply with it. Such a signed receipt is to be done at least once during each Accreditation cycle, and every time this *Program of Protection* is changed. Monks, employees, volunteers and seminarians who work with minors must participate in training organized by the Office of Protection that addresses protection of minors.

E. Supervision of Programs

Programs for minors and young people in which monks, employees, volunteers or seminarians are involved, must be supervised by at least two adults. The Abbot of Conception Abbey and the Abbot's Council shall be aware of all programs for minors and young people which are sponsored by Conception Abbey. A list of these programs will be maintained in the Abbot's office and include purpose, activities, sponsors or Coordinators of the programs, meeting times and locations. The Abbot shall examine these programs and determine whether there is adequate supervision.

IV. Reporting Abuse of Children and Other Vulnerable Persons

The following section describes the policies and procedures of Conception Abbey concerning abuse of children and other vulnerable persons. It is based

on Catholic teaching and canon law in addition to principles of civil and criminal law. This section is not intended to create or confer any additional civil or legal rights.

A. General Principles

1. Abuse of any person is contrary to the Gospel and to all which the Catholic Church believes and professes about the dignity of all human persons. It is the policy of Conception Abbey that abuse of any kind is never to be tolerated.

2. Conception Abbey fully subscribes to the Charter and Norms for the Protection of Children and Young People drafted by the American bishops and revised in June 2018.

3. Conception Abbey recognizes that no policy in itself prevents abuse of children and other vulnerable persons. Strict adherence to this policy and vigilance throughout the Conception community will help assure that no one is victimized.

4. This policy reflects Conception Abbey's wholehearted commitment to promote and protect the dignity of each person, and to clearly demonstrate that Conception Abbey takes seriously the responsibility to provide a safe environment for all.

B. Protection for Children and Other Vulnerable Persons

1.Conception Abbey renews its commitment to provide a safe environment for children and other vulnerable persons. The Abbey is also committed to assisting Abbey personnel (monks, employees, volunteers and seminarians) in recognizing, reporting, and attending to the needs of the abused. All Abbey personnel shall maintain the integrity of the ministerial relationship at all times. Abusive conduct of any kind, including sexual conduct, between one who is performing duties on behalf of Conception Abbey and a child or other vulnerable person is not only criminal but is a violation of the Commandments and Catholic moral teaching.

2. Persons with reasonable cause to suspect abuse of a child or other vulnerable person by anyone (current Abbey personnel, former Abbey personnel, deceased Abbey personnel, and even non-Abbey personnel) are required to report directly to civil authorities (see Appendix E) and to the Coordinator of the Office of Protection (see Section VI). This is true in all cases, even if the person who suspects abuse is not a mandated reporter.

3. The response of Conception Abbey in cases of abuse by any Abbey personnel or seminarians will address the pastoral needs of the victim, the well-being of the community, and the assessment and treatment of the offender. Care is to be taken that all involved are treated in a manner consistent with the Gospel values of compassion, understanding and justice, as well as those standards that are normative in the wider professional community.

C. Reporting Abuse

The term "abuse" may refer to the physical abuse, neglect, sexual abuse or exploitation, mental injury, or threat of harm to a minor, young person, or vulnerable adult. Such abuse is a violation of Missouri law. Some persons are mandatory reporters under Missouri law and must report suspected abuse to civil authorities.

1. *Mandatory reporting* by *Abbey personnel*. Clergy, school employees at all levels of education, and other mandatory reporters are required by law to report or cause to be reported suspected abuse to the Missouri Division of Social Services or to a law enforcement agency. (See Appendix E for telephone numbers for reporting.) Conception Abbey expects all Abbey personnel to fulfill this legal obligation and then to report the matter to the Coordinator of the Office of Protection.

2. *Voluntary reporters.* Conception Abbey requires personnel who are not mandatory reporters under Missouri law to report suspected abuse of minors, young persons, or vulnerable adults when they have

reasonable grounds to do so. Such reports should be made to the Missouri Division of Social Services or to a law enforcement agency and then to the Coordinator of the Office of Protection. (See Appendix E for telephone numbers.)

3. *Questions on reporting abuse.* If Abbey personnel have questions about reporting, they should call the Missouri Division of Social Services hotline with their questions. (See Appendix E for telephone number.) The Coordinator of the Office of Protection can also be of assistance.

4. *The seal of confession.* A priest is absolutely prohibited from revealing, in words or in any manner for any reason, information acquired from a sacramental confession. The sacramental seal of confession is inviolable. This confidentiality is recognized under Missouri law.

5. *Reporting present abuse.* Anyone who has reasonable cause to believe that abuse involving Abbey personnel or seminarians is putting people at risk, should report the suspected abuse directly to law enforcement.

6. *Reporting past abuse.* Conception Abbey seeks to promote healing and reconciliation for those who have suffered abuse as minors, young persons, or vulnerable adults by Abbey personnel. Complainants are encouraged to contact the Coordinator of the Office of Protection at (660) 944-2988 or by emailing officeofprotection@conception.edu. Conception Abbey will provide pastoral and other assistance on a case-by-case basis.

D. Conception Abbey's Response to Abuse

A sacred relationship exists between the Catholic Church and all persons, whether they are children or adults. Abuse of any kind is a matter of gravest concern. Knowledge of such abuse calls for a timely response so that the safety of the victim and the community is assured and healing can begin.

1. The Coordinator of the Office of Protection will respond promptly to persons who contact Conception Abbey concerning abuse. The Coordinator will receive the information and will inform the Abbot or, in the case of a seminarian, the Abbot and the President-Rector of Conception Seminary College. In all cases, an offer for the Coordinator of the Office of Protection or the Abbot to meet with the complainant (or legal counsel) will be made. An offer will also be extended to communicate with the Abbey's Victim Advocate. The Abbey's written process for responding to an allegation will be made available. If the allegation has a semblance of truth, the Abbey will conduct an investigation to the extent possible. This investigation will provide a report to the Abbot, who will present it to the Abbey Review Board and seek advice about the credibility of the allegation.

2. When Conception Abbey is informed of allegations of abuse by any of its monks, employees, volunteers or seminarians, the Abbey will address the needs and rights of all involved – the person alleging abuse, the accused, Conception Abbey, Conception Seminary College, and the larger community affected. Leadership must recognize that allegations impact all those involved, especially the person alleging abuse, the accused and those persons close to them. Care must be taken by leadership that the least amount of harm be done, especially if charges are found later to be unsubstantiated.

3. When allegations of abuse of a child or other vulnerable person have been made, the Coordinator will keep in contact with the individual (or the parent or guardian of a minor) and his or her family, if appropriate, to provide updates concerning the report. Psychological counseling, pastoral care, or the assistance of an advocate for healing may be offered in the spirit of Christian justice and charity as appropriate. When Conception Abbey pays for counseling, the Abbey authorizes the therapist.

Whenever possible, the therapist will be one who specializes in the treatment of victims of abuse.

4. If it appears that the report concerns abuse of a minor at any time by any Abbey personnel or seminarians, the complainant will be encouraged to report the suspected abuse directly to law enforcement. In addition, if the allegation is subject to reporting under Missouri statute, the Coordinator of the Office of Protection will make a report to the appropriate social service agency. The Coordinator will inform the complainant that a report was made to civil authorities.

5. Conception Abbey will cooperate fully with civil authorities in their investigation of the charges. Any internal investigation or process will be suspended and pursued only in consultation with law enforcement.

6. Unless civil authorities request otherwise, the accused individual also will be informed of the allegation by the Abbot and will be given every opportunity to respond to the charges. The Abbot and monastic community will provide pastoral care to the accused during this time in accordance with the spirit of the *Rule of St. Benedict.* The Abbot may, at his discretion, place the person accused on paid or unpaid administrative leave depending on the circumstances and details of the accusation, and will encourage an outside professional assessment of the person accused. If the accused is a monk, this person will have no unsupervised access to minors during the pendency of a full investigation. Should the accused be a cleric, canon law will be followed (see Appendices A and B). The person will remain on administrative leave pending the outcome of the internal and/or civil investigation. In the case of a seminarian, the President-Rector of Conception Seminary College will decide the appropriate action to be taken after consultation with the seminarian's bishop and diocesan officials.

7. Within the confines of respect for the privacy and the reputations of the individuals involved, Conception Abbey will communicate with its own members (monks), as well as the local faith community and the public if a monk admits to the sexual misconduct of a minor. Care must always be taken to deal sensitively with information, since reputations are fragile and prudence and charity must be exercised for the good of all.

E. Possible Outcome of Reporting Abuse

The following are possible outcomes of the civil and/or internal investigation and assessment process:

1. Allegation substantiated

a. If an allegation of abuse against a member of Abbey personnel is substantiated or found credible, and the complaint is subject to reporting under Missouri law, the person accused will be subject to the sanctions of criminal and/or civil law.

b. If a cleric is found guilty under criminal and/or civil law of abuse of a minor, young person or vulnerable adult (or when it is determined that there is a "semblance of truth"), the Abbot will seek the advice of the Abbey Review Board and will also proceed according to the norms of canon law. (See Appendices A and B)

c. If a non-clerical member is accused of such abuse, the Abbot will seek the advice of the Abbey Review Board and will also follow the appropriate canonical procedures.

d. Monks will receive the pastoral care and protection afforded by the Benedictine tradition, which requires members of the monastic community to "support with the greatest patience one another's weaknesses of body or behavior" (*Rule of Benedict* 72.5).

e. If an allegation of abuse against

non-monastic Abbey personnel is substantiated or found credible, the individual's employment or volunteer agreement will be terminated.

f. If an allegation of abuse against a seminarian is substantiated or found credible, the individual will be dismissed from Conception Seminary College by the President-Rector.

g. The Abbey ensures the following when a monk has repeated boundary violations with a minor or when a minor is known to be in danger

(1) The situation is presented to the Review Board;

(2) An intervention plan is implemented that outlines how the boundary violations with minors will be interrupted;

(3) The intervention plan is monitored for compliance.

2. Allegation unsubstantiated

If an allegation of abuse of a minor, young person or vulnerable adult is unsubstantiated, disproved or found not credible, the Abbot, in collaboration with the Coordinator (or in the case of a seminarian, the President-Rector) will inform the parties of the outcome of the investigation. If necessary, continued efforts will be made to maintain or restore the good name of the accused and provide for his or her well-being. If there are any future steps that can be taken to assure a return to normal relationships in the school, parish or entity involved, Conception Abbey will consider these steps.

3. Evidence inconclusive

a. If the evidence is inconclusive as to the validity of an allegation of abuse, two factors must be considered. First, the safety and well-being of the alleged victim and the community must be carefully considered. Second, the rights of the accused must also be carefully considered.

b. Based on the charge and the nature of the evidence, lay employees or volunteers may receive corrective action or be terminated under the personnel policies of Conception Abbey in effect at that time.

c. If a civil or canonical investigation raises questions about continued fitness for ministry of any monk of Conception Abbey, the matter will be referred to the Abbey Review Board for further examination and recommendation to the Abbot. The Abbot may, as a result, issue a canonical prescript to the cleric.

d. The Coordinator (or in the case of a seminarian, the President-Rector) will also inform the parties of the outcome of the investigation and may make efforts to minimize the impact on the alleged victim and the community. In these cases, the Coordinator (or in the case of a seminarian, the President-Rector) may refer the alleged victim for follow-up pastoral care and psychological counseling, as appropriate.

e. Every effort must be made to restore the good name of the person accused. Continued pastoral concern should be shown to the person by the entire community.

V. Abbey Review Board

A. Purpose

The Abbey Review Board assists the Abbot of Conception Abbey in maintaining a safe and respectful climate for all those who participate in Abbey-sponsored programs and ministries, or who visit Conception Abbey. The Board's work includes reviewing policies and programs, especially those concerning the abuse of minors, young persons and vulnerable adults. The Board advises on educational requirements, helps address complaints of abuse, and recommends ways to foster healing and reconciliation when needed. The work of the Abbey Review Board adheres to the procedures outlined in Conception Abbey's *Program of Protection for Children and Other Vulnerable Persons.*

The Abbey Review Board:

1. reviews the *Program of Protection for Children and Other Vulnerable Persons* periodically, with a focus on the effectiveness of its implementation;

2. reviews the work of the Office of Protection annually;

3. provides a safe and effective forum for hearing complaints of abuse against monks of Conception Abbey;

4. offers advice to the Abbot on all aspects of a complaint of the abuse of a minor, young person or vulnerable adult by a monk of Conception Abbey; and

5. annually reviews all Safety Plans.

B. Membership

Abbey Review Board members are chosen from the wider community on the basis of their professional competence and prudent judgment. They receive no compensation.

1. The Abbey Review Board is advisory to the Abbot.

2. Laypeople from the area (Catholic and non-Catholic) are appointed by the Abbot of Conception Abbey to serve on the Board.

3. The five voting members are not agents or employees of Conception Abbey.

4. No previous safe environment training is required. Ongoing education of Board members, such as that done by the monks, is made available.

5. Board members are to direct any and all media inquiries to the Abbey's Office of Communication.

6. Members of the Board are indemnified through Catholic Mutual of Omaha.

7. The Coordinator of the Office of Protection serves as secretary and is a non-voting member.

C. Term

Appointed members of the Abbey Review Board may serve indefinitely. Members wishing to leave the Board must give at least a two-month notice.

D. Meetings

1. The Board meets annually and on an ad hoc basis.

2. The designated chair convenes and presides at all meetings.

3. The chair, in collaboration with the Coordinator, prepares the agenda.

4. Members are provided printed copies of the agenda and all agenda item reports to be considered at the time of the meeting. After questions and discussion, advice from Board Members is sought and voting is conducted. All materials given to Board members at the beginning of the meeting are returned to the Coordinator at the end of the meeting.

5. All records of the Office of Protection and the Abbey Review Board are kept by the Coordinator permanently.

E. Procedures

1. Policies and procedures

The chair of the Abbey Review Board annually schedules a meeting to review the work of the Office of Protection.

2. Allegations of current abuse

If the complaints are subject to reporting under Missouri law, and this has not yet been done, Conception Abbey will file a report and cooperate fully with the civil and criminal authorities in their investigation. During the time of a criminal investigation, the Abbey Review Board does not enter into the process. When the investigation is complete, the Coordinator will notify the Review Board within 30 days. Then the process that is followed is the same as described in 3.c. and 3.d. below.

3.Allegations of past abuse

a. After a complaint of abuse has been made against any member of the monastic community (living or deceased) through the Office of Protection and the initial interview has been completed, the complainant will be contacted by an independent trained investigator if he or she wishes to pursue the matter. Pastoral care for the complainant is offered. If there is no ongoing civil litigation, the Abbot determines if the allegation constitutes a reserved delict "with at least a semblance of truth" (see Appendix A).

b. If the complainant does not wish to pursue the matter formally and speak with an independent trained investigator, no action against the monk is mandated. A file will be kept in the Office of Protection as a record of the allegation.

c. Once the Abbot has received the written report on the findings of the independent investigator, the Coordinator will notify the Abbey Review Board within 30 days. The Board will be convened and examine the report to advise the Abbot as to the proper implementation of policy and procedure, as well as a responsible course of action.

d. The Coordinator reports to the Board developments in the case at hand and asks the chair to reconvene the Board as needed. The Abbey Review Board is careful to avoid any interference with civil legal processes.

F. Confidentiality

All information regarding persons is confidential. Each member of the Abbey Review Board must sign a confidentiality agreement. Such information is protected to the extent provided by the priest-penitent privilege, the attorney-client privilege and other legal privileges that may exist.

VI. The Office of Protection

The Office of Protection promotes the Church's teaching regarding the dignity of all persons. It strives to protect children and other vulnerable persons from any harmful behavior on the part of Abbey personnel. The Office also provides a safe and effective avenue for individuals who wish to make a complaint of abuse of children or other vulnerable persons against personnel of Conception Abbey. The Office assists the Abbot in his efforts to welcome and respond to those who seek reconciliation and healing. The Abbot appoints the Coordinator of the Office of Protection for an indefinite term.

The Coordinator of the Office of Protection:

A. promotes Catholic moral values regarding the dignity and protection of all persons, especially children and the vulnerable through policies, procedures and resources at Conception Abbey; develops and maintains resource materials and information of abuse as defined by the Program of Protection for Children and Other Vulnerable Persons; and provides materials and referral information to inquirers as requested;

B. supervises the implementation of the Program of Protection for Children and Other Vulnerable Persons and collaborates with the Abbey Review Board's annual evaluation of the Program;

C. coordinates the accreditation processes by Praesidium and the periodic updates required by "Instruments of Hope and Healing";

D. maintains all files and information related to the Standards of Accreditation required by "Instruments of Hope and Healing";

E. receives initial complaints against personnel of the Abbey and helps the complainant understand what possible steps may be taken; makes referrals for assistance; informs the Abbot (in case of a seminarian, the President-Rector) and ensures that abuse policy requirements

are met, including reporting to legal authorities;

F. maintains a record of inquiries, complaints and follow-up by the Office of Protection, the Abbot, President-Rector, and other appropriate personnel;

G. reviews with the Abbot all allegations of sexual abuse and boundary violations from the previous five years;

H. reviews all current Safety Plans, including risk evaluations, since the last Accreditation, when there is a change in Abbey leadership;

I. is a non-voting resource person for the Abbey Review Board.

VII. The Safe Environment Program

A. Promulgation and Education

Conception Abbey is committed to make every reasonable effort to communicate clearly and regularly with all monks, employees, volunteers and seminarians the goals and expectations of the *Program of Protection for Children and Other Vulnerable Persons.* Likewise, every effort is made to keep all groups and individuals served by Conception Abbey informed regarding the Program.

To these ends, the following steps are taken:

1. An orientation to the Program is given to all new Abbey personnel and seminarians at the time of hire or admission. New personnel and seminarians are required to sign a knowledge and compliance statement.

2. Presentations on the Program are made to all Abbey personnel and seminarians every three years; each monk, employee, volunteer and seminarian who attends is required to sign a knowledge and compliance statement.

3. The Program is available on the Conception Abbey website (www.conceptionabbey.org) and through the Office of Protection.

4. The Program also requires participation in the VIRTUS "Protecting God's Children" training for adults and the online continuing formation from VIRTUS. All monks, employees, volunteers and seminarians are required to attend initial training, and those engaged in pastoral roles or with contact with minors are required to continue online education.

5. The Office of Protection disseminates information, including policies and procedures for reporting abuse by Abbey personnel throughout Conception Abbey and in parishes and chaplaincies served by the Abbey.

6. Collaboration is fostered with community groups, law enforcement agencies, and social services in the ongoing process of education and implementation of the Program.

B. Compliance

1. A cleric applying for or proposed for assignment at Conception Abbey, including candidates applying for admission to the monastic community, must complete an application process that conforms to the guidelines of the United States Conference of Catholic Bishops (see Appendix D below).

2. Testimonial letters / letters of suitability are required of all clerics who are proposed as retreat masters, visiting lecturers, symposia presenters and so forth at Conception Abbey prior to the event. Those responsible for making such arrangements are to notify the Coordinator of the Office of Protection who requests testimonial letters /letters of suitability from appropriate Church authorities. These documents are kept in the Office of Protection.

3. All new employees must complete authorization forms and undergo a criminal background check by the Abbey Business Office before being hired by Conception Abbey. Dioceses or religious communities sponsoring seminarians

at Conception Seminary College must provide the seminary with criminal background checks on each seminarian, or a letter from a diocesan official verifying that a check was performed and that no offenses were found. Volunteers who reside on the Abbey's campus undergo the same background check via Praesidium as potential employees and potential vocation candidates. Those who are on campus only occasionally are screened via the US Department of Justice National Sex Offender Search website (www.nsopw.gov/en/Search), recommended by Praesidium. Ordinarily, this screening must be completed before the beginning date of conditional employment, volunteer service or admission to the Abbey or seminary.

4. Those seeking admission to Conception Abbey as monks and those applying for employment or volunteer service must complete the following requirements:

a. an application, including social security number, birth date, and driver's license in order to perform a Praesidium background check. This includes a search of multi-state criminal records, national sex offender registry, social security number trace, and individual county-level search in every county where the candidate has lived/worked/attended school over the last seven years.

b. psychological evaluation that includes a psycho-sexual history

c. five references [3 personal (including 1 family member) and 2 professional]

d. interviews with the Abbot, the Vocation Director, the Formation Director, and one other person

e. review of publicly accessible content on all social media, personal blog sites, and websites associated with accounts controlled by the Candidate.

5. Seminarians applying for admission to Conception Seminary College follow the application process and procedures as outlined by the seminary. Disqualifying offenses listed below determine, in part, admission or non-admission.

C. Disqualifying Offenses

No one will be hired as an employee, admitted as a candidate to Conception Abbey, admitted as a seminarian at Conception Seminary College, or accepted as a volunteer, if they have been convicted of a disqualifying offense, been on probation or received deferred adjudication for any disqualifying offence, or have pending criminal charges or civil allegation for any disqualifying offence, until a determination of guilt or innocence is made.

Disqualifying offenses include:

1. a felony classified as an offense against a person or family or involving an offence against a person or family. Examples: offenses against a person include, but are not limited to, murder, assault, sexual assault, child abuse, and abandoning or endangering a child. Offenses against a family include, but are not limited to, bigamy, incest, interference with child custody, enticing a child and harboring a runaway child;

2. a felony classified as an offense against public order or decency. Examples: offenses against public order or decency include, but are not limited to, prostitution, obscenity, sexual performance by a child, possession or promotion of child pornography and disorderly conduct;

3. a felony violation of any law intended to control the possession or distribution of any substance included as a controlled substance under the laws of Missouri;

4. a misdemeanor classified as sexual assault, indecency with a child, injury to a child, abandoning or endangering a child, sexual performance by a child, possession or promotion of child pornography, enticing a child, bigamy or incest;

5. an administrative determination by a local, city, county or state agency

that a person has been found to have committed child abuse or neglect.

D. Review

Any person who applies for employment, for entrance into the monastic community, for admission to the seminary or for service as a volunteer, and is not accepted or is terminated under these guidelines, may have the denial or determination reviewed as follows:

1. If non-acceptance is based on the criminal background check, the applicant may be given the name and address of the agency reporting his or her criminal history so that there will be an opportunity to obtain a similar report from the agency. In the event that such a report is obtained by the applicant, and it is believed that an error has been made by the reporting agency or independent agent, then, upon written request, a second criminal background check may be obtained and the application reconsidered.

2. If non-acceptance is based upon the interview process, including reference checks, there is no review beyond the applicant's request for reconsideration by those making the determination. It is for the protection of children and other vulnerable persons that the judgment of those representing the Church has the final word. In cases of doubt, favor will be given to the Church and the protection of children and other vulnerable persons.

E. Confidentiality

As with all personnel records at Conception Abbey, information obtained through the application form, reference information, interviews, and criminal background check is confidential. Confidential materials are kept appropriately locked and access is restricted to those who need to know because of work-related responsibilities. Records are retained even after the date of termination of employment or the end of volunteer service.

VIII. Safetey Plans

A. Purpose

Individualized Safety Plans are written for any Member about whom allegations of abuse have been made and substantiated. The Plans are intended to assist the Member in living the monastic life at the Abbey, while helping the Abbot and the community to ensure a safer environment.

B. Contents of the Safety Plan

Each written Safety Plan will include:

1. A summary of problem behaviors of the Member;

2. Location and assignment for the Member, including information about how the Member spends the majority of his time;

3. Risk-reduction strategies, including limitations placed on the Member to help him deal with problem behaviors;

4. Supervision strategies, including issues concerning personal relationships;

5. How the Member's use of electronic communications, social media, and internet is monitored, if at all;

6. Issues of financial accountability;

7. How the Abbey will address issues of aging as they relate to risk, if relevant;

8. The work assignment of the Member, as long as it is appropriate considering his situation;

9. The level of risk (risk assessment) of the Member, to be determined at least once per accreditation cycle;

10. The name of the Member's immediate supervisor for the Safety Plan;

11. Specific consequences for non-compliance of the Safety Plan;

12. Dates on which the Safety Plan has been reviewed by the Abbey Review Board;

13. The signature of the Member or

documentation if the Member chooses not to sign the Safety Plan;

14. The signature of the Abbot;

15. The signatures of individuals supervising the Member.

C. Procedures

The Abbot would draft a proposed Safety Plan for a Member, and would consult the Member, the Abbey Review Board and those proposed as supervisors for the Member. Care should be taken that the work assignment given the Member is compatible with the behavioral challenges the Member may face, and be an assignment which is able to be supervised and evaluated. The Safety Plan should be clear and provide directions to the Member and those who supervise him. Supervisors should utilize systems of support and accountability identified by the Abbey. Supervisors should be given adequate background on the Member in order to provide good supervision to him. The Safety Plan should clearly state any prohibited behaviors, locations and activities, and the consequences of violating the prescriptions of the Plan.

D. MONKS ON SAFETY PLANS

1. Monks on safety plans cannot hold an ecclesiastical office.

2. The Abbey will communicate with any organization in which the monk on a safety plan is employed or volunteers in and ensures the communication:

a. Includes a history of the problem behaviors;

b. Includes current restrictions;

c. Includes the name and contact information of the Abbot; and

d. Is documented in some form.

3. The Abbey requires monks who have safety plans to live in a supervised setting with individuals who provide support and accountability and ensures at least one person in the community or residence is notified of the following:

1. History of the problem behaviors;

2. Current restrictions; and

3. Name and contact information of the Abbot or supervisor.

E. ANNUAL EVALUATIONS

The following is to be documented:

1. Frequency of meeting between the supervisor and monk;

2. Frequency of meeting between the Abbot and the supervisor;

3. A summary of the monk's current strengths and challenges under the Safety Plan;

4. A written report of the monk's compliance to the Review Board which includes:

a. The monk's overall response to the Safety Plan;

b. Information about any violations of the Safety Plan; and

c. Information about any other boundary violations or misconduct.

5. Adjustments to the Safety Plan should be immediately communicated to the monk, to his supervisors, and to the Abbot.

APPENDIX A: CANONICAL PROCEDURES FOR MONKS OF CONCEPTION ABBEY

A. Receipt of a Complaint Against a Monk

Upon receiving an allegation of abuse against a child or a vulnerable person by a living monk of Conception Abbey, pastoral care for the alleged victim is offered through the Office of Protection. The Abbot is informed and if the complaint is subject to reporting under Missouri law and this has not yet been done, the Abbey will file a report and cooperate fully with the civil and criminal authorities in their investigation.

B. Determining Credibility

If there is no ongoing civil investigation,

the Abbot determines if the allegation constitutes a reserved delict "with at least a semblance of truth." To assist him in this determination, the Abbot seeks advice from an attorney, an independent trained investigator, members of the Abbey Review Board, or others. Canonical counsel is offered to the accused and Conception Abbey's civil counsel and insurer are notified.

1. If the allegation is determined ***not to have at least the semblance of truth:***

a. No action against the monk is mandated (though administrative actions may be applied depending on circumstances).

b. No referral to the Congregation for the Doctrine of the Faith is required.

c. The complainant should be informed of the outcome.

d. The accused monk, if he had been made aware of the accusation, should be informed of the outcome.

e. Pastoral care in the spirit of the Benedictine tradition should be provided by Abbey leadership to the accused individual.

2. If the allegation is determined ***to have a semblance of truth:***

The Abbot will remove the monk from any access to minors as soon as the semblance of truth is determined. The Abbot also issues a decree opening a "preliminary canonical investigation." This canonical investigation will be done by an independent trained investigator who will produce a written report.

3. Whether or not the allegation is determined ***to have a semblance of truth***, the case will be presented to the Abbey Review Board and explain the determination that was made.

C. Preliminary Canonical Investigation

An independent trained investigator is appointed to conduct the investigation and gather the facts in the case. The investigator presents a written report to the Abbot within the time limits established. The Abbot presents the findings of the investigation to the Abbey Review Board within 30 days of receiving the allegation and seeks their advice. The Abbot determines the probability of whether or not a reserved delict has been committed as alleged and issues a decree closing the preliminary investigation. If necessary, the restrictions of canon 1722 may be applied at any point during the preliminary canonical investigation. If applied, it is done through a precept by the Abbot.

D. Possible Outcomes of the Preliminary Canonical Investigation

1. If the allegation is found to be false, the investigation is concluded through a decree of the Abbot, the accused monk is notified, and, where necessary, steps are taken to support the reputation of the accused.

2. If the Abbot has determined the probability of the reserved *delict*, the accused monk is notified of the result of the investigation. The acts of the case are forwarded to the Congregation for the Doctrine of the Faith. If the alleged abuse occurred within the canonical statute of limitations or if the alleged action took place beyond the statute of limitations and the Abbot believes the case warrants it, he may request derogation from the statute of limitations. The acts include the Abbot's *votum*, as well as his suggestion for future action. A *votum* and observations of the case by the investigator are also included with the acts of the case.

3. The Abbot shall propose remedies for the damage resulting from the abuse of a child or another vulnerable person.

E. Response of the Congregation for the Doctrine of the Faith

Upon receiving the referral from the Abbot, the Congregation for the Doctrine of the Faith will choose one of the following:

1. reserve the case to itself because of special circumstances; or

2. notify the Abbot of its decision that the Abbot should proceed with the judicial penal process; or

3. advise the Abbot that the case warrants referral to the Holy Father for a *dimissio ex officio* of the monk concerned; or

4. authorize the Abbot to use the administrative penal extrajudicial process of canon 1720 with referral to the Congregation for the Doctrine of the Faith for dismissal by decree.

F. The Judicial Trial

Should the Congregation of the Doctrine of the Faith notify the Abbot to proceed with the judicial penal process, the Abbot arranges for a canonical trial through the regional tribunal established for this purpose. The Abbot then transfers the acts of the preliminary investigation to the promoter of justice. The penal procedure is conducted according to the Code of Canon Law.

1. If a permanent penalty has been applied, the Abbot can exercise his power of governance by imposing an administrative remedy "to remove the offending monk from office, to remove or restrict his faculties, and to limit his exercise of ministry."

2. The Abbot ensures that the penalized monk who is not dismissed has those things that are necessary for his decent support. The Abbot provides for the dismissed monk who is truly in need.

G. Appeals and Recourses

Because of the exclusive competence of the Congregation for the Doctrine of the Faith in matters of *delicta graviora*, including the abuse of a child by a monk, all appeals and recourses must be directed to the CDF, both with regard to any preliminary decisions by the CDF, as well as decisions in the first instance by lower tribunals.

1. A judicial appeal against a first instance sentence in penal trials concerning *delicta graviora* is heard by the CDF Tribunal at second instance. The decision of the CDF Tribunal is final.

2. Hierarchical recourses against administrative acts of abbots and bishops concerning cases of those accused or found guilty of a *delicta graviora* are made to the CDF. A further recourse against the ensuing decision of the CDF is possible to the Ordinary Session of the CDF (*the Feria IV*). Recourse to the Apostolic Signatura has been excluded in these cases by a decision of the Holy Father on February 14, 2003.

H. Care of the Rights of All Parties

Care will always be taken to protect the rights of all parties involved, particularly those of the person claiming to have been abused and the person against whom the charge has been made. When the accusation has proven to be unfounded, every step possible will be taken to restore the good name of the person falsely accused. Pastoral care in the spirit of the Benedictine tradition should be provided by Abbey leadership to the accused individual, who remains a member of the community unless separated canonically.

APPENDIX B: ALLEGATIONS AGAINST CLERICS NOT OF CONCEPTION ABBEY

If an allegation of abuse of a child or a vulnerable person is made against a cleric employed but not under the canonical authority of the Abbot of Conception Abbey, the Abbot or his delegate notifies the cleric's diocesan bishop or religious ordinary. The accused cleric may be placed on administrative leave from his duties at the discretion of the Abbot. If abuse is admitted or established, the accused person shall be permanently removed from all ministries at Conception Abbey and Conception Seminary College. Civil authorities are notified if the complaint is subject to

reporting under Missouri law, and if this has not been done, Conception Abbey will file a report and cooperate fully with the civil and criminal authorities in their investigation. (See Section IV, C)

APPENDIX C: REPORTING WARNING SIGNS OF ACTIONS THAT COULD LEAD TO CHILD ABUSE

A. The following are examples of warning signs of potential child abuse:

1. Some warning signs of preferential offenders:

a. Finds reasons to spend time alone with minors

b. Prefers time with minors to time with peers

c. Gives gifts to minors, especially without permission

d. Goes overboard with physical contact with minors

e. Always wants to wrestle or tickle minors

f. Shows favoritism toward certain minors

g. Treats minors like equals or adults

h. Keeps secrets with minors

i. Ignores policies about interacting with minors

j. Breaks the rules

k. Uses inappropriate language with minors

l. Tells "off-color" jokes to minors

2. Some warning signs of situational offenders:

a. Excessively uses alcohol

b. Uses illegal drugs

c. Experiences anxiety or depression

d. Has trouble coping with loneliness

e. Has trouble facing rejection or disappointment

f. Has trouble coping with personal loss

g. Feels unappreciated and unrewarded for hard work

h. Becomes increasingly dependent on a "convenient" relationship with a minor, such as a minor who works in the house or is already involved with the individual

B. How should monks respond to warning signs in another monk of the Abbey?

1. The concerned monk should make a verbal report to the Abbot or the Prior within 24 hours of observing the unhealthy boundaries or relationship of another monk with a minor. The name of the monk reporting will be kept confidential.

2. If a monk does not feel he can speak about a violation directly with the Abbot or Prior, he can write an anonymous note to them explaining his observations in detail.

3. The Abbot and Prior will consult with each other about the issue, and will carefully consider the severity of the boundary violation.

4. The Abbot or Prior will summarize the report in written form and investigate within 24 hours.

5. A follow-up report will be written after the investigation.

6. The Abbey will provide support and assistance to any monk of Conception Abbey who discloses to the Abbot or Prior concerns about his own attraction to minors or difficulties with boundaries with minors. Such support and assistance may include, but may not be limited to, appropriate evaluation and/or treatment.

7. In every case, Benedictine pastoral care shall be extended to every monk. The Abbot and other monks should always remember the Gospel and Benedictine values of forgiveness, mutual support and compassion in dealing with monks

troubled by boundary issues.

C. How should Abbey personnel and seminarians respond to warning signs in others at Conception Abbey?

Seminary personnel and seminarians should respond to warning signs in other seminary personnel and seminarians by reporting these to the President-Rector. All other Abbey personnel and volunteers should report warning signs to the Office of Protection or to the Abbot.

APPENDIX D: PASTORAL RELATIONSHIPS AND BEHAVIOR

A. Standards of Conduct in Ministry with Adults

A pastoral relationship is a sacred trust. Such a relationship exists between a monk of Conception Abbey and any person to whom the monk provides pastoral care, which includes counseling, spiritual direction or spiritual guidance and/or when the monk has received a confession or confidential or privileged information. A pastoral relationship may also be established by some employees or volunteers of Conception Abbey with others. The following are guidelines for maintaining integrity in any pastoral relationship with adults.

B. Boundaries in Ministry

1. Monks of Conception Abbey and other Abbey personnel must never engage in sexual contact with the persons with whom they have a pastoral relationship. This includes consensual contact, forced physical contact, and sexually explicit conversations not related to counseling issues.

2. In these guidelines, "sexual contact" means vaginal intercourse, anal intercourse, oral intercourse or the touching of an erogenous zone of another (including but not limited to the thighs, genitals, buttocks, pubic region or chest) for the purpose of sexually arousing or gratifying either person. "Sexual exploitation" is sexual contact between the pastoral care giver and the person who has entered into the pastoral relationship. Any sexual contact within the pastoral setting is exploitation, regardless of who initiates the sexual contact.

3. Monks of Conception Abbey or other Abbey personnel assume the full burden on setting and maintaining clear, appropriate boundaries in all pastoral relationships.

4. Physical contact in pastoral relationships should be respectful and consistent with the intent to provide a safe and comfortable environment.

5. Ministry should be conducted in appropriate settings at appropriate times and should not be held at places or times that would tend to cause confusion about the nature of the relationship for the person being counseled. Thus, pastoral ministry should not be conducted in private living quarters or bedrooms.

C. Supervision

1. Monks and others at Conception Abbey who provide pastoral care to others shall be required to have ongoing professional supervision or to refer individuals to professional counseling after six sessions have been held.

2. Monks of Conception Abbey practicing formal spiritual direction shall submit a list of their directees to the Abbot so that he is aware of the relationship.

3. Monks of Conception Abbey in pastoral relationships are responsible for seeking the counsel and pastoral guidance of a person of spiritual wisdom should they find themselves at risk of acting on sexual or romantic attraction to a parishioner, client, student or counselee.

4. Monks of Conception Abbey who provide counseling shall maintain a log (i.e., appointment book) of the times and places of sessions with each person counseled.

D. Confidentiality

1. Information disclosed to a monk of Conception Abbey or other Abbey personnel during the course of counseling, advising, or spiritual direction shall be held in confidence whenever possible. A breach of confidentiality occurs when a monk discloses confidential or privileged information in the absence of compelling professional reasons or as required by law. A monk should discuss the nature of confidentiality and its limitations with each person in counseling.

2. Information obtained in the course of sessions shall be confidential, except for compelling professional reasons or as required by law.

a. If there is clear and imminent danger to the client or to others, the monk is to disclose the information necessary to protect the parties involved and to prevent harm.

b. Before disclosure is made, if feasible, the monk should inform the person being counseled about the disclosure and the potential consequences.

3. The monk providing pastoral counseling services or spiritual direction should keep records of sessions.

4. With the exception of knowledge gained in the Sacrament of Penance and kept under the seal of Confession, knowledge that arises from professional contact may be used in teaching or other public presentations. But measures should be taken to absolutely safeguard both the individual's identity and the confidentiality of disclosures.

5. If a monk discovers that there is a serious threat to the welfare of a minor and that communication of confidential information to a parent or legal guardian is essential to the child's health and well-being, the pastoral counselor or spiritual director should disclose only the information necessary to protect the health and well-being of the minor.

E. Conflicts of Interest

1. Conflicts of interest exist when a monk of Conception Abbey takes advantage of a pastoral relationship in order to further his own personal, religious, political or business interests.

2. A monk should avoid situations that might present a conflict of interest between a counselor and a person being counseled. Even the appearance of a conflict of interest can call integrity and professional conduct into question.

3. If a conflict of interest exists or arises, the monk should inform all parties. Resolution of the issues must protect the person being counseled.

4. The monk must establish clear, appropriate boundaries with anyone with whom there is a business, professional or social relationship.

5. Monks should not step beyond their competence in counseling situations and shall refer to other professionals when appropriate.

F. Responsibilities in Ministry

Monks and all who do pastoral ministry at Conception Abbey are responsible for

recognizing and respecting the power of the ministerial role. They do this by being responsible for:

1. giving and accepting feedback from others;

2. developing resources to meet their own spiritual and emotional needs;

3. taking care of their own health in order to avoid the serious impairment of judgment that is associated with sleep deprivation, nutritional deficiencies, and excessive work loads;

4. not becoming intimate with those they serve in ministry – regardless of who initiates the contact;

5. not swearing or using foul language in the presence of those they serve in ministry;

6. not speaking graphically about sexual activities or allowing others to do so;

7. not showing pornographic materials to those they serve in ministry;

8. maintaining boundaries with those they

serve in ministry at all times;

9. never using their role in ministry to degrade or humiliate another person;

10. communicating to a superior when they have concerns about their own or others' relationships;

11. recognizing the warning signs of boundary violations, such as wearing special clothing or doing special grooming before seeing a certain person; finding ways or reasons to be alone with a certain person; keeping aspects of your relationship with a person secret from others; giving or receiving special gifts from a certain person; neglecting to spend time with the community or peers because you want to spend more time with a certain person; excessively looking forward to seeing a certain person; fantasizing or daydreaming about a certain person.

G. REPORTING MISCONDUCT WITH ADULTS

1. Monks of Conception Abbey and all Abbey personnel are responsible for ensuring the ethics of ministry in all apostolates and pastoral care of Conception Abbey. Communication regarding misconduct in ministry or pastoral care is essential for the continuing integrity of these ministries.

2. A monk concerned about the pastoral conduct of another monk or a concern about warning signs should make a verbal report to the Abbot or the Prior within 24 hours of observing the situation or problem. The name of the monk reporting will be kept confidential. If a monk does not feel he can speak about a violation directly with the Abbot or Prior, he can write an anonymous note to them explaining his observations in detail.

3. The Abbot and Prior will consult with each other about the issue, and will carefully consider the severity of the boundary violation. They will summarize their report in written form and investigate within 24 hours. A follow-up report will be written after the investigation.

4. The Abbey will provide support and assistance to any monk of Conception Abbey who discloses to the Abbot or Prior concerns about his conduct in ministry or pastoral care. Such support and assistance may include, but may not be limited to, appropriate evaluation and/or treatment.

5. Seminary personnel and seminarians should report their concerns about misconduct in ministry or pastoral care to the President-Rector. All other Abbey personnel and volunteers should report concerns to the Office of Protection or to the Abbot.

APPENDIX E: RESOURCES

Further information is available by contacting the Office of Protection at Conception Abbey. Phone 1-660-944-2988 or email officeofprotection@conception.edu.

• In Missouri, issues of abuse of children and youth are investigated by the **Children's Division of the Department of Social Services.** Information can be found at the DSS Website: https://dss.mo.gov/cd/. If you suspect abuse of a person younger than 18, you should call the **Child Abuse/Neglect Hotline – 1-800-392-3738**.

• Abuse of elderly people (over 60) or people with disabilities in Missouri is to be reported to the **Department of Health and Senior Services.** Information about the abuse of persons 60 years or older or disabled persons can be found at the agency's Website – https://health.mo.gov/. If you suspect such abuse, call **The Elder/Disabled Abuse Hotline – 1-800-392-0210**.

• In the **Diocese of Kansas City-Saint Joseph**, the Diocesan Victim Assistance Coordinator & Survivor Community Liaison can be reached at **1-816-392-0011**. The **Diocesan Independent Ombudsman for sexual abuse** can be reached at **816-213-6024 or ombudsman@diocesekcsj.org.**

• ***The Charter and Norms for the Protection of Children and Young People*** of the United States Conference of Catholic Bishops (2018) can be found at the USCCB Website -- https://www.usccb.org/offices/child-and-youth-protection/.

• An electronic version of this **Program of Protection for Children and Other Vulnerable Persons** can be found at Conception Abbey's Website – https://www.conceptionabbey.org/monastery/program-of-protection/.

Telephone numbers:

• Office of Protection at Conception Abbey: 1-660-944-2988

•Missouri Department of Social Services

Child Abuse and Neglect Hotline
1-800-392-3738

• Missouri Department of Health and Senior Services

Elder Abuse Hotline
1-800-392-0210

• Nodaway County Sheriff's Department
1-660-582-7451

• Victim Assistance Coordinator (VAC)
816-714-2357 ext. 516
victimadvocate@diocesekcsj.org

GRIEVANCE PROCEDURES

A grievance procedure between students or between a student and faculty/staff member has been established for major conflict resolution.

Informal Resolution

1) Informal discussion of grievances is encouraged between individuals. The grievant(s) shall schedule a conference with the concerned individual(s). This conference shall be scheduled within three working days after a request for discussion is made by the grievant(s).

2) If the individuals fail to reach agreement on a solution, the appropriate dean shall be requested to meet with the individuals to assist them in reaching a solution. A maximum of five working days is allowed to arrive at a resolution. If no agreeable solution is reached, the formal resolution process may be used.

Formal Resolution

1a) Within 10 working days of the informal discussion, the grievant(s) may file a written grievance with the appropriate dean, who will refer the grievance to a CSC official designated by the Rector, or a designated neutral Abbey representative appointed by the Abbot-Chancellor in the event the Rector is being grieved.

1b) A hearing may be held to review the facts and to question the individuals involved in the grievance. The designated official has the option to conduct the hearing with the presence of one representative selected by the grievant(s) and one representative selected by the concerned individual(s). If representatives are used, the selected representatives shall meet privately with the designated official at the conclusion of the hearing to make their recommendation on a solution.

1c) The decision of the designated official shall be rendered within 10 working days after receiving the written grievance. The decision shall be final to all individuals.

2a) If the grievant(s) or concerned individual(s) believes the resolution is unfair or unsatisfactory, either party may file a written request to the Rector, or a designated neutral Abbey representative if appropriate, for further resolution. The request must be filed within three working days of the original decision of the designated official.

2b) Within five working days of receipt of the written request, the Rector, or designated neutral Abbey representative if appropriate, shall conduct a hearing with the grievant(s), the concerned individual(s), the appropriate dean, and selected representatives to review the facts and original resolution.

2c) The Rector's decision, or designated neutral Abbey representative if appropriate, shall be rendered within 10 working days of the hearing. The decision shall be final to all individuals.

Provisions

1. Parties may not be represented by legal counsel at grievance meetings.

2. Time requirements may be modified by mutual agreement of the individuals involved.

3. All conferences and hearings shall take place at CSC facilities.

4. Retaliation against anyone reporting a grievance or participating in an investigation will not be tolerated.

5. The designated CSC official shall compile a written summary of the grievance and its resolution. The summary shall be signed by the grievant(s), the concerned individual(s), and the appropriate dean (and Rector or neutral Abbey representative if appropriate). The original documentation shall be maintained in the Rector's office, a copy of the documentation shall be placed in the files of the grievant(s) and the concerned individual(s), and a copy shall be given to the grievant(s) and the concerned individual(s).

GRADE APPEALS PROCEDURE

Stage 1. Meet with the Instructor
A student may dispute a grade within six weeks of receiving the grade. The student seeking an appeal of a final course grade must first meet with the instructor. If the instructor determines that s/he was mistaken, s/he will re-calculate the grade and/or submit a request for a change of grade form. If the instructor maintains that the grade was not in error, the student may request, within ten days, a formal appeal with the Chair of the Department/ Division in which the course was taken. In such a case, the instructor will submit a report of their meeting with the student appealing the grade and indicating the outcome thereof.

If the Chair of the Department/Division is the student's instructor filing the appeal, the process should proceed to stage 3. In such a case, the Chair should submit a report of their meeting with the student appealing the grade to the Academic Dean indicating the outcome thereof.

Stage 2. Meeting with the Department Chair
If the student wishes to proceed with the appeal, s/he will speak to the Chair of the Department/Division where the course was taken. The Chair, after speaking with both the student and instructor, may agree that the grade should be upheld or direct the instructor to alter it. The Chair will keep a written record of all discussions. A copy of this report should be forwarded to the Academic Dean if further action is necessary.

Stage 3. Meeting with the Academic Dean (or: President-Rector, or Academic Affairs Committee)
If there are any questions about the decision reached by the Chair, the student or instructor will request a meeting with the Academic Dean. Upon receiving the request, the Academic Dean will call a meeting with the student, Chair, and instructor. If the student wishes, s/he may invite a fellow student or advocate knowledgeable of the situation to attest on his/her behalf. The Academic Dean will keep a written record of the meeting or may, at his or her discretion, invite a secretary to the meeting to assist in taking minutes. The Academic Dean can only overturn a grade if it is found to be arbitrary, capricious, or inconsistent with the announced grading policy of the course. The final decision reached by the Academic Dean will be communicated in writing to the student, instructor, and department Chair involved.

If the Academic Dean is the student's instructor filing the appeal, the appeal will be forwarded to the President-Rector. If the President-Rector is the student's instructor filing the appeal, the appeal will be forwarded to the Academic Affairs Committee. If the Chancellor is the student's instructor filing the appeal, the appeal will be forwarded to the Academic Affairs Committee.

Should the student refuse to follow the outlined sequence, his/her complaint shall be considered void.

LODGING

Americas Best Value Inn & Suites 562-3111
1700 E. First (888) 664-5634

Cobblestone Inn & Suites (660) 224-2222
Mozingo Lake, Maryville

Red Roof Inn 562-2002
Highway 71 South (800) 228-5150

Holiday Inn Express 562-9949
Highway 71 South

Country Hearth Inn 582-8088
Highway 71 South (800) 800-8000

RESTAURANTS

A&G Restaurant
Applebee's
Black Pony Brewery
Burger King
Clear Creek Bar & Grill
Dairy Queen
Domino's Pizza (Carry-out/Delivery)
Gray's Restaurant
Happy Garden Chinese
Hy-Vee Deli
Jimmy John's
Joy Wok Chinese
KFC
Kool Kats
El Maguey
El Nopal
McDonald's
Pagliai's Pizza
Pizza Hut
Pizza Ranch
Planet Sub
Scooter's Coffee
Senor Burrito
Simply Siam
Sonic Drive-In
Starbucks
Subway
Taco Bell
Taco John's
The Palms

BANKS

Bank Midwest 582-2131
402 N. Main

Cameron Savings and Loan 582-2195
115 E. Fourth

Nodaway Valley Bank 562-3232
304 N. Main

Southern Bank 855-452-7272
First and Main

US Bank 562-2000
1621 S. Main

MOSAIC MEDICAL CENTER – MARYVILLE

Doctors or Hospital (660)562-2600
2016 South Main

Mosaic Walk-In Clinic
114 East South Hills Drive 660-562-4304
Mon-Sat 7:00 a.m. – 6:30 p.m.
Sunday closed

Nodaway Health Dept. 562-2755

CHURCHES

St. Gregory's Catholic Church 582-3833
333 S. Davis

Newman Center 582-7373
606 College Avenue

PHARMACIES

Hy-Vee 582-2199
1217 S. Main
Hours: M-F 8-7, Sat. 8-6, Sun. 9-1

Roger's Pharmacy 562-2300
125 E. South Avenue

Wal-Mart 562-3593
1605 S. Main
Hours: Mon-Sat. 9-6

DENTISTS

Jeffry Gardner, DDS 582-4655
109 S. Buchanan

Phillip Poynter, DDS 582-8516
507 S. Main St.

Stanley Snyder, DMD 582-8601
2825 S. Main

Bruce Twaddle, DDS 582-7177
231 E. Summit Dr.

Brian Vierthaler, DDS 582-2273
2336 S. Main

AUTO REPAIR

Automatic Transmission Service 421 S. Depot	562-3766
Best Auto Repair 515 N. Dewey	582-4944
Delbert's Garage 714 N. Depot	562-0025
Jensen Brothers Auto Stanberry	783-2444
Kizer Towing 311 E South Hills Drive	582-2583
Maryville Muffler & Repair 107 W. Second	582-4072
Muffler Center 1201 E. First	582-2800
Nodaway Auto & Truck Repair RR 2	582-6688
Pitzenberger's Auto Body	582-4599
Parson's Tire & Battery 1515 E. South Ave.	582-7213
Sharr Garage Hwy. 71	582-3901
Shell's Standard "Amoco" 985 S. Main	582-4711
Slagle Truck & Auto Repair 1625 E. Halsey	582-3660
Steve Holtman Repair Conception Junction	944-2161
Vince's Auto Repair 2718 S. Mulberry Rd.	562-3367
Walker Auto Body	582-3104
Wal-Mart 1605 S. Main St.	562-3159
Wiederholt Auto Body 521 S.Depot	582-8852
Wilmes Body Shop 210 N. Depot	582-5422
Wilmes Tire & Service 1307 N. Main	582-3442

HAIR CARE

Classic Cuts 805 S. Main	582-5311
Cline' s Hair Studio 938 S. Main	562-3003
Downing Barber Shop 410 N. Market	582-2846
Gary's Barber Shop 216 W. Fourth	582-2432
Jass Salon 108 E. Torrance	562-2069
Looks Salon 316 N. Main	562-7525
O'Hair Salon 1528 S. Main	582-5515
R Salon 127 S. Buchanan	562-3775
Regis Salon Maryville Shopping Center	582-8221
Rita's Styling Salon 921 S. Main	582-2562
Salon 1 24646 US 71 Business	562-3200
Salon Advantage 1911 S. Main	562-3700

REGIONAL RECREATION

Maryville offers sports, recreation, shopping, dining and a five-screen movie theater. The Maryville Aquatic Center (MAC) at Beal Park features zero-depth entry and two water slides.

Maryville is also proud of Lake Mozingo and the 18-hole championship golf course. The area includes the lake, golf course, beach, marina, camp sites and picnic shelters. Jet ski and boat rentals are also available. The remaining 1,900 acres in the area will become a wildlife reserve. Near Mound City is Big Lake State Park, a 625-acre recreational lake area and Squaw Creek National Wildlife Refuge, which hosts more than 250,000 migrating geese each year. Hunting is allowed outside the refuge.

DISTRICT 1 MEETING SCHEDULE

Contacts:

district1-wamo-aa.org

Brenda R.	660-562-8298
Bruce M.	660-944-2586
Tim C.	660-744-2438

SUNDAY

Clyde Apple House
Clyde, MO—7:30 pm

MONDAY

Methodist Church
1st & Main
Maryville, MO—6:00 pm

Wesley Center
549 West 4th St.
Maryville, MO—12 noon

Nursing Home
1 blk E, 2 blk S of Casey's
Grant City- 8:00 pm

408 S. Hundley
sm. white house
Albany, MO—8:00 pm

TUESDAY

RLDS Church
Mound City, MO—7:00 pm

408 S. Hundley
Small white house
Albany, MO—8:00 pm

WEDNESDAY

Margaret Davison Sq.
Maryville, MO—6:00 pm

THURSDAY

Rock Port Firehouse
Rock Port, MO—8:00 pm

Wesley Center
549 West 4th St.
Maryville, MO—12 noon & 8:00 pm

*** FRIDAY**

Conception Abbey
Conception, MO—8:00 pm
Located in the basement of St. Michael's Hall

RLDS Church
Mound City, MO—7:00 pm

Contacts:

Kathy O.	660-582-4284
Carol B.	816-324-3771
Mary R.	660-744-2431

MONDAY

Little House S. Side of Sq.
2 W. Jackson
Allendale, MO - 8:00 pm

Methodist Church
1st & Main
Maryville, MO - 6:00 pm

Patee Park Baptist Church
1107 S. 10th Street
St. Joseph, MO - 7:30 PM

Bank Midwest
219 S. Main
Rock Port, MO - 7:00 PM

TUESDAY

Patee Park Baptist Church
1107 S. 10th Street
St. Joseph, MO - 12:00 PM

WEDNESDAY

Margaret Davison Complex
400 Block S. Laura
Maryville, MO - 6:00 PM

Patee Park Baptist Church
1107 S. 10th Street
St. Joseph, MO - 8:00 PM

SATURDAY

Patee Park Baptist Church
1107 S. 10th Street
St. Joseph, MO - 12:00 PM

ADMISSIONS CODE OF CONDUCT

Student recruitment at Conception Seminary College (CSC) is different from most college programs. Because our mission is the formation of men for priestly and diaconate ordination in the Roman Catholic Church, which requires incardination in a diocese or religious community, CSC normally does not directly recruit students but the dioceses and religious communities in which they hope to one day minister. Students at CSC, therefore, are recruited by their sponsoring diocese or religious community, each of which have their own policies regarding the financial obligations of attending seminary. CSC does not admit full-time students without said sponsorship.

Nevertheless, we believe the college recruitment process should be an enjoyable experience free from pressure or deceptive tactics. Ethical practices are the main priority when helping students discern their vocation. At CSC, we are committed to promoting fairness and transparency in all aspects of the enrollment process.

The CSC Admissions, financial aid, and other recruiting staff commits to the following practices:

- Ensure all recruiting information provided to our prospective students is up to date and accurate provided with a high quality of service.
- CSC will practice fair and impartial recruitment practices.
- CSC commits to treat students ethically, respectfully and professionally in the marketing, recruiting, admissions and financial aid process so that students can make informed enrollment decisions regarding their future. Students should at no time feel pressured to enroll or commit to CSC by anyone at the institution.
- All CSC recruiting, admissions and financial aid personnel have appropriate education, job titles, and skills for their role and are overseen by CSC.
- CSC promptly honors any request from a student to remove their contact information from all contact lists. Student information collected through any aspect of the institution's enrollment processes is maintained and protected with high respect for student privacy.
- CSC complies with expectations established through the Higher Learning Commission related to the publication of student achievement data.
- All admissions officers, financial aid officers, and other recruiters will at no time complete applications for students without student permission or apply the signature of a student to an application.
- Students have the right and responsibility to register for each academic term in which they are eligible to enroll. CSC does not automatically register any student in the next term without that student's affirmative consent to such registration or the opportunity for the student to cancel that registration before the student is assessed tuition or fees for that term.
- CSC ensures that each student has been granted sufficient time to review the policies and procedures and to fully understand the amount of federal, state and institutional financial aid they are eligible to receive.
- CSC has a refund policy to assure that students receive a refund where appropriate if they withdraw from an academic term or from an institution according to policies set forth by the institution. This policy will be communicated to each student at the institution.

Abbey Guest Center 133, 155, 157
Absence 137-139
ACE (Arts, Culture, & Entertainment Committee) 159
Admissions Code of Conduct 193
Alcohol & Drugs 130, 152, 195-198
Altar + Home 163
Alumni Union 163
Anxiety Absence Policy 149
Appeals 151
Appliances 146
Asceticism 119
Athletics 159
Attendance 137-139
Banks 189
Basilica 156
Benchmarks 103, 105, 128-129
Business Office 155, 157
Calendars 138
Campus Map 4
Candles 146
Celibacy & Chastity 115-116, 121, 132, 134
Cell Phones & Mobile Devices 134, 136
Clearance Procedures 148
Clerical Attire 133
Clyde Monastery 158
Code of Ethics 166
Community Council 132, 158
Community Events 139
Conception Gift Shop 157
Construction Areas 140
Counseling Services 160
Covenant Eyes 136
Cultural Events 159, 161
Damage 144
Days of Recollection 117, 137
Deposits 144
Devotional Prayer 119
Disciplinary Procedures 148-156

Discipleship Stage 99
Discipleship Stage Benchmarks 107-116, 129
Dismissal 150
Doctors 189
Dress & Grooming 132
Ecumenism 121
E-Mail 142
Entertainment 159, 161
Eucharist 117
Evaluations 143, 153-155
Farmland 140
Fees 157
Financial Aid 161
Financial Responsibilities 156
Fine Arts 159
Fire 147
Firearms 147
Food Services 161
Formation Advisors 119
Formation Conferences 7, 120
Furnishings 144-145
Garage & Shops 140
Grade Appeals 188
Grievance Procedures 156, 187
Growth Plan 95
Guests 133
Gym / JP II 163
Harassment 155-156
Health Review Panel 141
Health Services / St. Michael Infirmary 161-162
Hospital 189
Hotels 189
Human Formation Program 96, 102-116
ID Cards 145
Information Technology Services 132-137, 141-142
Intellectual Formation Program 96, 123-125
Internet Usage 132-136, 152
Keys 145

Kitchen 161
Laundry 162
Leaves of Absence 142
Lectio Divina 118
Library 162
Lifetime Fitness 139
Liturgy of the Hours 117
Mail 162
Maryville Information 189-190
May Day 137, 139, 159
Mission Statement 5
Monastery 142
Movies 142
Music 142
Obedience 121
Ora et Labora 137, 140
Paintball 147
Parking 144-146
Pastoral Formation Program 126-129
Penance 119
Pets 147
Policies 140
Pranks 146
Prayer Schedules 6-7, 157
Privacy 147
Probation 150
Procedures 148
Program of Protection 165-186
Propaedeutic Stage 98, 99
Propaedeutic Stage Benchmarks 103-106, 128
Publications 142, 159
Records 142
Registrar 163
Residence Halls 140, 144
Restaurants 189
Retreats 157
Rooms, Residence 140
Rule of Life 130-156

Safety & Security 147
Schedules 6-7
Service 140
Sexual Misconduct 148
Simplicity 122
Smoking 147
Social Concerns 158
Solidarity 122
Spiritual Direction 119
Spiritual Directors 119-120
Spiritual Formation Program 96, 117-122
Stewardship 105, 122
St. Michael Infirmary 161-162
Student Activities & Services 156-163
Study Hall 143
Suspension 150
Team Sports 139
Telephones 142
Textbooks 155, 157
Theft & Vandalism 148
Treasurer 144, 157
Tutoring 162
Vacations 144
Vehicles 146, 190
Virtues—Vice 108
Vocations 158
Weapons 147
Wellness 113, 139

Directory

Area code 660

Abbey Guest Center	944-2809
Academic Dean, Dr. Lawrence J. Welch	944-2914
Admissions Office	944-2886
Altar + Home	944-3110
Alumni Office, Br. Thomas	944-2875
Business Office, Br. Gabriel	944-2901
Chaplains / Formation Advisors	
Fr. Pachomius Meade	944-2950
Ben Darnell	944-2935
Fr. Etienne Huard	944-2949
Computer Services	944-2899
Counseling Services, Fr. Duane	944-2852
Dean of Students / Vice-Rector, Fr. Pachomius	944-2950
Development Office, Jenny Huard	944-2827
Dining Room	944-2769
Director of Administration, Amy Schieber	944-2847
Drama Department, Br. Cyprian	944-2837
Fax, Seminary	944-2829
Financial Aid Office, Br. Justin	944-2851
Gift Shop / Bookstore	944-2929
Infirmary	944-2802
Information, Seminary	944-2847
I.T. Services	944-2815/2899
Kitchen	944-2849
Library, Barbie Cowan	944-2803
Main Switchboard	944-3100
Maintenance Department, Mark Wiederholt	944-2968
Mission and Admissions, Laura Provance	944-2886
Pastoral Formation, Ben Darnell	944-2935
President-Rector, Fr. Victor	944-2928
Registrar, Jess Wallace	944-2839
Science Department / Lab	944-2717/2887
Spiritual Director, Fr. John	944-2805
Treasurer, Br. Jacob	944-2832
U.S. Post Office	924-0437
Wellness Program/Athletics	944-2853

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