

# *Borromeo Seminary*



# Student Handbook

*On the campus of*  
CENTER FOR PASTORAL LEADERSHIP  
Diocese of Cleveland

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## PREFACE TO REVISED EDITION (2015)

*“Each seminary must have a handbook based on the Program of Priestly Formation, approved by the diocesan bishop or religious ordinary, in which the expectations of the formation program of the seminary are clearly stated. These expectations specify the human, spiritual, intellectual, and pastoral components of that formation program and include a rule of life.”* (PPF #265)

The college seminary is an ideal place to discern and pursue a vocation to the priesthood or religious life. Discernment is not something that takes place apart from everything else that is happening in a person’s life. The process of discernment works best within the context of the life of a candidate actually pursuing God’s will for him humanly, spiritually, intellectually, and pastorally. The college seminary provides the atmosphere where a seminarian may experience and adopt a lifestyle that is compatible with the life of a priest or religious.

This text has been revised in accord with the fifth edition of the *Program for Priestly Formation*, published by the United States Conference of Catholic Bishops, November 2006.



## BORROMEIO STATEMENT OF MISSION AND PURPOSE

*“In the college seminary, students follow a double course of intellectual formation. They first pursue the liberal arts, through which they acquire a sense of the great human questions contained in the arts and sciences. They synthesize and organize their study of the liberal arts through the study of philosophy, which also serves as a preparation for the study of theology. This two-fold college program also initiates students to the study of theology that will, of course, be pursued in greater depth in the theologate. A good college seminary program promotes excellence and takes necessary steps for students to achieve it.”* (PPF #146)

*“In this sense, the seminary in its different forms . . . is more than a place, a material space, should be a spiritual place, a way of life, an atmosphere that fosters and ensures a process of formation so that the person who is called to priesthood by God may become, with the Sacrament of Orders, a living image of Jesus Christ, head and shepherd of the church . . . To live in the seminary, which is a school of the Gospel, means to follow Christ as the apostles did. You are led by Christ into the service of God the Father and of all people, under the guidance of the Holy Spirit.”* (Pastores Dabo Vobis, #42)

### BORROMEIO MISSION STATEMENT

Borromeo Seminary, the college seminary in the Diocese of Cleveland, is a community in which men discern the call to and are formed for diocesan priesthood or religious life through the integration of human, spiritual, intellectual and pastoral formation.

Adopted March 22, 2010

Borromeo Seminary is an intentional ecclesial community of disciples devoted to Jesus Christ and his Church. Guided by *Pastores Dabo Vobis* and the *Program for Priestly Formation*, Borromeo Seminary offers human, spiritual, intellectual, and pastoral formation to young men discerning a call to the priesthood and religious life. This *communio* of Borromeo is made up of both faculty and students and strives to become a true family built on deep friendship and charity so that it can be considered a true family living in joy.

Borromeo Seminary is a collaborative seminary in partnership with John Carroll University. Seminarians are fulltime students at John Carroll and receive their degrees from John Carroll University, yet they are required to take certain formation classes at Borromeo Seminary Institute. Borromeo Seminary hires its own teaching faculty, who make an oath of fidelity and who are appointed by the Bishop of the Diocese of Cleveland.

As a community on pilgrimage, Borromeo continually examines its identity and goals, realizing that its mission and purpose require constant re-evaluation in the light of current academic criteria, the demands of a changing society, and guidelines for priestly and religious formation.

## ADMINISTRATION

*“Governance is the responsibility of the diocesan bishop or religious ordinary. In order to fulfill this responsibility, the diocesan bishop or religious ordinary may work in collaboration with the seminary board or boards and others the bishop or religious ordinary may delegate. The governing authority establishes the mission and exercises general oversight of the seminary. The seminary should have a precise program characterized by its being organized and unified, by its being in harmony or correspondence with one aim which justified the existence of the seminary: preparation of future priests.”* (Pastores Dabo Vobis, #61, PPF #291)

### Governance

Borromeo Seminary’s administration is governed by two main responsibilities:

- 1) Management. The administration must stir the faculty, staff, seminarians, as well as the Bishop and Board of Trustees, to a continuous assessment of the institution, its purposes, and its operations in the context of present and anticipated academic and social change.
- 2) Leadership. The administration is expected to move the seminary toward its objectives within the pattern of policy determined by the Bishop and Board of Trustees.

In fulfillment of these responsibilities to manage and lead, the administration should:

- 1) recognize the principle of subsidiarity,
- 2) proceed collegially, and
- 3) give evidence of sincere pastoral concern.

### Administrative Structure

#### **Board of Trustees:**

The members of the Board of Trustees represent the clergy, religious, and laity of the Diocese of Cleveland and Capuchin Province of Saint Augustine. The purpose of the Board of Trustees shall be to develop the basic policy of the seminary in conjunction with the Chancellor, and to advise and to assist the administrators and faculty in administering the seminary in accordance with Church law, the *Program of Priestly Formation* of the United States Conference of Catholic Bishops, and standard American educational practice.

#### **Administrative Staff:**

The administrative staff is comprised of faculty members and staff of the Center for Pastoral Leadership. Its function is to handle all matters relating to the operation of the seminary and its programs. The administrative staff meets regularly under the direction of the Rector.

**Admissions Committee:**

The Admissions Committee is comprised of the Rector, Vice Rector, Director of Human Formation, and Director of Vocations and Recruitment. Its function is to screen and evaluate all applicants to the seminary.

**Formational Structures****Bishop-Seminarian Dialogue:**

Once a semester the Bishop of the Diocese of Cleveland meets for one hour with the entire student body of Borromeo Seminary. Agenda items are submitted to the Vice Rector one week prior to the meeting.

**Friday Night Formation:**

Three times a semester the entire student body of Borromeo Seminary gathers for an evening of formation organized by the Director of Human Formation. These gatherings cover a wide variety of topics regarding Human Formation.

**House Conferences:**

Twice a semester the entire student body of Borromeo Seminary gathers for a student-led meeting, addressing pertinent topics relating to communal living.

**Rector's Conferences:**

On pre-determined evenings, the Rector will address the community regarding various issues related to seminary life, priestly formation, or the good order of the community. There will also be opportunities during the course of the year at which seminarian and faculty concerns may be expressed and discussed in the context of the Rector's Conferences. Agenda items may be submitted to the Rector.

**Rector-Seminarian Dialogue:**

Regular community meetings are held provide an open forum at which seminarian and faculty concerns may be expressed and discussed. In addition, a seminarian or group of seminarians may meet with the Rector at any time to discuss concerns or to make recommendations.

## BORROMEIO FACULTY AND STAFF

<b>The Reverend Mark A. Latcovich</b> <i>Ph.D., Family Sociology, Case Western Reserve University</i>	President-Rector
<b>The Reverend Andrew B. Turner</b> <i>M.A., M.Div., St. Mary Seminary and Graduate School of Theology</i>	Vice-Rector and Dean of Students, Religious Studies
<b>The Reverend Philip Bernier, O.F.M. Cap.</b> <i>M.Div., Catholic University of America, Washington, DC</i>	Adjunct Faculty, Religious Studies
<b>The Reverend Damian Ference</b> <i>Ph.L., Ethics, Human Person, Catholic University of America, Washington, DC</i>	Director of Human Formation, Philosophy
<b>Mr. Philip J. Guban</b>	Treasurer; Chief Operating Officer, CPL
<b>The Reverend Michael Joyce, O.F.M. Cap.</b> <i>Pastoral Life Graduate Studies, Washington Theological Union</i>	Director of the Capuchin Formation Program, Director of Pastoral Formation
<b>Dr. Edward Kaczuk</b> <i>Ph.D., Music Composition, Kent State University</i>	Music Director, Choir Director, Organist
<b>The Reverend Lester Knoll, O.F.M. Cap.</b> <i>M.A., Education, Duquesne University, Pittsburgh</i>	In Residence, Capuchin Formation Program
<b>The Reverend John Loya</b> <i>M.A., Spirituality, Santa Clara University</i>	Director of Spiritual Formation
<b>The Most Reverend Anthony M. Pilla</b> <i>Bishop Emeritus, Diocese of Cleveland, M.A., John Carroll University</i>	Adjunct Faculty, Religious Studies
<b>Sister Mary Quinlan, S.N.D.</b> <i>M.Ed., Xavier University, Cincinnati</i>	Director of Intellectual Formation
<b>Ms. Beth Rath</b> <i>Ph.D. (Cand.), St. Louis University</i>	Philosophy
<b>Mr. Alan Rome</b> <i>M.L.S., The University of Texas</i>	Director of the Bruening-Marotta Library, Computer Services
<b>The Reverend Michael McCandless</b> <i>M.Div., St. Mary Seminary and Graduate School of Theology</i>	Seminary Director of Vocations and Recruitment
<b>The Reverend John F. Murphy</b> <i>Ph.D., Philosophy of Education, Case Western Reserve University</i>	Spiritual Advisor
<b>The Reverend Michael Woost</b> <i>S.T.D., Catholic University of America, Washington, DC</i>	Liturgy
<b>Ms. Terri Zakraysek</b>	Secretary, Registrar



## HUMAN FORMATION

*The foundation and center of all human formation is Jesus Christ, the Word made flesh. In his fully developed humanity, he was truly free and with complete freedom gave himself totally for the salvation of the world. Pastores dabo vobis, no. 5, expresses the Christological foundation of human formation: “The Letter to the Hebrews clearly affirms the ‘human character’ of God’s minister: he comes from the human community and is at its service, imitating Jesus Christ ‘who in every respect has been tempted as we are, yet without sin’ (Heb 4:15).” (PPF #74)*

### Introduction

Because human beings are both body and spirit, and not one or the other, and because God became man in the person of Jesus Christ, we human beings find our divinity in our humanity, not apart from it. Therefore, the entrance point into the divine life is never apart from our humanity but always through our humanity, and this is why John Paul II insisted that human formation be the first of the four pillars of priestly formation.

The human formation program at Borromeo Seminary is designed to allow each seminarian to enter deeply into his own broken humanity in order to meet the Incarnate Lord in His woundedness in order to allow the Lord to heal him and prepare him for priestly ministry so that he might heal others. Human formation is difficult work, and can be painful, but it is most necessary in becoming a man of God and a priest of Jesus Christ. Human Formation is most necessary for a disciple of Jesus Christ.

Seminarians all bring a human history with them to the seminary. A most important aspect of human formation is the family, which is the primary set of relationships from which the seminarian emerges. No son chooses his parents or his family. Rather, he emerges from a specific family with unique blessing and challenges. In human formation, the seminarian will learn to offer gratitude and praise to the Father for the blessings he has received from his family and also learn to correct and heal wounds that may have been delivered from his family. It is a fallen world and no family is perfect. The human formation program will help the seminarian navigate family relationships as well as relationships with friends, self, and most importantly, the Trinity.

### Objectives of Human Formation

The *Program for Priestly Formation* offers the following qualities of a healthy candidate for the priesthood in terms of his human formation:

- A free person
- A person with solid moral character with a finely developed conscience, a man capable and open to conversion
- A prudent and discerning man
- A man of communion
- A good communicator

- A person of affective maturity
- A man who respects, cares for, and has vigilance over his body
- A man who relates well with others, free of overt prejudice and willing to work with people of diverse cultural backgrounds
- A good steward of material possessions
- A man who can take on the role of a public person

It takes time for a young man to develop moral character and to become a mature disciple of Jesus Christ. At Borromeo Seminary, the faculty and, in particular, the rector, vice rector, and director of human formation assist seminarians in the gradual but sure process of conversion and maturity in the areas stated above.

A very important element of human formation is human sexuality. Both *Pastores Dabo Vobis* and *The Program for Priestly Formation* specifically call for a rich education in the spousal meaning of the body, chastity, celibacy, married love, the physiological and psychological understanding of human sexuality, and healthy friendships. The director of human formation is largely responsible for the formal presentations on these topics, and grounded in a solid Christian anthropology, will assist seminarians in being able to make a gift of themselves for others.

Specifically in terms of sexuality and celibacy, the following aspects will be thoroughly addressed:

- The physiological and psychological understanding of human sexuality
- The meaning of the virtue of chastity
- The requisite skills for living chastely
- The meaning of celibate chastity
- The means to live celibate chastity well, which include genuine friendships; priestly fraternity; a mentoring relationship; spiritual direction; and priestly asceticism
- The spiritual path that transforms the experience of loneliness into a holy solitude based on a strong, lively, and personal love of Jesus Christ
- A cultural critical attitude that discerns the positive and negative potential of mass communication, various forms of entertainment, and technology

John Paul II's *Theology of the Body* is a major guiding document in terms of the sexual formation of the seminarian in terms of his understanding and accepting his God-given maleness and masculinity and preparing him to give his life as bridegroom to his future bride, the Church.

### Goals of Human Formation

*Every seminary must have a program of human formation appropriate to the stage of the candidates' preparation, which seeks to prepare men to be bridges for, not obstacles to, the spread of the Gospel. The identity to be fostered in the candidate is that he becomes a man of communion, that is, someone who makes a gift of himself and is able to receive the gift of others. He needs integrity and self-possession in order to make such a gift. The capacity to be fostered is the affective ability to engage in pastoral leadership with Jesus as the model shepherd.* (PPF #83)

Human formation will assist the seminarian for the promises that he will potentially make at his ordination, if he is indeed called to the priesthood. Therefore, the topics of celibacy, simplicity of life, and obedience will be recurring themes in the formation program at Borromeo Seminary.

By the time a young man is prepared to graduate from Borromeo Seminary, these are the attributes that should be present in the seminarian:

- A marked growth in self-awareness
- A clear focus on the ordained priesthood
- A sound, prudential judgment
- A sense of responsibility and personal initiative
- A capacity for courageous and decisive leadership
- The ability to establish and maintain wholesome friendships
- A ability to work in a collaborative, professional manner with men and women
- The willingness to forgo self-interest in favor of a cooperative effort for the common good
- A knowledge of his sexuality and his desires
- An acceptance and valuing of his sexuality as a good to be directed toward the Church
- An understanding of spiritual fatherhood and being a spiritual husband
- A lifelong commitment to growth
- Appropriate self-disclosure
- Ability to enter into peaceful solitude
- Mastery over his impulses and drives
- A habit of modesty
- The ability to hold all persons in the mystery of God
- The willingness to be docile to direction

### **Practical Aspects**

#### **1. Instruction:**

Human formation is being offered every day at Borromeo Seminary. The preaching at daily Mass and holy hours, classroom lectures, and conversation with formation faculty are the most obvious ways in which human formation is done. But there are also formal gatherings which address particular elements of human formation in great depth, such as Friday Night Formation Sessions, Rector's Conferences, the House Retreat, and the Aquinas Lecture.

#### **2. Personal Reflection:**

Each seminarian will receive a journal at the beginning of each formation year and is strongly encouraged to use it liberally to reflect on his experiences and his relationship with Christ, the Church, family, friends, and even enemies. The horarium of the seminary sets time every day for reflection and meditation.

#### **3. Community Life and Feedback:**

The seminarian will go through a peer review and a formation faculty evaluation each year. The process of the review and the feedback received will help the seminarian

recognize his gifts as well as his challenges and learn and grow from both. Too, although not formal, conversation and daily interaction with fellow seminarians, faculty, and the people of God can offer opportunities for invaluable feedback to the seminarian.

#### **4. Application to the Tasks of Seminary Life:**

The life of the seminarian is full, and much is expected of him. Simply being attentive to his responsibilities to prayer, study, fraternity, family, friends, diet, exercise, sleep, house job, and leisure is a sign of self-awareness and real human maturation.

#### **5. Formation Advisors:**

The formation advisor program assures that each seminarian will have an opportunity to meet with a member of the seminary faculty in a situation favorable to personal growth. It provides the seminarian with continued opportunities for guidance and assures the availability of a particular faculty member when he or she may be needed. Each seminarian is appointed a formation advisor from among the members of the Borromeo faculty.

The relationship between the formation advisor and seminarian is a working relationship with the intent of helping the seminarian develop and mature as a well-rounded and integrated Catholic man. This relationship will vary according to the needs of the seminarian, but the formation advisor stands ready to serve as a guide, helping the seminarian gain insights into himself, the Church, and the world within which he lives and hopes to serve.

The relationship takes shape between the faculty member and seminarian by raising questions and entering into honest and open discussion on issues of academics, pastoral life, seminarian relationships, prayer, social issues, and leadership development both within and outside the seminary community.

The formation advisor understands that the individual's journey very much involves his emotional life, and so the advisor will help the seminarian to develop a healthy and productive self-concept, a realistic appraisal of his place among his peers, and a mature notion of contemporary Christian life. There may be times when it will be necessary to discuss academic or disciplinary matters. The role of the formation advisor is primarily informative, advisory, and at times therapeutic. A healthy relationship between the seminarian and his faculty formation advisor will assist the seminarian in taking full advantage of the seminary formation program.

The relationship between formation advisor and seminarian, while based on trust and respect, operates in the external forum. Therefore, formation advisor, at his or her own discretion, may share insights about his or her counsel at faculty evaluation meetings.

- Seminarians are asked to meet with their formation advisor every three weeks during the academic year.
- All new seminarians are to meet with their formation advisor once a week for the first quarter and every three weeks thereafter.

- The formation advisor serves as a representative to the seminarian on behalf of the full seminary faculty and staff.
- Since the role of the formation advisor is part of the external forum, the formation advisor cannot serve as the spiritual director for the same seminarian.
- Every new seminarian is assigned a formation advisor at the beginning of his first semester at Borromeo.
- If a seminarian should desire to select a new formation advisor, there must be a mutual agreement among the parties involved. The request for a change is to be made in writing to the Rector of the seminary.

#### 6. **Spiritual Directors:**

At the beginning of the school year, each seminarian new to the program will be assigned a spiritual director. It is the responsibility of the seminary Spiritual Director to oversee this important aspect of college seminary formation.

#### 7. **Psychological Counseling:**

*“On occasion, consultation with a psychologist or other licensed mental health professional can be a useful instrument of human formation.”* (PPF #80.7)

Mental health includes a person’s emotional, psychological, and social wellbeing and is important at all stages of life. A person’s mental health determines how one makes decisions, handles stress, and deals with day-to-day issues. If a student approaches the faculty for mental health assistance, the seminary can refer him to an approved counseling service. A student’s formation advisor, spiritual director, or the Rector may also recommend counseling to a student who may be struggling. Counseling for JCU students is also available at the University Counseling Center on the JCU campus.

Counseling can provide assistance to the seminarian as he goes through the sometimes difficult and confusing steps on the way to full maturity as a human being. It can help a seminarian sort things out and perhaps see some connection between the past events of his life and his present actions.

The counseling relationship is a confidential one between the student and the counselor. The seminary faculty is not given a report on the counseling relationship unless the counseling is mandated by the seminary and the seminarian is advised that a report will be given prior to the start of the counseling. There are exceptions to this confidentiality which are mandated by law: sexual or physical abuse of a minor (under 18 years old) or of an elderly person or imminent threat of physical harm to self or another person.

Some examples of issues that would indicate the appropriateness of counseling include:

- Emotional issues (i.e., anxiety, anger, depression, scrupulosity)
- Addictive behaviors (i.e., excess use of alcohol, drug abuse, internet, pornography)
- Academic issues (i.e., study habits, self-discipline, organization)
- Sexual maturity issues
- Family or other interpersonal relationship issues

## Community Formation

*“Conferences, days of recollection, workshops, and annual retreats should be well organized and sponsored by the seminary and form a whole and coherent program of spiritual formation.”* (PPF #122)

### **Formation Conferences:**

Within the formation program, there may be a need to address formation issues or topics in a community setting. Tuesday evenings have been designated as the regularly scheduled time for these conferences for diocesan seminarians and Capuchin candidates.

Formation conferences may include topics regarding spirituality and community life and will be given by the Rector. Seminarians are welcome to suggest topics or speakers to the Rector. Participation is required.

### **Friday Night Formation:**

Three times a semester the entire student body of Borromeo Seminary gathers for an evening of formation organized by the Director of Human Formation. These gatherings cover a wide variety of topics regarding Human Formation and include talks, discussions, time for prayer, and community building.

## Physical Fitness

*The human formation of candidates for the priesthood aims to prepare them to be apt instruments of Christ’s grace. It does so by fostering the growth of a man who can be described...[as] a man who respects, cares for, and has vigilance over his body: a person who pays appropriate attention to his physical well-being, so that he has the energy and strength to accomplish the tasks entrusted to him and the self-knowledge to face temptation and resist it effectively.”* (PPF #76)

The all-around development of the human person into a mature, Catholic man, which is the goal of Borromeo Seminary, includes his physical development no less than his development of the spiritual, intellectual and emotional areas. In order to reach this goal, Borromeo has as a part of its formation program the opportunity to take part in a variety of sports (soccer, basketball, ultimate Frisbee, volleyball, baseball, etc.) as well as physical fitness activities (aerobics, weight lifting, running, etc.). Developing and maintaining flexibility, coordination, speed, agility and endurance is essential along with developing a healthy attitude toward what one eats, drinks, and the way one cares for his body.

Every seminarian is expected to involve himself in some physical activity at least once a week. This physical activity can be chosen by the seminarian.

The ultimate goal is that the seminarian will develop a balanced life, choosing activities that will help him maintain a healthy personal lifestyle. Should a seminarian want to see a particular sport or activity at the seminary, he should bring this request to the Human Formation Director.

## Preparation for Celibacy

*“Preparation for celibacy is one of the primary aims of the human formation program of any seminary. The seminary must have a coordinated and multi-faceted program of instruction, prayerful discernment, dialogue, and encouragement that will aid seminarians to understand the nature and purpose of celibate chastity and to embrace it wholeheartedly in their lives. Sexuality finds its authentic meaning in relation to mature love. Seminarians should understand and manifest a mature love as preparation for a celibate life.”* (PPF #90)

Every seminarian in the college seminary is several years away from making a public commitment to celibacy. However, the years of seminary formation provide the time to acquaint oneself with the meaning and implications of celibacy. Before a person can accept this way of life in a formal public manner at the time of ordination, celibacy already must be a lived reality in that person’s life.

We live in a culture that is materialistic and sexually permissive. A lifestyle that embraces simplicity and celibacy is counter-cultural. Such a lifestyle must be based on a deep faith, a close relationship with Jesus Christ, and devotion to His Mother Mary.

*“To live fully an effective life of celibate chastity requires (a) acknowledge of one’s sexuality and sexual desires; (b) an acceptance and valuing of one’s sexuality as a good to be directed to God’s service; (c) a lifelong commitment to growth, which means continuously integrating one’s sexuality into a life and ministry shaped and expressed by celibate chastity. Certain habits or skills are necessary instruments on the path to effective and healthy celibate chastity, and these are to be encouraged in seminary programs.”* (PPF #93)

During the college years of seminary formation, each seminarian is encouraged to mature in his relationships with others. The support of one’s friends - male and female - is an important part of one’s preparation for a commitment to celibacy. While these years provide the opportunity to begin and deepen mature relationships, it is also a time to develop the awareness of how our friendships with both men and women are integrated into a celibate way of life. As one discovers the support that flows from good friendships, one also is able to understand the parameters of friendship, which prevent a friendship from moving in a direction inconsistent with a celibate way of life. However, there are some specific guidelines and expectations that a college seminarian should embrace if he is to enter fully into the formation program in regard to his vocational discernment as it relates to celibacy.

Each person must come to terms with his own sexual drives and sexual orientation. In coming to this self-understanding, a person may make some regrettable judgments. The formation program is designed to provide guidance and assistance according to each person’s needs, not to simply confront mistakes that are made. Every person experiences the force of compulsion at times. An individual may require professional counseling to work through his feelings, come to a sense of peace with his own sexuality, and proceed to live a healthy celibate lifestyle in anticipation of making a permanent commitment at the time of ordination or the profession of vows. It should be stated clearly that there is no such thing as

a double standard when it comes to the meaning of a celibate way of life for a person with a heterosexual or homosexual orientation. Both persons are capable of making and keeping a commitment to celibacy. But in either case, the expectations are the same: the ability to refrain from genital sexual experiences and the ability to avoid a style of socializing that compromises or endangers one's moral character or reputation.

If a seminarian feels a need for guidance or assistance in dealing with a sexual difficulty, help is there for the asking. It is far better to resolve a difficulty before it becomes a public issue that must be dealt with in a disciplinary way. A seminarian is encouraged to approach his formation advisor, spiritual director, or anyone else on the faculty. If professional counseling is required, it will be made available. Financial assistance will be provided when needed. Each seminarian is encouraged to develop enough trust in the formation program so that whatever the difficulty may be it can be addressed and resolved. Confidentiality will always be respected within the constraints of the law.

Occasionally, a seminarian may become aware of unacceptable sexual behavior on the part of another seminarian. Depending on the circumstances, a seminarian may choose to encourage that person to seek assistance from his own formation advisor or spiritual director. The seminarian would be wise to discuss the situation with his own formation advisor in case additional steps need to be taken.

Fraternal charity and Christian concern would normally mean not closing one's eyes to the needs of a brother, not gossiping about another's difficulty, not jumping to unfounded conclusions about another person's behavior, not engaging in unwarranted interference into another person's life, and not nurturing homophobia within the community. The faculty, staff, and seminarians should share and work for the same goal: a healthy environment in which men can prepare themselves to live out their commitments in a fashion that exemplifies the transforming grace of Jesus Christ.

### **Dating**

Because dating is a part of the process of discerning the vocation of marriage, it is inappropriate and counterproductive for a seminarian who is discerning a priestly or religious vocation. While a seminarian, a Borromeo student is not to date or enter into an exclusive relationship with anyone.



## SPIRITUAL FORMATION

*“Since spiritual formation is the core that unifies the life of a priest, it stands at the heart of seminary life and is the center around which all other aspects are integrated. Human, intellectual, and pastoral formation are indispensable in developing the seminarian’s relationship and communion with God and his ability to communicate God’s truth and love to others in the likeness of Jesus Christ, the Good Shepherd and eternal High Priest.”* (PPF #115)

### Introduction

The seminary, as institution and community, is committed to fostering the spiritual life of each seminarian. The seminary recognizes that each person has a call to holiness. The seminary community seeks to act as a servant of the transforming power of God, which is active in the lives of each seminarian, and to bring to fruition the good work God has begun.

Under the direction of the Rector and Spiritual Director, the spiritual formation program draws from the varied traditions of spirituality and priestly formation in the Catholic Church. The seminary endeavors to provide, in a way appropriate to the times, the environment and opportunities for the seminarian to grow in the Spirit of Jesus Christ.

### Objectives of Spiritual Formation

The following objectives are drawn from church documents on priestly formation and the experience of the faculty. It is hoped that each seminarian would adopt and begin to develop the following attitudes:

- A living faith in Jesus Christ and an openness to God’s will.
- An awareness of God at work in the happenings of life and a confidence in the love of God.
- A commitment to pursuing a regular prayer life.
- A genuine love for the liturgy of the Church.
- A reflective attitude that is expressed in the generous giving of self to others.
- The virtues of Christian maturity (cf. Col. 3:12-15).
- A commitment to work for justice in all its forms, especially for the poor.
- A love and respect for the Church and its traditions.
- A comfort with the various forms of spirituality, prayer, renewal, and service found in the Church today.
- A personal integration of one’s academic work and pastoral experiences into one’s spiritual life.

### Environment and Opportunities

In the day-to-day living at the seminary, a number of opportunities for spiritual growth are provided. Respecting the responsible freedom and personal effort of the seminarians, the

seminary urges each seminarian to take full advantage of these opportunities during these college years of formation. They are taken from the long tradition of asceticism in the Church.

### Spiritual Direction

*“Seminarians should meet regularly, no less than once a month, with a priest spiritual director. Spiritual directors must be chosen from a list prepared by the director of spiritual formation. They should have proper training and adequate credentials for the work. These priests must be approved by the rector and appointed by the diocesan bishop or religious ordinary. In the case of religious seminarians, the formation director or religious superior offers guidance on an appropriate spiritual director for the seminarians under his care.”* (PPF #127)

Spiritual direction is a process by which one person assists another person to grow in the Spirit in the life of faith, hope, and love. Its purpose is to facilitate a person’s dialogue with the Lord and to help that person discern what is from God and what is not from God. While spiritual direction may involve some instruction, counseling, and the imparting of advice, that is not its primary purpose.

The role of the spiritual director is to help clarify one’s understanding of the will of God and to help discern the action of God in a person’s life. The director helps one to get in contact with what is going on inside oneself; he attempts to let the person come into contact with his true self. The ordinary method of spiritual direction is conversation. The focus is always on the Lord and the way the Lord appears to be acting in the person’s life at this time.

At the beginning of the school year, each seminarian new to the program will be assigned a spiritual director. After completing a year with the assigned director, a seminarian following the process outlined in the handbook may choose a spiritual director from among a group of priests approved by the Bishop. It is the responsibility of the seminary Spiritual Director to oversee this important aspect of college seminary formation. Canon Law specifies that the Rector not be available for spiritual direction.

*“Disclosures that a seminarian makes in the course of spiritual direction belong to the internal forum. Consequently, the spiritual director is held to the strictest confidentiality concerning information received in spiritual direction. He may neither reveal or use it. The only possible exception to this standard of confidentiality would be the case of grave, immediate, or mortal danger involving the directee or another person. If what is revealed in spiritual direction coincides with the celebration of the Sacrament of Penance, (in other words, what is revealed is revealed ad ordinem absolutionis), that is, the exchange not only takes place in the internal forum but also the sacramental forum, then the absolute strictures of the seal of confession hold, and no information may be revealed or used.”* (PPF #134)

## Prayer Life

### I. Public Prayer

#### **The Eucharist:**

Daily participation in the Eucharist is considered an integral and essential element in the life of a seminarian. The celebration of the Eucharist should be the summit of the spiritual life of the individual and the community and enhance each participant's appreciation of this great act of sacrifice, praise, and thanksgiving.

A seminarian is expected to participate daily in the Eucharist.

*“Whenever the community gathers to celebrate the Eucharist, it announces the death and resurrection of the Lord, in the hope of his glorious return. The supreme manifestation of this is the Sunday assembly. This is the day of the week on which, by apostolic tradition, the Paschal Mystery is celebrated in the Eucharist in a special way.”* (Constitution on the Liturgy, #6 and #106)

Seminarians should regard their participation in the Sunday Eucharist within the context of the seminary community as a high priority in their lives. Permission to be absent from the Sunday Eucharist at the seminary requires a significant reason.

#### **Eucharistic Devotions:**

Every Tuesday afternoon a Holy Hour is scheduled that may include Eucharistic Devotion and Benediction of the Blessed Sacrament along with other forms of prayer. Solemn Eucharistic Devotions are celebrated in February jointly with the Saint Mary Seminary community.

#### **The Liturgy of the Hours:**

The seminary community prays Morning, Evening and Night Prayer from the Liturgy of the Hours as a way of fostering appreciation for this prayer of the Church and developing a sense of praying with the universal Church. Each seminarian is expected to participate in the daily celebration of Morning Prayer. Each seminarian is expected to participate in the celebration of Evening Prayer and Night Prayer whenever he is present on campus.

#### **The Sacrament of Reconciliation:**

Under the guidance of his spiritual director, the seminarian should come to a deeper understanding and appreciation of the sacrament of Penance. Frequent celebration of the sacrament is highly recommended by the Church.

Seasonal communal celebrations of this sacrament are planned throughout the school year. These services present the occasion to remember the divisive nature of sin in the community and the need for corporate celebration of God's love and mercy.

Regular opportunities for reconciliation on Tuesday afternoons are also made available for the seminarians.

Seminarians are encouraged to celebrate this sacrament with their spiritual director. They may also visit a neighboring parish for reconciliation.

### **Liturgical Planning:**

The opportunity to prepare liturgies introduces the seminarian to elements of liturgical theology, ritual, and current liturgical practice.

The planning of the daily Eucharist and the Liturgy of the Hours is primarily the responsibility of the celebrant, music director, and the seminarians assigned to minister at that celebration. Liturgical preparation is not meant to stifle spontaneity, but rather to assist the community in celebrating good liturgy that is a communication of the person and presence of Jesus Christ.

College seminarians may serve on the Inter-Seminary Committee if they desire.

Seminarians have the opportunity to minister at liturgies as acolytes, lectors (readers), cantors, and Eucharistic ministers. Assignments are published in the *Vox*, the weekly liturgical calendar. The sacristans will train new seminarians to minister as acolytes. Seminarians who have not been installed as Eucharistic ministers are encouraged to attend a training workshop in order to become Eucharistic ministers.

Christian tradition holds that all people are created in the image of God and that attitudes against anyone because of sex, age, race, or handicap diminish the community as a whole. Gospel values and contemporary consciousness urge everyone to recognize attitudes and practices that are unjust and to help change them. Therefore, those who prepare liturgy and those who are musicians should be sensitive to the use of inclusive language in the preparation of petitions and the selection of hymns. Gender-exclusive language should be avoided.

## **II. Private Prayer**

Sacred scripture, meditation, contemplation and spiritual reading are the staples in any authentic prayer life. Seminarians are to balance their public prayer with private prayer and reflection. Working with his spiritual director, the seminarian is able to find the style and rhythm of prayer that best suits him.

Seminarians are encouraged to initiate their own gatherings for prayer to satisfy particular interests or needs. Classes or small groups may gather to pray the rosary, the Stations of the Cross, litanies, or other forms of private prayer. Groups may gather for contemplative prayer or charismatic prayer. The Spiritual Director can provide additional guidance and assistance if requested.

### **Spiritual Orientation**

*“Conferences, days of recollection, workshops, and annual retreats should be well organized and sponsored by the seminary and form a whole and coherent program of spiritual formation.” (PPF #122)*

**Spiritual Orientation Sessions (S.O.S.):**

Every seminarian in his first year will attend Spiritual Orientation Sessions scheduled on Tuesday evenings. Under the instruction of the Spiritual Director the seminarians will learn how to properly discern a vocation (“Introduction to Making a Choice of a Way of Life”, *The Spiritual Exercises of St. Ignatius*) and the first Fourteen Rules for the Discernment of Spirits (*The Spiritual Exercises of St. Ignatius*).

**Spiritual Orientation Sessions II (S.O.S. II):**

On regularly scheduled Tuesdays, sophomores will learn the second set of Eight Rules for the Discernment of Spirits (*The Spiritual Exercises of St. Ignatius*).

On regularly scheduled Tuesdays, juniors and seniors will meet either together or as a class to discuss and reflect upon the principles of the spiritual life covered in a text chosen by the Spiritual Director.

**Annual Retreat:**

Prior to the beginning of the second semester, the seminary community will gather for a three-day retreat under the direction of a retreat master approved by the Bishop. Participation is required.

In addition to the annual retreat, a seminarian may request permission from the Vice-Rector to make a private retreat of no more than three days during the course of the academic year. All pertinent academic permissions and arrangements for make-up work must be settled in advance.

**Accountability**

The seminarian is responsible for his efforts at spiritual growth. In this he is to hold himself accountable to his spiritual director and formation advisor so that together they may assess that growth.

The college seminarian must keep in mind that he is not just a private person but also a member of a community. Each seminarian is expected to see his participation in community spiritual activities as a way of showing responsibility for the welfare of the entire community. Only the most serious reasons should motivate a seminarian to seek an exception from attendance at spiritual exercises. The seminarian will demonstrate his accountability and responsibility here by his willingness to seek permission to be absent prior to an activity and to report his absence from an activity if permission was not requested.

## INTELLECTUAL FORMATION

*“In the college seminary, students follow a double course of intellectual formation. They first pursue the liberal arts, through which they acquire a sense of the great human questions contained in the arts and sciences. They synthesize and organize their study of the liberal arts through the study of philosophy, which also serves as a preparation for the study of theology. This two-fold college program also initiates students to the study of theology that will, of course, be pursued in greater depth in the theologate. A good college seminary program promotes excellence and takes necessary steps for students to achieve it.*

*A sound liberal arts education for candidates preparing for the priesthood provides multiple benefits. The study of the natural world and of humanity in all its historical and cultural diversity represents a significant value in its own right. Such an education encourages intellectual curiosity, promotes critical thought, and fosters disciplined habits of study. A liberal arts education also teaches students to communicate with others in a clear and effective way.” (PPF #146-147)*

### Introduction

Borromeo Seminary, in conjunction with John Carroll University, offers its seminarians the opportunity for an exceptional education in the liberal arts.

Intellectual formation should be a high priority in the life of each seminarian. It is important that each seminarian invest himself in the learning project and seek academic excellence. It is the hope of the faculty that each seminarian develops an enthusiasm and love for learning that will remain with him after he completes his college career.

Each seminarian should strive to develop his unique God-given talents and capabilities to the fullest extent possible. Every seminarian should broaden his intellectual curiosity and thirst for knowledge. Every seminarian should take pride in the quality of his class work and in the precision of his assignments. Every seminarian should seek an appropriate balance between the time devoted to prayer, studies and to social activities.

### Historical Perspective

In 1987, Borromeo College of Ohio joined forces with John Carroll University to enrich the curriculum it could offer to its seminarians. In 1991, after extensive consultation, the Board of Trustees approved the recommendation that Borromeo College of Ohio cease operations as a freestanding institution and move to a collaborative model now known as Borromeo Seminary.

## John Carroll University

Seminarians admitted by the Diocese of Cleveland, the Capuchin Province of St. Augustine, and the Congregation of the Blessed Sacrament to the program for collegiate seminarians apply for admission to John Carroll University, where they are designated as members of the Borromeo Seminary Institute.

Students whose academic preparation for college may limit their ability to succeed at JCU may begin their college studies at Lakeland Community College, with the goal of transfer to John Carroll as soon as they demonstrate good academic progress.

Seminarians in the Borromeo Seminary Institute must complete all the academic requirements of John Carroll University as well as the additional course requirements specified by the seminary program and listed in the John Carroll University Undergraduate Bulletin.

### Philosophy Major for Borromeo Seminary Students

The *Program of Priestly Formation*, of the United States Conference of Catholic Bishops, guides Borromeo Seminary students in their preparation for the priesthood. It is expected that this preparation be in the context of a sound liberal arts education.

*“...The study of the natural world and of humanity in all its historical and cultural diversity represents a significant value in its own right. Such an education encourages intellectual curiosity, promotes critical thought, and fosters disciplined habits of study. A liberal arts education also teaches students to communicate with others in a clear and reflective way.”* (PPF #147)

Borromeo Seminary Institute, in conjunction with John Carroll University’s liberal arts program, offers the Borromeo Seminary Institute Philosophy major. The study of Philosophy promotes understanding of the philosophical movements that have shaped society, as well as grounding the student in reflective, logical, and coherent thinking. The 36 credit hour Philosophy major is supplemented by 12 to 15 credit hours of theological studies. This program is designed to provide the necessary foundation for the study of theology at Saint Mary Seminary in preparation for ordination to the priesthood.

It is expected that Borromeo seminarians will pursue the philosophy major. Students are strongly encouraged to choose from other appropriate academic fields for a second major or minor.

The following academic fields, listed in the John Carroll University Undergraduate Bulletin, are recommended for Borromeo seminarians who choose second majors or minors, as the best academic preparation for those considering positions of leadership in church ministry. This list is not exclusive, however, the choice of a different field of study requires the permission of the Director of Intellectual Formation.

**Bachelor of Arts Majors/Minors:**

Art History  
Classical Languages  
Communications  
Economics  
English  
History  
Modern Languages  
Political Science  
Sociology  
Theology and Religious Studies

***Interdisciplinary B.A. Minors:***

Catholic Studies  
Humanities  
Leadership Development  
Peace, Justice, and Human Rights

**Bachelor of Science Major/Minor:**

Psychology

**Setting Priorities**

The faculty, aware of the formational expectations of the seminary program, is committed to the holistic education of each seminarian. Each seminarian is expected to manage his personal priorities and needs, balancing the goals of the academic and formation programs. To gain the greatest benefit from the full formation program of the seminary, including the academic component, a seminarian is expected to prioritize his activities wisely and schedule personal matters and social involvements during his free time.

It is important that each seminarian learn how to manage time and accomplish his responsibilities within the allotted time framework. The regular use of a planner is expected. It is an important tool for each seminarian in the development of personal responsibility for a balanced lifestyle within the seminary and university structures.

**Academic Performance**

Seminarians are held accountable for their academic performance. The overall task of vocational discernment values the development of personal responsibility. The development of internal motivation to use his God-given talents, and the construction of a disciplined personal study plan, is crucial to academic success.

Regular meetings with the Borromeo Director of Intellectual Formation are scheduled prior to registration for each semester's classes. The Director is available to provide academic support throughout the academic year, particularly in assisting with development of study skills and production of quality college writing. More frequent



appointments will be scheduled with first year students and those experiencing particular academic concerns.

As students pursuing academic excellence, seminarians are expected to meet with their professors, as needed, to seek additional assistance or direction in study techniques. It is a sign of growing maturity when a seminarian realizes his academic needs or limitations and seeks timely guidance to cope with them. A seminarian experiencing academic difficulties is expected to take advantage of the academic tutoring that is available to him at Borromeo and at John Carroll University.

Every seminarian who comes to Borromeo Seminary is encouraged to become actively engaged in learning and to make a positive contribution to the intellectual life of both the seminary and university communities. There is a fine tradition among Borromeo seminarians to study together and to help one another. This custom speaks well of the academic vitality of the community.

### **Below Average Academic Performance**

Borromeo expects seminarians to strive for excellence in their academic studies. John Carroll University requires that students maintain a minimum GPA of 2.0 in their major field of study. If a student's academic performance falls below a "C" average in any subject, he may be required to have monitored study in the Bruening-Marotta Library until he is able to develop and utilize a strategy for improvement that brings his level of achievement to an acceptable level. The achievement of this goal will be determined in consultation with his Formation Advisor and the Director of Intellectual Formation.

### **JCU Catalog**

The current edition of the John Carroll University Undergraduate Bulletin should be consulted for a full explanation of financial aid, academic guidelines, registration procedures, grading, and courses of instruction. Borromeo seminarians must fulfill all the requirements of John Carroll University and the Borromeo Seminary Institute in order to graduate.

### **Languages**

*“The intellectual formation of the candidate must be directed to the ecclesial dimensions of priestly formation, namely the teaching office of the priesthood.”*  
(PPF#139)

*“Special attention is to be given to classical and foreign languages. A knowledge of Latin and the biblical languages is foundational and should be given the emphasis the Church accords it ... The study of the Spanish language and Hispanic cultures as well as other pastorally appropriate languages and cultures is recommended.”*  
(PPF #182)

Excellent communication skills in writing, speaking, and appropriate use of media are requirements for academic success at the college level. Students are expected to apply themselves in these courses and to use their acquired skills in all their other studies. Each seminarian is also called to improve his communication skills as a means to becoming a more effective witness to and communicator of the Word of God. To accomplish these objectives, students are encouraged to pursue studies in English and Communications beyond the basic required CORE.

For the seminarian, the study of foreign languages is more than a basic college requirement. The study of Latin and the biblical languages can enrich the student's understanding of scientific sources, roots of the English language, and in particular ecclesiastical studies. The pastoral needs of the local Church make the study of the Spanish language and Hispanic cultures a particularly valuable course of study.

Each seminarian may choose to continue the study of a foreign language begun before entering the seminary, or begin a new language with preference given to Spanish or the Classical languages.

### **Travel Abroad**

Students participating in the Catholic Studies Minor at JCU may have the opportunity to participate in travel to Rome during an academic break. Other classes may offer special travel programs such as an El Salvador immersion experience. The seminary offers an annual Honduras trip as well.

Students who wish to participate in these trips must be in good standing academically and be prepared to complete classwork that may be missed during the travel period. Any student wishing to participate in experiences of travel abroad must have received the endorsement of his Formation Advisor and the Director of Intellectual Formation prior to seeking permission of the full faculty. Instructors of any classes which will be missed during the time when the student is abroad, must be consulted and arrangements must be made to complete any work that may be missed during this travel opportunity.

### **Advising and Course Selection**

The Borromeo Director of Intellectual Formation must give first approval for all course selections before a seminarian may register for each semester's classes at John Carroll University. This approval should be sought before the student's assigned priority registration date. The general policy is to take courses offered on Mondays, Wednesdays, and Fridays at John Carroll. Courses on the Borromeo campus are offered on Tuesdays and Thursdays.

Students are assigned an academic advisor at John Carroll University and are expected to make full use of this academic relationship.

## **Orientation and Registration**

Each new seminarian participates in the orientation and academic advising program sponsored by John Carroll University. At this time he will register for courses in the upcoming semester. Priority registration for current seminarians begins approximately six weeks prior to the close of the fall and spring semesters.

If it becomes necessary to drop or change a course after registration, the seminarian must contact the Borromeo Director of Intellectual Formation for prior approval. Any financial penalty for change of registration is the responsibility of the seminarian.

## **Changing and Dropping Courses**

Borromeo seminarians are expected to take between 12 and 18 credit hours each semester. If a student would like to drop or change a course he must receive the written permission of the Director of Intellectual Formation before doing so. The student is also expected to communicate with the Director of Intellectual Formation and his Formation Advisor to discuss the reasons for dropping or changing a course.

Any student making a course change or dropping a course without proper permission will be subject to possible disciplinary action as well as possibly losing the diocesan Room and Board scholarship.

## **Attendance**

Attendance regulations are explained in the John Carroll University Undergraduate Bulletin. Borromeo follows the same policy. Professors may announce their own specific requirements for attendance.

- Attendance regulations explained in the John Carroll University Undergraduate Bulletin are to be conscientiously observed.
- Class assignments are to be submitted on time; extensions are granted only for extraordinary circumstances.
- Class cuts are intended only for emergency situations, not for personal convenience.

Seminarians are expected to attend all classes, to arrive on time for class, and to turn in all papers and assignments on time. Coming late for class, missing class, and turning in papers or assignments late demonstrate a lack of commitment to learning and may result in a reduction of the final grade. Exceptions will be granted only in extreme cases and are at the discretion of the instructor.

## **Academic Integrity**

A student who is involved in unethical practices such as cheating, plagiarism, etc., in connection with any work for the course is subject to a grade of “F” (Failure) for the course. For more information, see the 2015-2017 Undergraduate Bulletin. Any instance of

academic dishonesty concerning seminarians is also a formation issue and may subject the student to dismissal from the seminary.

### **Grade Reports**

John Carroll University publishes grade reports at the quarter and semester as indicated in the JCU Undergraduate Bulletin. Grades for courses taken on the Borromeo campus are forwarded to the John Carroll Registrar and included on the seminarian's grade report.

### **JCU/Borromeo Liaisons**

Several members of the administrative staff at John Carroll University have been designated to assist Borromeo seminarians when questions or problems arise relating to the university's policies or procedures. A seminarian should contact the Director of Intellectual Formation or the Registrar at Borromeo so that he can be put in contact with the appropriate person to resolve the difficulty.

### **JCU Bookstore**

Textbooks for courses taken at John Carroll University and on the Borromeo Campus are available through the JCU Bookstore. Textbook expenses may be reduced by purchasing used texts either from the bookstore, from a seminarian who previously took the same course, ordering online, or purchasing or renting electronic texts when available. One should be certain about the professor's specific requirements before investing in textbooks. Be sure to seek the correct edition of a text that may be available in multiple editions. The professor can provide guidance in this selection.

### **Meals Off the Borromeo Campus**

For JCU students, a meal plan has been arranged for Borromeo seminarians who must be on the JCU campus at lunchtime or dinnertime. Once it is determined how many meals a student will require at John Carroll, a meal plan and/or money will be provided for you. Students are expected to be good stewards of the money they are given for meals. Money is to be used for lunch and/or dinner only. Meal costs in excess of the funds provided will be at the seminarian's personal expense.

Students who attend Lakeland are asked to purchase their meals on their own. The seminary will reimburse students up to \$6.00 for lunch and \$7.00 for dinner. Any food purchases that exceed this amount are the responsibility of the seminarian. In order to receive reimbursement, the student must turn in receipts for these meals. Reimbursement checks will be given out twice a semester – at mid-term break and at the end of the semester. Students will only receive reimbursement for meals when they are at Lakeland during meal times and when they cannot be present at the seminary for meal service.

## **Transportation**

Borromeo Seminary, through the Center for Pastoral Leadership, provides transportation to and from John Carroll University and Lakeland Community College for all Borromeo seminarians. The seminarian appointed as transportation coordinator schedules the van and drivers for the vans/cars. Each student is expected to notify the driver when he will not be traveling on his assigned van.

Because the seminary provides transportation, the seminarians are encouraged to use this service for their transportation. Those whose schedules or other circumstances make this impossible are responsible for their own transportation at their own expense.

The vehicles are also available for seminary-sponsored activities. Any other use of these vehicles requires the permission of the President-Rector of Borromeo Seminary or, in his absence, a member of the faculty. A seminarian must be listed as an authorized driver with the CPL in order to be permitted to drive any of the vehicles.

These vehicles are not available for the personal use of seminarians.

## **Seminarian ID**

Since Borromeo seminarians are full-time students at John Carroll University, they must each obtain a student ID card. There is no charge for this service. Information is posted on the campus as to where and when they may be obtained. A seminarian must present his class registration form as proof he is a current student. Presentation of a student ID card entitles one to all services and facilities available on the campus including the Grasselli Library.

## **John Carroll University Health Services**

A Student Health and Wellness Center is located at John Carroll University in the lower level of Murphy Hall at John Carroll. It provides health care during posted hours. For information about what services are provided, please see the JCU website at: <http://sites.jcu.edu/healthcenter/pages/general-information/>.

JCU also has a counseling center has counselors available to meet with students on a one-to-one confidential basis. For more information regarding what the counseling center has to offer, please visit their website at: <http://sites.jcu.edu/counselingcenter/home/services/>.

## **Extracurricular Activities**

Borromeo seminarians may take advantage of the cultural, intellectual, social, and athletic activities sponsored by the University. However, participation in the formation program of the seminary takes precedence over all extracurricular activities. In the event of a conflict, permission of the Vice Rector/Dean of Men must be obtained in advance to be absent from a community exercise. Each seminarian must strike a healthy balance between his involvement in the seminary community and in campus life at the University.

## **JCU Undergraduate Bulletin**

The current edition of the John Carroll University Undergraduate Bulletin should be consulted for a complete explanation of all the requirements, policies, and procedures for the University. Nothing written in this handbook is meant to contravene the established policies of the University.

## **Other Colleges and Universities**

Depending on the circumstances and sometimes at the recommendation of John Carroll University, the Vocation Director or the Admissions Committee, or the Director of Intellectual Formation, a seminarian admitted into Borromeo Seminary may enroll at another college or university in the greater Cleveland area for as long as two years. He will be expected to follow the Transfer Guide published by John Carroll University. He may transfer into John Carroll University as soon as he meets the academic requirements of the University. A seminarian attending another college or university is expected to submit his course grades to the Borromeo Registrar's Office at the end of each quarter or semester.

## **Borromeo Seminary Disciplinary Sanctions**

If a seminarian is suspended from Borromeo Seminary for a specified period of time, he is expected to commute from his home to John Carroll University or any other college he may be attending. The suspension pertains only to his relationship to the seminary. He may not attend classes taught on the Borromeo campus until the time of the suspension has elapsed.

If a seminarian is dismissed from Borromeo Seminary, he has the option of remaining at John Carroll University as a full-time student; however, he must pay the full tuition rate established by the University. The student is also expected to withdraw from all classes on the Borromeo campus.

## **Voluntary Withdrawal**

If a seminarian decides to permanently withdraw from Borromeo Seminary on his own accord, he has the option of remaining at John Carroll University as a full-time student. He will be expected to pay the full tuition rate established by the University. The student is also expected to withdraw from all classes on the Borromeo campus.

Borromeo Seminary will notify John Carroll University when a seminarian withdraws from the seminary program for whatever reason.

# THE BRUENING-MAROTTA LIBRARY

## Statement of Purpose

The principal purpose of the Library is to support the curricula of both Borromeo and Saint Mary seminaries. In practice, this means that the library provides those services commonly found in libraries that support study and research at the Masters and Doctoral level. Secondly, the library serves as a theological resource for the Diocese of Cleveland and Northeastern Ohio.

## The Vincent G. Marotta Collection

The philosophy section of the Bruening-Marotta Library is known as the Vincent G. Marotta Collection. The library supports the curricula in philosophy and religious studies offered to the Borromeo seminarians on this campus. The Grasselli Library at John Carroll University supports the liberal arts curricula taken by Borromeo seminarians.

### **Hours and Users:**

The library is open during the following hours:

Monday through Thursday	8:00 a.m. to 10:00 p.m.
Friday	8:00 a.m. to 5:00 p.m.
Saturday	9:00 a.m. to 5:00 p.m.
Sunday	1:00 p.m. to 9:00 p.m.

These hours are subject to change. Please check with the library office for days when the library may be closed and for special dates and times when the library hours may be adjusted.

### **Library Cards:**

Each seminarian is issued a library card at the beginning of the academic year. This card is to be used to check out all books.

### **Copy Machine:**

The library copy machine is located in the basement. Instead of accepting coins, the copy machine uses a copy card. Copy cards may be purchased from the receptionist in the Lobby and are available in denominations of \$1.00, \$2.00, \$5.00, \$10.00, and \$20.00. Copies cost \$0.05 each.

### **Wireless Access:**

Students with appropriately capable laptops have access to a wireless connection in the library. Please see a member of the library staff if prompted for a username and password.

### **Acquisitions:**

Suggestions for potential acquisitions to the library are always welcome from both faculty and seminarians.

**Reserve Books:**

At the beginning of each semester, professors have the option of requesting that books in the circulating collection be moved to their “Reserve Shelf.” This transfer temporarily changes the book status to non-circulating or “Library Use Only” to ensure that all students in the class have access to the book. Reserve books can be found by locating the professor’s name, and the course abbreviation.

**Reference Materials:**

The use of reference books is restricted to the library. A reference book should be returned to its proper place on the shelf immediately after use.

**Catalog:**

The catalog is accessible at <http://catalog.stmarysem.edu>. It is also available via a link at the Saint Mary Seminary web site at <http://www.stmarysem.edu>. The catalog can be searched by author, title, subject, keyword, and call number. Search results will include the location of the book, the call number, and the status (such as available, library use only, due on \_\_\_\_, etc.).

The library is also a member of a consortium of 90 academic libraries in Ohio called OhioLINK. Together, the central catalog of all members offers access to more than 50 million items statewide. Students can use the OhioLINK central catalog to find and request materials online and have them delivered to their home library. The central catalog is accessible at <http://olcl.ohiolink.edu/search/>.

**Classification:**

The library materials are cataloged according to the Dewey Decimal System. Reference books and materials with call numbers beginning with 001-199 are found on the main floor. Materials with call numbers beginning with 200 or greater are found on the lower level of the library.

**Audio-Visual Materials:**

Audio-visual materials are checked out just like books. Audio cassettes, VHS tapes, CDs and DVDs are found along the wall on the main floor.

**Periodicals:**

The library subscribes to approximately 250 periodicals. Current periodicals are located in the library balcony. Bound periodicals are housed in the compact shelving located in the lower level. Periodicals do not circulate under any circumstances. All periodicals should be returned to their proper place after use. The library has multiple indexes available to access periodical literature. Books and periodicals not owned by the library may be obtained through interlibrary loan. Consult the librarian for assistance.

**Periodical Indexes:**

Periodical indexes provide access to the periodical literature. The primary periodical indexes in the seminary library are:



- the ATLA Religion Database with ATLASerials,
- the Catholic Periodical and Literature Index,
- the New Testament Abstracts, the Old Testament Abstracts, and
- the Philosophy Index.

To access these databases, on the Library computers, click on the desktop icon labeled “EBSCOhost SMS databases”. Next, click on the first link labeled “EBSCOhost Research Databases”, then scroll to the bottom of the list to find the five databases mentioned above. Using the checkbox next to each title, you can select one or more databases to search at one time.

Other periodical indexes of interest are available through OhioLINK. From the main OhioLINK site ([www.ohiolink.edu](http://www.ohiolink.edu)), click on the link for “Library Databases.” Of the more than 140 databases available, a few are of particular interest to Seminary students:

- Academic Search Complete
- Dissertation Abstracts
- Humanities International Complete
- Religion and Philosophy Collection

These databases include both citations and full-text resources.

### **Microforms:**

The Library owns a number of resources in microfilm and microfiche format. Notable among our holdings are a complete run of the Catholic Universe Bulletin on microfilm. Also available are a microfilm reader and a film/fiche reader/printer. Please request assistance from the library staff if you wish to make use of these resources.

### **Circulation:**

The standard loan period for books from the library is three weeks, and materials are renewable twice unless requested by another patron. Library staff will be available to complete the checkout transaction. OhioLINK books are on loan for three weeks and are renewable up to four times. The OhioLINK loan period is one week for other formats (CDs, DVDs, etc.). Materials in these formats may not be renewed.

When books are returned to the library, they are to be placed in the “returns” bin by the circulation desk. Books are not to be removed from this bin. All books and materials must be returned to the library at the end of each semester.

### **Fines and Bills:**

Fine notices are sent out for books that have been returned after the due date. Bills are sent for items that are grossly overdue or lost.

Fines are not charged for seminary books. However, if books are sufficiently overdue, we will bill for lost items. Bills are generated 14 days after the second overdue notice. Bills for Seminary books are calculated as follows:

Default item cost - \$50.00  
Processing fee - \$10.00  
Replacement service charge - \$25.00  
Total - \$85.00 per book

Fines begin accumulating immediately for OhioLINK books, at \$0.50/day, for a maximum of 30 days. After 30 days, a bill is generated. Bills for OhioLINK books are calculated as follows (this policy is determined by the consortium, not by the library):

Fines - \$15.00 (\$0.50/day for 30 days)  
Default item cost - \$75.00  
Replacement processing fee - \$35.00  
Replacement service charge - \$15.00  
Total - \$140.00 per book

The fine and billing structure for OhioLINK books is intentionally punitive to encourage patrons to be responsible with books belonging to other institutions. In order to avoid these exorbitant fees, patrons **must** be attentive to the dates books are due.

#### **Area Resources:**

Borromeo seminarians have direct access to the libraries at John Carroll University, Notre Dame College, and Ursuline College by presenting their student ID cards. All residents of Ohio are entitled to borrow materials from the Cleveland State University Library. The Freiburger Library at Case Western Reserve University does not extend borrowing privileges, but seminarians may use this collection within the confines of the library. The Cleveland Public Library has an extensive religion collection.

The library is a member of the OhioLINK consortium of academic libraries. As such, students are able to borrow materials from all of its members. All of the area resources listed above are members of OhioLINK as well and have borrowing privileges. Please ask the librarian if you need assistance requesting material through OhioLINK.

#### **Inter-Library Loan:**

If there are resources you are unable to locate either in the library or within the holdings of the OhioLINK consortium, please see the library staff to request Interlibrary Loan services. While every effort is made to borrow from libraries that do not charge a lending fee, if there is a charge by the lending library, that fee is passed on to the patron.

#### **Other Computer Resources:**

Also available through OhioLINK are:

- the Digital Resource Commons,
- the E-Book Center, and
- the Electronic Theses and Dissertation Center.

#### **Assistance:**

The library will be staffed at the times listed above with someone who can answer questions or assist students with library concerns.

## FINANCES

### Tuition

All tuition and fees must be paid by the seminarian directly to the university that he is attending. Special attention should be paid to payment due dates so that classes and registration are not jeopardized. If a seminarian is unable to meet his financial obligations, he should discuss his situation with the Rector.

### Room and Board

Room and board for Borromeo Seminary is paid directly to the seminary. For 2015-2016, the following is in effect:

Borromeo Room and Board	\$9,628.00
Diocese of Cleveland R/B Scholarship	\$3,000.00
<b>TOTAL</b>	<b>\$6,628.00</b>
R/B also includes phone, Internet, free use of laundry machines, and 21 meals per week	

For any concerns regarding Room and Board, please talk with the Rector or the Treasurer.

### Financial Aid for John Carroll University

Application for financial aid is made through John Carroll University, which requires completion of FAFSA. Any inquiries concerning financial aid and application procedures should be addressed to the Office of Financial Aid.

### Other Sources of Financial Assistance

In the event a student receives a monetary gift for one's formation, it is important that the student informs the Rector. Examples of potential donors include the Knights of Columbus, Avilas, Serrans, and Holy Name Society.

The student who receives the monetary gift should send a letter of acknowledgement in a timely manner and should give a copy of that letter to the Rector so that the seminary may acknowledge the gift as well.

If there are any questions or concerns regarding this, please contact the Rector or Treasurer.

### **Financial Assistance:**

If a seminarian encounters financial difficulties, he should discuss his situation with the Rector. Limited assistance is available from scholarship funds and the Rector's Fund to help cover tuition, room and board, living expenses, and emergencies.

## PASTORAL FORMATION

*“In virtue of the grace 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. This sacramental character needs to be completed by 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 elements of formation converge in pastoral formation.” (PPF #237)*

### Introduction

The goal of Pastoral Formation is to acquaint the seminarian with a world in need of justice, peace, and reconciliation and to challenge him to respond in a spirit of Christian caring and presence.

By providing time and opportunity to experience the needs of the local church and by assisting the seminarian to reflect on and evaluate his performance in them, the seminary hopes to help him understand the mission of the Church today and the potential he has to serve in that mission. Seminarians volunteer at agencies throughout the diocese to gain a firsthand knowledge of what it means to serve and care for others. Opportunities include hospital and nursing home visitation, tutoring, inner-city ministry, minority experiences, working with the physically disabled, and working with children and young adults. The seniors, responding to their own particular interests and talents, design their own program under the direction and approval of the Pastoral Formation Director.

Pastoral Formation strives to integrate the seminarian’s experiences in his assignment with the entire formation he receives. It is based on a learning experience in which service is an element; the focus is on the human experience more than on the ministerial experience.

The perception of the human condition which the seminarian experiences in the pastoral formation brings him back to the seminary where he reflects on his own spiritual, academic, social, and pastoral growth as a follower of Christ directed by the Gospel imperative to love God and neighbor. Opportunities are provided to share these reflections on pastoral service with fellow seminarians.

### Goals

- To reinforce in the seminarian a value system that places working with people above working for the pursuit of money or material goods.
- To develop an awareness and understanding of people who are elderly, physically/mentally handicapped, hospitalized, or from the inner city, and the issues present in their lives.

- To develop the personal skills and comfort necessary for relating to people in the above named populations.
- To begin to develop the skill of empathy which is to be able to see and understand things from the other person's point of view.
- To develop personal habits of responsibility and willing commitment to their weekly service.
- To be able to reflect on and name some real changes and growth that have taken place within one-self as a result of service.
- To be able to bring his experience in the apostolate to his prayer, both remembering the people he serves in prayer, and asking God for help in dealing with any weakness that surfaces within him in his service. To have some experience of how God can work through his weakness to bring about some greater good.
- To have some experiences of helplessness. To come face-to-face with his own inability to master a situation – and to let himself be guided through it by his supervisor (as well as his personal prayer), and to have an awareness and acceptance of his weakness, fears and insecurities that can arise.
- To involve each seminarian in a learning experience through service to the wider community.
- To broaden the background of the seminarian, thereby challenging him to grow as a mature Christian adult by introducing him to various socio-economic cultures and conditions.
- To develop attitudes toward caring about people as persons through reflection with one another and with faculty members.

### Requirements

A seminarian is required to spend **2 to 4 hours each week** during the school year at an approved pastoral site. Freshman, sophomores, and juniors are required to participate in one of the approved sites listed below. Seniors have the option of working at a site of their choosing with the permission of the Director of Pastoral Formation. The understanding is that a seminarian will remain in the same service for the entire school year. It is possible to participate in the same service for two years in a row with the permission of the Director.

The seminarian is required to establish a contract with the Site Supervisor and Director of the Pastoral Formation. The seminarian is also required to fill out a written self-evaluation at the close of each semester and to ask his supervisor to do the same, and to discuss their comments with each other before turning the written evaluations in to the director. These evaluations will remain in the seminarian's file.

## **Pastoral Formation Sites**

Below are listed current and potential pastoral site where students may be assigned. This list is subject to change without notice.

Adult Day Care:	St. Anthony Adult Day Center
Care for the Sick:	Heartland Hospice Continuum Hospice Malachi House
Physically/Mentally Challenged:	Integrations Treatment Center Mary Mavec Opportunity School
Poor:	St. Malachi Back Door St. Malachi Monday Night Meal
Prison Ministry:	Painesville Prison Ministry
Tutoring:	Cleveland Central Catholic High School St. Julie Billiard School
Visitation:	Altercare at St. Joseph Center, Inc. Wickliffe Cares (Lake County Council on Aging)

## THE CAPUCHIN FORMATION PROGRAM AT BORROMEIO

*“Although the life of vowed religious priests encompasses everything that has been said about the life of priests generally, the experience and the exercise of the ministerial priesthood within the context of religious life differs from that of the diocesan priesthood.*

*“The primary context of religious priesthood ordinarily comes from the nature of religious life itself. Religious who are called to priesthood exercise that ministry within the context of their religious charism. The exercise of priesthood takes on a distinctive quality for a religious, depending upon the rule of life and the charism of a particular institute or society.”* (PPF #27 and #28)

### Introduction

The Capuchin Formation Program (CFP) is a college-level formation program conducted by the Capuchin-Franciscan Friars in conjunction with Borromeo Seminary in Wickliffe, Ohio. The CFP seeks to provide an atmosphere that will set the individual free to be fully human and open to the work of grace within him. The collegian or candidate is aided in his effort to discern and respond to God’s call to conversion and to a particular vocational role in the Church. The ideals of Saint Francis of Assisi are emphasized: contemplative prayer, fraternity, simplicity, minority, the practice of Christian self-denial, solidarity with the poor and marginalized, and an enthusiastic response to the poor and humble Christ. An effort is made to help the candidate appreciate the distinctiveness of a vocation to the Capuchin-Franciscan religious life to which he may be called as an ordained friar or lay friar, while respecting the equally valuable vocation to diocesan priesthood in the Church.

### Spiritual Life

Seminarians in the CFP are expected to join in all prayer exercises required of the entire Borromeo community. Daily Morning Prayer and Eucharist, the weekly Holy Hour, weekly community or CFP formation conferences, the annual retreat and other events all help to build the entire Borromeo community into a community of faith. Once a week those in the CFP celebrate the Eucharist together. Throughout the week, they gather for Evening Prayer and meditation. They participate regularly in communal meditation sessions directed by the friars, apart from the larger community, to come before the Lord as men seeking to follow Him in the footsteps of Saint Francis.

Since growth is unique for each individual, each seminarian regularly meets with a personal spiritual director, as well as a formation advisor, in open and honest dialog that is attentive to particular needs and to the movement of the Spirit. More professional counseling is also made available on a limit basis.

Once a semester, those in the CFP engage in a *Spirituality Weekend* which combines fraternal recreation and prayer together with a Franciscan focus. A special library of Franciscan reading material is made available for seminarian use. There are regular CFP formation meetings at which Franciscan themes are discussed. Regularly other friars are invited to visit and speak with those in the CFP about their experience and vision of Capuchin life and ministry. There is some involvement with the Capuchin friary at St. Paul Shrine in downtown Cleveland and other visits of friars to help expose the collegian to the Capuchin way of life.

All CFP seminarians participate in the evaluation procedures of the seminary: the annual written self-evaluation to express their self-understanding and growth in the formation program. In addition to this annual general faculty evaluation, the Capuchin staff evaluates CFP seminarians each semester.

As a CFP seminarian progresses toward a thoughtful decision, and if judged suitable, he is invited to apply for postulancy. A seminarian may apply for postulancy at the beginning of his senior year. The postulancy program is designed to create a real sense of identity and support among those who are seriously considering Capuchin life or who recognize such a call beginning to solidify within them. Weekly reflection periods on assigned readings provide an occasion for the friars and the postulants to deepen an appreciation for Capuchin life together. Efforts are made to arrange visits to other friaries for the postulants even outside the Cleveland area. The postulants regularly join the friars for recreation.

### **Fraternal Life**

Seminarians in the CFP are expected to follow the disciplinary regulations and dress code that is outlined in the *Borromeo Seminarian Handbook*. Since it is important even at this early stage of discernment to experience the demands (and rewards) of closer community life, CFP seminarians and the friars live in the same area of the building and recreate together twice a week. Otherwise CFP seminarians are expected to participate fully in the work programs, recreational and athletic opportunities, social events, and other activities of the seminary.

### **Academic Life**

The academic program at John Carroll University and Borromeo Seminary is a Liberal Arts program aimed at personal intellectual growth and an understanding of the self, others and the world in a variety of disciplined ways.

It seeks to enrich the seminarian's experience, promote critical understanding, disciplined study habits, and provide skills in communication. The general academic requirements and guidelines found in the *John Carroll University Undergraduate Bulletin* are to be followed. Seminarians of the CFP are required to take *The Franciscan Movement* (TRS328) and are expected to take Spanish to fulfill the Modern Language requirement.



## Ministerial Involvement

The aim of the pastoral program at Borromeo is to acquaint the seminarian with some of the basic skills in ministry and to help him grow into a lifelong commitment to service in the Church. He is taught to proclaim the joyful news of Christian conversion in a spirit of charity and availability. He is exposed to a world in need of reconciliation and universal justice. CFP seminarians are expected to actively participate in the various organized pastoral activities sponsored by the seminary, especially in those serving the poor.

In all these ways the Capuchin Formation Program at Borromeo seeks to draw together the varied activities of the collegian or candidate into an overall effort to know the Lord and to be fired with love of the Church and enthusiasm for the Kingdom, after the example of Saint Francis and the Capuchin-Franciscan saints.

*“After the Lord gave me some brothers, no one showed me what I had to do, but the Most High Himself revealed to me that I should live according to the pattern of the Holy Gospel.”* (St. Francis of Assisi, The Testament)

**COMMUNITY:**  
**CENTER FOR PASTORAL LEADERSHIP (CPL)**

**Introduction**

The Center for Pastoral Leadership (CPL) consists of Borromeo Seminary, the Office of Continuing Education and Formation of Ministers, the Pastoral Ministry Office, the Diaconate Office, and Saint Mary Seminary and Graduate School of Theology. By bringing together in one location all the resources involved in the preparation of lay and ordained ministers, the diocese has created an atmosphere which facilitates mutual respect and collaboration among all those engaged in ministerial formation.

Each program housed at the CPL has its own integrity and unique purpose. While real collaboration and mutual support is fostered among all the participants, each program remains independent and operates in an environment that is free of undue interference or encroachment.

**Administration**

**Council of Leaders:**

The purpose of the Council of Leaders is to coordinate the five constitutive programs and offices for the effective functioning of the CPL. The Council of Leaders makes the necessary decisions to ensure that the purpose of the CPL is accomplished, namely, to provide a setting for enhancement of collaborative ministry in a cost-effective manner.

Membership of the Council of Leaders consists of the directors from the CPL entities (Borromeo Seminary, Saint Mary Seminary, Pastoral Ministry Office, Diaconate Office, and Office of Continuing Education and Formation of Ministers) along with the Secretary for Parish Life and the Secretary for Priests and Religious.

The Council of Leaders meets three times a year. Decisions are reached by consensus. A chairperson selected from among the members conducts the meetings for a term of one year.

**Center for Pastoral Leadership Services, Inc.:**

The CPL has been incorporated in the State of Ohio under the title: Center for Pastoral Leadership Services, Inc. The purpose of CPL Services, Inc. is to maintain the campus and provide support, services, and facilities for its tenants. The Chairperson of the Council of Leaders is the President of CPL Services, Inc.

All of the authority and powers of the CPL are exercised by the Board of Trustees. There are five standing committees: Executive Committee, Nominating Committee, Finance Committee, Personnel Committee, and Facilities Committee. The Board meets quarterly or more often as needed.

**Joint Worship Committee:**

The membership of the Joint Worship Committee is comprised of two representatives from each program and the music director of both seminaries. This group meets six times a year to discuss liturgical matters and to plan celebrations that involve the CPL entities.

**Inter-Seminary Committee:**

The membership of this committee consists of representatives from both the students and faculty of Borromeo and Saint Mary seminaries. It is a collaborative committee for dialogue about events, programs, and house responsibilities that impact both seminary communities. The committee typically meets twice a semester.

**CPL Food Committee:**

The membership of this committee is comprised of the Chief Operating Officer, Dietary Manager, faculty representatives, and appointed seminarians from both houses. The purpose is to articulate the needs and concerns of the seminarians, faculty and staff with regard to dietary issues. This committee meets once each semester.

### Guidelines for the CPL Spaces

**Use of the CPL Rooms:**

The use of any CPL room (Aula, classrooms, meeting rooms, chapel, and recreation areas) must be scheduled in advance. No one should presume that space will be available for an event. The CPL common calendar is maintained at the receptionist's desk in the lobby. Please see the receptionist for any scheduling issues.

Some of the CPL facilities are available for use by appropriate groups. Rental fees usually apply. Arrangements for use are to be made with the Chief Operating Officer.

**Restricted Areas:**

Faculty suites, faculty and staff offices, the faculty lounge and dining room, and the Communications Center are not to be entered without the explicit permission of a faculty or staff member. Students should also not enter any of the attic spaces.

The kitchen area is restricted to those seminarians engaged in work that require their presence there.

All Saints School, Schrembs Hall, Farrelly Hall, St. Anthony Center, and the Issenmann Building are leased to different organizations. They are not to be entered unless the seminarian has business with the occupant.

Unless otherwise specified, all residence corridors are off limits to outside visitors. The second floor is to be considered the private residence of faculty members and seminarians. Guests are to be received in the common areas of the first floor or in the recreation areas. Common areas include the student dining room, the Caske and Crosse, classrooms, meeting rooms, the front parlor, and the Field House.

**Main Building – Residence Areas:**

The west wing second floor residence area and lounge are reserved for the exclusive use of Borromeo seminarians. The east wing second floor residence area and lounge are reserved for the exclusive use of the Saint Mary Seminary and Graduate School of Theology seminarians. Given the different lifestyles of both seminary communities, the college seminarians should be sensitive to the need for privacy and quiet space of the theology seminarians.

**Smoke-Free Building:**

The entire Center for Pastoral Leadership has been designated a smoke-free building. Smoking is allowed outside in designated areas that are located approximately fifty feet from the building. There is also no smoking in the courtyards. This policy also applies to e-cigarettes.

**Dining Room:**

A policy of open seating will be followed at all meals. CPL staff members and faculty join the seminary community for lunch. Seminarians are encouraged to sit with different groups and not segregate themselves at meals. One place is designated at every table for a faculty or staff member.

Food and beverages are permitted in the classrooms at the discretion of each individual professor. Any beverage taken from the dining room **must be carried in a closed container.**

**Communications and CPL Staff****In-House Communications:**

There are several communication avenues for students, faculty, and staff. These include: the in-house phone and voicemail system, e-mail, Flocknote, or paper notes/messages placed in mailboxes. Students may give a message for a faculty member to any secretary during business hours, who will make sure that it is placed in the faculty member's mailbox.

Students are reminded to check their voicemail, e-mail, and mailbox frequently. Prompt response to all communications is a matter of courtesy and is expected.

**Relationship with the CPL Staff:**

Every employee and staff member working at the CPL is to be treated in a friendly and courteous manner. Visiting in the offices of the administrative assistants and secretaries is restricted to business only. A seminarian or group of seminarians should not occupy the time a staff member needs to complete his or her responsibilities.

## SEMINARY COMMUNITY LIFE

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

The seminary community is built up by the virtues of faith, hope, and charity, and the common task of graced discernment of the call to the priestly vocation. Living together in a Christian community, modeled on the community of the apostles, each individual gives generously and has the right to receive what he needs. The very notion of community involves other people – individuals who are gifted in many ways, but at the same time limited and imperfect. We grow in love and respect for the people who form this community and take our own place as an integral part of this community.

Borromeo involves several layers of community: the Borromeo seminarian community, the faculty community, the faculty-seminarian community, the Saint Mary Seminary community, the CPL staff community, and all the entities that comprise the Center for Pastoral Leadership. Each element of community deserves recognition and mutual respect.

A healthy community embraces many different components. The presence and variety of personalities enriches the mix. If the “mix” is going to strengthen community, it requires:

- flexibility;
- tolerance for ambiguity and differing opinions;
- responsibility for one’s words, actions, and attitudes;
- recognition that we are always “in process” – never quite what we would like to be;
- respect for one another’s privacy, reputation, and confidentiality; and
- a sense of allegiance to Borromeo.

Fraternal charity requires that we not be judgmental about another. Gossip can mortally wound healthy community sharing. Acting out of anger or frustration can be just as damaging to the community as being silent, complacent, or lazy. The experience of frustration with community life can be expected. Just as each of us grows in virtue, we recognize that our brothers are also engaged in growth, with frequent successes and failures. It is wise to look for the basic goodness that is present in our midst, acknowledging that even idealistic and generous people make mistakes from time to time. The Holy Spirit must be allowed to work within each person in the community.

One purpose of the formation program is to bring each seminarian to deeper self-knowledge and sensitivity to other human beings, leading to a generous spirit of availability to serve others. The seminary rule, based on the virtue of charity, is constructed to help the individual overcome self-centeredness. It seeks to help the seminarian balance

self-reliance and the need for one another, setting parameters within which one can grow individually and allow the community to function well.

A seminarian needs to develop a sense of “committed presence” to the community: not just physical presence, but active involvement in the project of building community with one’s peers. While each seminarian needs time to develop personal interests and social contacts outside the seminary, he needs to make a significant investment of his time in the seminary community, the fraternity growing in skills for healthy interpersonal relationships in ministry. A seminarian should seriously question his intent if he centers his social life outside the community, frequently seeks exceptions to the curfew and/or participation in community events.

The specific expectations of the rule are not arbitrary decisions made to generate conformity. They call for a degree of self-sacrifice for the sake of the community, and flow from the understanding that we need mutual support and time together. For example, attendance at Morning Prayer or daily liturgy should be motivated by a personal commitment to the community that depends on one another’s presence. One sets aside personal convenience, realizing that there are times when we belong together.

The day-to-day operation of the seminary depends on the willingness of each seminarian to contribute his time and talent to one or more phases of community life. There are a number of “house jobs” to which seminarians are assigned. There are many other responsibilities that are assumed on a volunteer basis, depending on the seminarian’s availability and interests. Everyone is expected to fulfill certain specific duties for the build up and maintenance of the community, for example, help wash dishes, set the tables, and sign-in for meals and then be present for those meals. Why? Because it is the fair, sensitive, and mature way to behave as adults who are preparing for a life of service, and who greatly benefit from the generosity of the people of the Diocese of Cleveland.

Borromeo is not just another college; it exists for a specific purpose: to provide an environment within which one can discern his call to priesthood or religious life. By entering the seminary, the seminarian has become a “public person,” representing not only Borromeo Seminary, but also the Diocese of Cleveland and the whole Catholic Church. Borromeo seminarians are easily recognized in the local community. Practically speaking, a seminarian represents what Borromeo stands for in the eyes of the local neighbors and the larger community. Each seminarian, recognizing the dignity of the call to the priestly vocation that he is discerning, should keep the reputation of the seminary in mind and behave in a manner that builds up the Body of Christ.

### **Borromeo Seminary’s Senior Class**

The seniors within the Borromeo community are an important asset to the entire house. They are expected to assist in the following responsibilities:

1. The seniors assist in maintaining a spirit of community among the college seminarians as well as good order in the house. The seniors will remind the student body of the “rule of life” and way of proceeding within the seminary community. The

seniors should to bring particular issues of concern to the attention of the Rector or Vice Rector.

2. The seniors look after the general welfare of the student body. They should communicate concerns about students who may be experiencing crises, they can facilitate communication between the seminary staff and the community, and they help set an example of generous service and Christian conduct for others to follow.
3. The seniors will be mindful of their brother seminarians and their well-being, being aware of those who are absent, and calling others to accountability for their presence at community exercises.
4. The seniors help keep order in the hall; assure that student rooms are kept in good order; assist in making sure that a spirit of quiet is maintained in the halls after 10:00 p.m.; help arbitrate any difficulty between students living in the hall; act as a liaison between the newer seminarians and the maintenance, housekeeping, and office staff with regard to appropriate concerns; and serve as a liaison to the Rector and/or Vice Rector for community issues and meetings.
5. The seniors serve as the infirmarians and notify the Rector or Vice-Rector of any student in their hall who becomes ill.
  - a. They arrange for Eucharist to be brought to the student when he is sick.
  - b. They inform the van drivers of a student's illness.
  - c. They check on a student's house responsibilities (lunch prayer, dishes, serving) and make sure obligations are taken care of.
6. The seniors monitor the cleanliness of public areas in the residence hall and areas used by the college students, including the hallways, student study room, student lounge, laundry room, vans, etc., even though some of these areas are assigned as house jobs. They also arrange a regular cleaning schedule for all of these areas, particularly around the times when the community will have visitors in the residence area (e.g., November, Parents' Day, etc.).

The seniors also work with Chief Operating Officer regarding the CPL campus clean-up projects which generally take place in the fall and/or spring of the year.

7. The seniors may plan and coordinate activities for their respective halls in cooperation with the Caske and Crosse and House Programmer. This may include holiday parties, socials, contests and entertainment, prayer and discussion, and movie nights.

## SEMINARIAN HOUSE JOBS

The day-to-day operation of the seminary depends on the willingness of each seminarian to contribute his time and talent to one or more phases of community life. There are a number of house jobs (listed below) to which seminarians are assigned for service to the community. There are many other responsibilities that are assumed on a volunteer basis, depending on the seminarian's availability and interests.

The list of house jobs at Borromeo and their descriptions are as follows:

- Caske and Crosse
- House Photographer
- Liturgical Art & Environment
- Sports and Rec
- Website
- "The Chuck" Publication
- House Programmer
- Music Staff
- Transportation
- Hospitality
- Kitchen/Dining Room
- Sacristy Staff
- Vocation

### House Job Descriptions

#### **Caske and Crosse**

Those working in the Caske and Crosse are responsible for the day-to-day operation of the Caske and Crosse. This includes recruiting and organizing the seminarian volunteers to tend bar, ordering of beverages and food, keeping the Caske and the areas around it clean and in order. The Caske and Crosse manager should strive to keep the cost of all items served at a reasonable price for the seminarians' budgets while also generating a reasonable profit for the benefit of the Student Activities Fund.

#### **The "Chuck" Publication**

Those responsible for the "The Chuck" coordinate the writing, proofreading, and distribution of the seminary's weekly publication, which includes articles, weekly announcements, and the schedule of liturgical ministers for each week of the semester. As an important resource, they include information regarding house events, special celebrations, etc., of which the seminarians should be aware.

#### **Hospitality**

Those who assist with hospitality greet outside guests when they are present for special events. Duties include, but are not limited to, greeting, welcoming, ushering, and attending to the needs of house visitors.

#### **House Photographer**

Those who serve as house photographer are responsible for taking photos at various house and academic events. These photos should be regularly given to the secretary for Borromeo and/or the secretary for the Seminary Vocation Office and may be used for various purposes, including promotional materials.



<b>House Programmer</b>	The house programmer is a member of the senior class. Duties include planning activities for the seminary community in collaboration with the Director of Human Formation. He will organize gatherings in the Caske and Crosse, outings, movie nights, etc. He is also responsible for promotion of all these events and for organizing and overseeing the inventory of Chuckwear.
<b>Kitchen/Dining Room</b>	Those who assist in the dining room facilitate setup and clean up for special occasions and scheduled community events by organizing seminarian assistance. A dish-washing schedule is posted each semester. The seminarians work directly with the kitchen staff, wait on tables, and at times solicit additional assistance in serving guests and special groups.
<b>Liturgical Art and Environment</b>	The students are responsible for planning and preparing the environment and art in Resurrection and Humilitas Chapels for the liturgical celebrations and seasons. The students work directly with the liturgy director in planning and decorating the chapel spaces.
<b>Music Staff</b>	Seminarians appointed to the music staff work with the seminary music director and assist with special celebrations as musicians and cantors. They work with the seminary music director with the daily and weekend liturgies of the house. Music staff members are asked at times to attend rehearsals and collaborate with other entities of the Center for Pastoral Leadership.
<b>Sacristy Staff</b>	Sacristans have access to the sacristy for the purpose of setup and clean up of all Borromeo liturgies. The sacristan is responsible to the faculty moderator of the sacristy with regard to special instructions surrounding ceremonies. If a master of ceremonies is needed, a member of the sacristan staff will usually be appointed. The Borromeo sacristans work with the Saint Mary sacristans in keeping the chapel and sacristy areas clean. Special arrangements may be given to seminarians as short term and long-term projects during the seasonal changes of the liturgical year.
<b>Sports and Rec</b>	Those who serve in the Field House and the Fitness Center are responsible for the upkeep and cleanliness of these areas. Duties include but are not limited to keeping these areas clean and in order and reporting any issues or problems (such as broken equipment) to the Chief Operating Officer and Rector.

**Transportation**

Those responsible for transportation coordinate the schedules of all seminarians and facilitate the seminarians' transportation to and from school. They prepare van schedules for the semester and for finals week. They work with the CPL Chief Operating Officer to designate van drivers.

**Website**

Those responsible for the website update the website on a regular basis to keep it up to date with regard to events, photos, etc. They work under the direction of a faculty member and the secretary for Borromeo.

## GUIDELINES FOR COMMUNITY LIVING

*“A rule of life is necessary to regulate day-to-day living and to articulate the common values that give a community integrity and purpose. A rule of life addresses the essentials of community living while avoiding excessive detail that would stifle individual initiative or talent. The rule of life provides a clear statement of the behavioral expectations of seminarians pursuing a priestly vocation. It also seeks to balance freedom, responsibility, accountability, activities, and solitude.”* (PPF #266)

**Silence:**

Silence and quiet are useful in producing an atmosphere conducive to prayer and study. It is incumbent on every member of the community to respect the right of others to engage in these activities under favorable circumstances, and to learn to use silence for personal development.

A quiet atmosphere should be maintained in the sacristy and vestibule areas outside the chapel at all times.

Shouting and/or the loud playing of stereos on the residence corridors are inappropriate at any time. After 10:00 p.m., there should be a noticeable effort made to be quiet for the sake of those who retire early. Music and conversation should not be a source of disturbance to one's neighbors.

**Presence:**

The schedule is designed to facilitate the functioning of all seminary programs. Developing habits of faithful attendance and punctuality are necessary elements of community living and preparation for effective ministry.

All seminarians are expected to be present for daily Mass, Morning Prayer, Evening Prayer, lunch (except when in class), scheduled evening formation meetings, the annual

retreat, Rector's conferences, community meetings, classes, specified meals, and announced special events.

### **Permissions and Reports:**

Students must seek permission in writing from the Vice Rector/Dean of Students in order to:

- 1) be excused from Eucharist, Morning Prayer, formation conference, house conference, or special event;
- 2) return to campus after curfew; or
- 3) be off campus overnight.

In the absence of the Vice Rector, permission may be obtained from the Director of Human Formation, the Rector, or an appropriate Borromeo faculty member. In emergency situations, a written note to the Vice Rector or a message on his voice mail will suffice. Waiting until the last minute to seek permission does not constitute an emergency.

An absence from a required community exercise or a violation of the curfew should be reported by the individual to the Rector and Vice Rector within twenty-four hours of the violation.

### **Curfew and Sign-Out Book:**

From Sunday through Thursday all seminarians are expected to be in the building by midnight. On Friday and Saturday all seminarians are expected to be in by 1:00 a.m. Any exceptions to the curfew should be requested in writing and submitted to the Vice Rector in advance.

A sign-out book is located by the door closest to the Borromeo parking lot. Students must sign out when they are leaving the building so that the faculty is aware of who is in the building and who is not.

### **Attire and Grooming:**

The attire of a college seminarian should reflect an awareness of one's surroundings. A seminarian is expected to dress appropriately for the occasion.

Proper attire falls into four categories: formal, shirt and tie, house attire, and casual. Each is outlined below. A Dress Code Calendar is distributed at the beginning of the semester to guide the students regarding clothing for various events. If there is any question or concern regarding what is appropriate, please contact the Vice Rector/Dean of Students.

Seminarians are expected to be attentive to their appearance when they are involved in ceremonies (lector, cantor, musician, or acolyte) and when they participate in other functions involving the community outside the seminary. House attire is to be worn when ministering as a lector, cantor, or acolyte.

Seminarians are expected to be well groomed at all times; beards and mustaches are to be kept clean and trimmed. Seminarians are expected to shave daily. If a seminarian decides

he wants to grow a beard or mustache, the growth should be nurtured during vacation time and not while he is in residence at the seminary.

Earrings and/or excessive or unusual jewelry as well as unconventional hairstyles are unacceptable.

The seminary general dress code is as follows:

<b>FORMAL</b>	Dress pants or suit pants White or light colored dress shirt Suit or sport jacket A conservative, lightly patterned or solid color tie Dress shoes
<b>SHIRT AND TIE</b>	Dress slacks Dress shirt Tie Dress shoes
<b>HOUSE ATTIRE</b>	Khaki pants or jeans (non-ripped) Collared shirt (long or short sleeved) Sweater or sweatshirt (no hooded sweatshirts) Clean casual shoes (no sandals)
<b>CASUAL</b>	Clothes for the residence hall and recreational areas

### **Dress Code for Recurring Events**

Masses with the Bishop	Formal (unless otherwise noted)
Masses at the Cathedral	Formal
Sunday Mass	Formal
Classes at Borromeo	House Attire
Regularly Scheduled House Events	House Attire
Weekday Mass and Prayer	House Attire
Formation Evenings	House Attire
Formation Discussions	House Attire
Pastoral Formation	House Attire (unless an exception is made)
Dining Room	House Attire

***REMEMBER:*** Any time a seminarian is officially representing the seminary at an event outside of the seminary, he is expected to dress formally unless otherwise specified.

**Meals:**

Seminarians are expected to sign in for lunch and supper each day of the week.

Breakfast is available at 7:00 a.m., Monday through Friday. A continental breakfast is available at 8:00 a.m. on Saturday and Sunday. Brunch/lunch is served on Sunday at noon. Lunch is served at 12:30 p.m. Monday through Saturday. Supper is served at 6:00 p.m.

Guests are welcome at Sunday brunch/lunch or weekday lunch and supper. Tickets for guests must be purchased in advance at the desk in the lobby. Each seminarian is encouraged to invite his family to Sunday Liturgy and brunch once each semester as guests of the seminary. There may be occasions when it will be necessary to limit the number of seminarian guests.

### **Outside Visitors and Guests:**

Christian charity dictates that guests and visitors be received graciously. Seminarians may receive personal visitors in any of the common areas of the first floor or in the recreation areas. Group visits are to be cleared with the Rector and/or Vice Rector.

*Visiting Priests or Seminarians.* The Borromeo seminarian is responsible for notifying a resident faculty member when a visiting priest or seminarian will be in the residence area. Exceptions to this policy are the first and last days of each semester, after the liturgy on Sunday and brunch until 2:00 p.m., and during special events such as Novemberfest. After 10:00 p.m., *no visitors* are permitted in the residence halls. Seminarians on leave of absence are permitted at any time but they must have permission from a resident faculty member.

If guests will be participating in a community liturgy, please notify the presider so he can extend a welcome to them.

All visitors are expected to leave the campus by midnight.

### **Visiting in Student Rooms or Faculty Suites:**

In keeping with the Diocese of Cleveland's *Standards of Conduct*, students are to keep their door open while visiting faculty members in their suites or other students in their rooms. This enhances a sense of openness and an invitation to community. It also helps prepare students to work and minister with as much openness and transparency as humanly possible.

### **Overnight Guests:**

Accommodations are provided for visitors attending vocation programs and retreats as well as individual prospects.

Faculty and seminarians may invite priests, religious, or seminarians as overnight guests. Arrangements are to be made with the Chief Operating Officer and Rector.

### **Extended Absence:**

To meet personal or family needs (death of a close relative, anniversary, etc.) permission to be absent from the seminary for a period of time appropriate to the situation may be arranged with the Rector.

**Funerals:**

*(Within the Diocese of Cleveland)* The entire community will participate in the funeral liturgy for the parent of a faculty member, seminarian, or administrative staff member whenever possible. The community also will participate in the funeral liturgy for a seminarian's brother or sister who resided in the family home. Members of the community are encouraged to attend the funeral home services of a grandparent of a classmate and may attend the funeral if time and class schedules permit.

*(Outside the Diocese of Cleveland)* If it is feasible, members of a class may participate in the funeral liturgy of a parent of a classmate. A reasonable effort will be made to provide transportation.

It is the responsibility of each seminarian to seek an excused absence for any missed classes and to make up missed work because of attendance at any of the above-mentioned funerals.

The family of the deceased should not feel obligated to provide hospitality to the community or class when it attends a funeral.

**Leisure Time:**

Seminarians are encouraged to avail themselves of the cultural, educational, and recreational programs offered in the Greater Cleveland area as long as there is no conflict with their study needs and seminary obligations.

Each seminarian is encouraged to maintain close family ties and friendships. If a family obligation conflicts with required seminary activities, permission is to be obtained from the Rector as far in advance as possible.

**Illness:**

An illness that necessitates returning to bed or absenting oneself from class or community activities should be reported promptly to a faculty member, who will see to it that arrangements are made for medical attention (if needed), reception of the Eucharist and meals. Other seminarians are asked to limit visits to seminarians who are ill to reduce the possibility of spreading a communicable illness.

**Telephones and Internet:**

All student rooms are equipped with telephone and internet services. The cost of the telephone/internet service is currently included in the cost of Borromeo's Room and Board. Although many students use cell phones, all students must have a landline phone connected into the CPL system. This phone may be needed to notify students in the event of an emergency or as a backup to their primary phone. Each student is responsible for checking his voice mail messages on the CPL system on a daily basis.

**Time of Return from Breaks:**

When a break falls within a semester, seminarians are due back at the seminary by 10:00 p.m. on the specified date of return unless otherwise noted. Please check the academic calendar to confirm the dates and times of return.

**Employment:**

While the seminary/JCU is in session, seminarians are not to engage in gainful employment which would interfere with the purpose of the formation program without the explicit permission of the Rector. During summer employment, students are to engage in meaningful work that is in keeping with their status as seminarians in the Roman Catholic Church.

It is the presumption of the seminary that a student will live with family members during his summer break. Any other living situation should be discussed with the Vice Rector/Dean of Students. Students who wish to reside at a parish during the summer must receive prior approval from the Rector.

**Dating:**

Because dating is a part of the process of discerning the vocation of marriage, it is inappropriate and counterproductive for a seminarian who is discerning a priestly or religious vocation. While a seminarian, a Borromeo student is not to date or enter into an exclusive relationship with anyone.

**On-Campus Parking:**

All seminarian vehicles should be parked in the large lot on the west side of the campus. A parking permit will be issued to all students at the beginning of the academic year. Students are not permitted to have motorcycles or motorbikes on the CPL campus.

A seminarian is expected to observe the rules for safe and considerate operation of his vehicle on campus due to the presence of school children and frequent heavy traffic flow. The posted speed should be observed at all times.

The parking area in front of the CPL is reserved for visitors; the parallel parking area on the west side is reserved for administrative staff; the kitchen lot is reserved for the residents in the convent and CPL employees only.

**Campus Security:**

Seminarians are asked to be conscientious about the security needs of the CPL campus. Doors should be closed securely when entering or leaving the building. Ground floor windows on the outside walls should be locked when classrooms are vacated. If there is any problem with the latching of a door or window, please contact the Chief Operating Officer or maintenance personnel as soon as possible.

All visitors are to enter the building through the lobby. If a stranger is encountered anywhere in the building, accompany that person to the lobby desk where he or she may receive assistance.

**Health Insurance:**

Each seminarian is required to have health insurance. A seminarian must have proof of coverage whether he has his own insurance or is carried on his parents' health insurance policy.

### **Room Furnishings:**

Seminarians are required to provide their own sheets, pillowcases, blankets, and bedspread. The beds are extra-long twin size beds. Suitable furniture items may be added to the essential items provided by the seminary.

Nothing is to be fastened to the walls of a seminarian's room. Wall hangings are permitted, but they may not be attached to the wall with any type of adhesive backings. Nothing is to be taped, nailed, or affixed in any way to the doors of a room, or to the wall outside the door. If further clarification is needed on any of these matters, please contact the Maintenance Department or the Chief Operating Officer.

In order to avoid any health or safety problems, the only pets permitted are fish in a small aquarium.

Students are allowed to have fans, computers, CD players, and other electronics in their rooms as well as a small refrigerator. Students are not permitted to have the following in their rooms: portable heaters, televisions, hot plates, popcorn machines, coffee machines, etc. Additions of other equipment, especially those that involve multiple electrical sockets and extension cords, are subject to examination by the Maintenance Department. Private routers are not allowed.

### **Seminarians and the Media:**

Any seminarian-initiated contact (verbal or written) with the media (radio, television, newspapers, newsletters, etc.) requires the prior approval of the Rector. Any media-initiated contact with a seminarian requires the approval of the Rector before the seminarian is permitted to respond. When a seminarian identifies himself or is identified as a Borromeo seminarian, he represents the seminary to the community at large. The Rector is entrusted with the responsibility of safeguarding the reputation of the seminary and reserves the right to determine what is appropriate in this regard.

### **Social Media:**

Seminarians are expected to utilize social media in a responsible, virtuous and morally upstanding manner that is in keeping with our Catholic tradition and values. The use of Facebook, Twitter, Instagram, Pinterest, and other social media sites that is judged by the faculty as unbecoming of a seminarian will be subject to disciplinary actions commensurate with the activity.

## **Seminarian Services**

### **Academic Assistance:**

Should any student desire help with writing skills, study skills, and language proficiency, he should contact the Director of Intellectual Formation, who can guide him to the appropriate help and resources.



**Caske and Crosse:**

The Caske and Crosse serves the seminarians, faculty, and guests of the community. The concession area is open at regular hours throughout the week. Non-alcoholic beverages are always available. The atmosphere allows for spontaneous or planned programs. Events are posted and e-mailed on a regular basis.

With the approval of the faculty moderator and the management, the Caske and Crosse may be reserved for the use of a particular group or class. The group or its college hosts must clean the area afterwards.

The operation of the Caske and Crosse and its budget are supervised by a faculty moderator and the Borromeo Treasurer.

**Seminary and Library Computers:**

Computers and printers are located in the residence hall and in the library. These are available to any seminarian wishing to use them. Every effort is made to keep these computers updated and in good working order and seminarian cooperation is very important in maintaining this equipment. To this end, everyone using the computers is asked to observe the following guidelines:

1. Under no circumstances are the computers, printers, instruction manuals, or furniture to be removed from the residence hall or library.
2. No food or beverages are allowed in the library.
3. If any issues develop with the equipment, please notify the treasurer or librarian as soon as possible so that the matter may be rectified.
4. Seminarians should clean up any paper, etc., around the computer that they may have used.

**Laundry Facilities:**

Washers and dryers are available in the laundry room that is located off the stairwell adjacent to the Pastoral Ministry Office. Seminarians are expected to keep this area clean, to promptly remove clothing from the washers and dryers, and to respect the items of others. Irons and ironing boards are available in the residence hall.

**Recreation Areas:**

Each seminarian is encouraged to engage in a well-rounded program of exercise and recreation for his physical and mental well-being.

The college seminarian lounge is located on the second floor in the southwest corner of the building. This area is intended for reading, quiet conversation, and television viewing. Food and beverages may be consumed here; smoking is not permitted. Seminarians are expected to keep this area clean.

The following areas are shared in common with Saint Mary Seminary seminarians:

- The Caske and Crosse is located in the basement of the west wing. It includes a pub, ping-pong and pool tables, and a television.

- A well-equipped workout room is located in the southeast corner of the basement.
- The Field House and attached small gym provide basketball courts, two racquetball/handball courts, a workout room, and showers. Several groups reserve the use of this facility; a schedule is posted on the bulletin board. The small gym is always available for seminarian use.
- An outdoor swimming pool is located at the rear of the campus.

Seminarians are expected to keep these recreation areas clean, safe, and free of clutter.

**Storage:**

There is limited amount of unlocked storage available for student use in the residence area. Students are asked to keep in mind the amount of space available and to keep only what is needed at the seminary.

**Opportunities For Community Service**

The day-to-day operation of the seminary depends on the willingness of each seminarian to contribute his time and talent to one or more phases of community life. There are a number of “house jobs” to which seminarians are assigned, but there are many other responsibilities that are assumed on a volunteer basis, depending on the seminarian’s availability and interests.

**Other Service Opportunities:**

***Liturgical Program:*** All seminarians are assigned opportunities to lector and assist at liturgies. The choir welcomes the vocally talented. Seminarians who play the organ, piano, guitar, or other instruments are encouraged to offer their services to the Music Director. Seminarians with artistic talents are encouraged to work on the Art and Environment Committee.

***Household Responsibilities:*** All seminarians are assigned to various household cleaning jobs, including dishwashing and setting the tables in the dining room. It is essential for the operation of the dining room that everyone takes this responsibility seriously. If a seminarian must be absent, it is his obligation to get a substitute.

Work crews are organized to keep Humilitas Chapel, the seminarian lounge, Caske and Crosse, and fitness center clean.

***Community Service Activities:*** The entire community is involved in preparing for various events that take place throughout the academic year. Students help organize, prepare, and work for Novemberfest, which is the annual fundraiser for the student activities fund.

Students also assist with and help prepare for other celebrations such as the feast of St. Francis of Assisi on October 4th, the feast of St. Charles Borromeo on November 4th, Advent Lessons and Carols in December, and Eucharistic Devotions in January/February.

For the city of Wickliffe, the entire CPL community is typically involved in the “Keep Wickliffe Beautiful” community service project, which includes picking up trash at the freeway entrance and exit off of Euclid Avenue. This usually takes place in the spring.

Suggestions for new activities and evaluation of current activities should be directed to the Director of Human Formation or the person in charge of the event.

***Vocation Awareness Weekends:*** Under the direction of the Director of the Vocation Office, seminarians will staff and assist with the vocation programs, retreats, and shadow visits offered to potential candidates.

## SEMINARIAN EVALUATION

*“The continuing evaluation of seminarians is linked to their formation as well as to the Church’s responsibility to discern vocations to priesthood as a gift from God. Since formation, whether human, spiritual, intellectual, or pastoral, assumes that a seminarian will be growing both in God’s grace and in his free, human response to grace, it is important that there be a process to note the markers of growth. In this way, the Church provides candidates for priestly ministry with encouragement to continue their formation and wisdom to identify ways in which that formation may take deeper root.” (PPF #272)*

### Introduction

Each profession has certain qualifications which are needed by persons applying to enter that field. The same is true of candidates aspiring to follow a vocation of service in the Church. To aid in the process of a student discerning a call to the priesthood, Borromeo Seminary undertakes an annual evaluation of each seminarian. This process seeks to facilitate developing in the seminarian the beliefs, attitudes, and behaviors consistent with the expectations of the Church. It is hoped that the results of such an evaluation will enable him to internalize and actualize in himself the beliefs and values of the Christian community and to engage in behavior appropriate to one committed to these values.

In order to achieve these goals, each component of the program must be characterized by objectivity, responsibility, and candidness. The components of the program include the ongoing dialog with the formation advisor, the seminarian’s written self-reflection, the faculty evaluation, peer evaluation, and feedback to the seminarian by the Rector.

### Qualifications

Each seminarian who enters Borromeo will not do so with the qualities for priesthood or religious life well-developed and refined. These qualities will hopefully develop and grow so that by the time he is ready to graduate from Borromeo and be recommended for the theologate or novitiate, the seminarian will be living a life reflective of these qualifications and his development in these areas will be readily observable.

Each seminarian is to reflect on and to discuss the qualifications for the priesthood below with his formation advisor and to develop a personal plan of growth for each school year, based on those areas where growth and development would be beneficial.

#### a. Human Formation:

- Recognition and acceptance of the fact that he is a beloved son of the Father
- The human qualities of integrity, truthfulness, respect for others, justice, courage, humility, affability, generosity, kindness, courtesy, prudence, and temperance
- The capacity to relate to others in a positive manner and the ability to get along with others and engage in the community life of the seminary

- Good self-knowledge, self-discipline, and self-mastery, including emotional self-control
  - Good physical and mental health
  - A balanced lifestyle and balance in making prudent judgments
  - Affective maturity and healthy psychosexual development; clarity of male sexual identity; an ability to establish and maintain wholesome friendships; the capacity to maintain appropriate boundaries in relationships
  - Development of skills for leadership and skills for collaboration with women and men
  - Capacity to receive and integrate constructive criticism
  - Simplicity of life, stewardship of resources, and responsibility for financial obligations
  - Mature respect for and cooperation with church authority
- b. Spiritual Formation: There should be accountability in the external forum for seminarians' participation in spiritual exercises of the seminary and their growth as men of faith. Within the parameters of the external forum, habits of prayer and personal piety are also areas of accountability.
- Commitment to a life of prayer
  - Abiding love for the sacramental life of the Church, especially Holy Eucharist and Penance
  - A loving knowledge of the Word of God and prayerful familiarity with that Word
  - Appreciation of and commitment to the Liturgy of the Hours, specifically Morning Prayer and Evening Prayer
  - Fidelity to the liturgical and spiritual program of the seminary, including the daily celebration of the Eucharist
  - Fidelity to regular spiritual direction and regular celebration of the Sacrament of Penance and a habit of spiritual reading
  - A positive consideration of a lifelong commitment to chaste celibacy, obedience, and simplicity of life
  - A love for Jesus Christ and the Church, for the Blessed Virgin Mary and the saints
  - A spirit of self-giving charity toward others
- c. Intellectual Formation:
- Love for truth as discovered by faith and reason
  - Fidelity to the Word of God and to the Magisterium
  - Growth in knowledge of Catholic doctrine and adherence to it
  - Interest and diligence in seminary studies
  - Interest and diligence in expanding one's world view through the study of the liberal arts
  - Discipline to read and study outside class requirements
  - Successful completion of seminary academic requirements
  - Development of strong language and communication skills to enhance his ability to exercise the ministry of the Word and proclaim, explain, and defend the faith

d. Pastoral Formation:

- A missionary spirit, zeal for evangelization, and respect for ecumenism
- A spirit of pastoral charity, a quest for justice, and an openness to serve all people
- A special love for and commitment to the sick and suffering, the poor and outcasts, prisoners, immigrants and refugees, and the young.
- Ability to exercise pastoral leadership and collaborative skills
- Growth in appreciation for the different charisms and vocations within the Church
- The ability to work in a multi-cultural setting with people of different ethnic, racial, and religious backgrounds
- A commitment to the proclamation, celebration, and service of the Gospel of life
- Energy and zeal for pastoral ministry

e. Current Life Focus and Intention:

- Desire and intent to continue one's studies in preparation for diocesan priesthood or religious life for the following year

f. Advancing Through the Program:

- With each year a student advances in the seminary program, the faculty anticipates a deepening of a seminarian's understanding of the pillars of formation. Therefore, in keeping with the spirit of gradualism as outlined in the PPF and in *Pastores Dabo Vobis*, the faculty and/or the seminarian's formation advisor may ask specific questions in addition to the ones listed in the evaluation process in order to show evidence of continued development and formational discernment.

### Written Self-Reflection

*A seminarian's self-evaluation can be a valuable instrument. Seminarians should prepare such evaluations with an honest and candid examination of themselves in the areas of human, spiritual, intellectual, and pastoral formation. They should recognize their strengths and weaknesses, and positive qualities as well as areas of needed growth. It is the responsibility of the seminarian to show positive qualities that recommend his advancement in formation. This self-evaluation is done best in consultation with a formation advisor/mentor. (PPF #276)*

Each seminarian is expected to write a two to three page self-reflection prior to the faculty evaluation. He should be in dialog with his formation advisor and spiritual director as he prepares this personal assessment of his growth and development. The qualifications section above should be considered and used as a guide for his self-reflection paper.

The seminarian is to then submit the final draft to his formation advisor. A copy of the document will be given to each faculty member prior to the evaluation meeting.

## Peer Review

*“Peer evaluations are recommended as helpful in the evaluation process. Such evaluations should be conducted in a responsible and confidential manner. Seminarians completing peer evaluations should be exhorted to do so with honesty and in a spirit of charity. Positive or negative opinions concerning the suitability of a peer for advancement should be expressed clearly.”* (PPF #277)

The process of the peer review has a two-fold purpose. First, it attempts to offer the seminarian constructive feedback from his peers. Second, it offers the Formation Advisor a tool for reflection upon issues raised by a seminarian’s peers that might otherwise not be brought to discussion. The ultimate goal is to help the seminarian grow from the insights of a larger circle of peers who may not fall within his circle of friends. An added benefit to the seminarian is the opportunity for further self-reflection as he offers his reflections upon others.

This process occurs early in the second semester and is conducted by the House Spiritual Director in a context of prayerful reflection. Feedback from these reflections is gathered by the Spiritual Director and given to the seminarians’ respective Formation Advisors to share with the seminarian. This material is in the external forum and may be shared with the faculty at the Formation Advisor’s discretion. This process is not evaluative in nature but reflective to the sole benefit of the seminarian’s growth in spiritual and communal life.

## Faculty Evaluation Meeting

*“Each seminary must provide a procedure for evaluation of the seminarians. As part of this procedure, each seminary should ensure that as many faculty as possible are engaged in this process; that the seminarians are apprised of their progress as early as possible in their formation, particularly if there are concerns; that the formation advisor/mentor regularly communicates with the seminarian; that the seminarians have a procedure for responding to matters raised in the evaluation process; that confidentiality, as articulated by the seminary, is observed; and that all doubts are resolved in favor of the Church. The process of evaluation should be conducted in an atmosphere of mutual trust and confidence. It should promote continued growth of the seminarian in the four dimensions of formation.”* (PPF #274)

Each faculty member has the opportunity to voice his affirmations, concerns, and insights about the seminarian during the course of the evaluation meeting. If a faculty member does not know a seminarian or has had little contact with him, he may pass or limit his comments to general observations. The seminarian’s spiritual director, if present, remains silent during the meeting. The seminarian’s formation advisor offers his/her observations, respecting the bounds of confidentiality that may exist in their relationship. The formation advisor and Rector take notes on the discussion and summarize them for presentation to the seminarian at the feedback session.

When a senior is being evaluated, each faculty member receives a ballot to indicate his vote regarding a recommendation for advancement to theological studies or the novitiate. The categories include: strongly recommend, recommend, recommend with reservations, recommend with strong reservations, do not recommend at this time, dismiss, and abstain. Each faculty member is asked to record his/her vote on the ballot and to note any specific concerns and recommendations for the seminarian. The seminarian is informed of the general tenor of the vote/recommendation at the time of the feedback session. This material is available to the Rector when he prepares a letter of recommendation regarding the seminarian's advancement.

### **Feedback Session with the Rector**

The formation advisor arranges an appointment with the Rector for the seminarian, the seminarian's spiritual director, and himself. The meeting takes place in the Rector's office. The Rector presents the following points: areas of affirmation, areas for future growth, comments on the written self-reflection, and any specific recommendations for the seminarian. The seminarian has the opportunity to ask questions and clarify issues, or he may remain silent. The formation advisor offers additional comments. A summary of the faculty evaluation is placed in the seminarian's personal file along with a copy of his self-reflection.

## **SEMINARY POLICY FOR SANCTIONS AND APPEALS**

The following is a statement of seminary policy for matters that have not been resolved through fraternal correction. It is to be expected that a seminarian's commitment to growth and self-discipline will assure his observance of the rules of the seminary; however, there may be exceptions.

On those occasions when a seminarian's conduct is not satisfactory, the following procedure will be observed:

### **Verbal Reprimand:**

Infractions of the rule that are reported will be referred to the seminarian's formation advisor. The formation advisor will meet with the seminarian to discuss the disciplinary concern and a corrective course of action. The Rector will be informed of the outcome of that discussion.

### **Written Warning:**

If there is an accumulation of three infractions, the Rector will meet with the seminarian and his formation advisor to discuss the concerns. The seminarian will receive a letter advising him of the corrective measures that should be taken. A copy of this letter will be placed in the seminarian's file.



**Meeting with Faculty:**

If a seminarian's behavior fails to improve after receiving a written warning, he may be requested to meet with members of the seminary faculty to discuss his behavior and the planned corrective course of action. A copy of the results of this meeting will be placed in the seminarian's file.

**Probation:**

If a seminarian is guilty of a serious violation of the rule or repeatedly fails to comply with his seminary obligations, he may be placed on disciplinary probation. He will receive a letter advising him of this fact and what constructive measures must be taken. A copy of this letter will be placed in his file.

**Suspension:**

If a seminarian does not correct the behavior that led to disciplinary probation, or if he is guilty of a very serious violation of the rule, he is liable to suspension, the length of which is to be determined by the Rector. Classes that are missed on the Borromeo campus during the time of the suspension count as unexcused absences. Academic work may be made up at the discretion of the instructor. Upon return to the campus, the seminarian will continue on disciplinary probation for the duration of the semester. He will receive a letter advising him of the conditions of his suspension. A copy of this letter will be placed in the seminarian's file.

**Leave of Absence:**

If the faculty determines that a seminarian is unable to take adequate corrective measures as a member of the seminary community, he may be mandated to take a leave of absence for one or more semesters. He will be informed of the criteria he must meet before being readmitted to the seminary program. The stipulations of the leave of absence will be presented to him in a letter. A copy of this letter will be placed in the seminarian's file.

**Dismissal:**

After due consideration of a case, the faculty may make a recommendation to the Rector that a seminarian be dismissed from the seminary program.

**Procedure for Sanctions and Appeals**

If sanctions are found necessary, they will be imposed at a level proportionate to the problem or offense. For example, it is conceivable that a single act of disregard for the house rule and order may incur probation, suspension, or dismissal without the seminarian having previously received a verbal warning or written reprimand.

Examples of serious violations of the rule include:

- 1) Cheating on an exam or plagiarism of an assignment.
- 2) Violations of the curfew.
- 3) Entertaining visitors/guests in a seminarian's room at inappropriate times.
- 4) a. Becoming drunk on campus or returning to the campus in a state of drunkenness.

- b. Possessing, storing, consuming, or serving alcoholic beverages in a seminarian room or anywhere on the campus.
  - c. Supplying an alcoholic beverage to anyone under 21 years of age
  - d. Underage drinking
  - e. Substance abuse on or off campus, selling, possessing or supplying chemical substances.
- 5) Any act of vandalism (defacement or destruction) of buildings or campus property.
  - 6) Overnight absence from the seminary without the explicit permission of the Rector or Vice Rector.
  - 7) Entering into an exclusive/romantic relationship.
  - 8) Unauthorized entry into a faculty suite, faculty office, the faculty lounge and dining room, or another seminarian's room. Using a key or a key fob to gain unauthorized entry.
  - 9) Possessing pornographic material of any type or viewing pornography on the Internet or on video.
  - 10) Displaying a careless or irresponsible attitude toward the formation program. Evidence of such an attitude would be derived from the following types of behavior:
    - repeated unexcused absences from Mass, Morning Prayer or classes;
    - repeated and excessively disruptive behavior in the residence areas;
    - repeatedly wearing inappropriate attire, jewelry, or hairstyles;
    - inappropriate behavior as a result of drinking;
    - repeated incidents of sleeping in class or not being prepared for class;
    - repeated incidents of not fulfilling assigned responsibilities such as house jobs;
    - any other type of activity that portrays an inappropriate lifestyle and/or disregards the responsibility a college seminarian is expected to manifest.

**Appeal:**

A seminarian may request the faculty to review a disciplinary decision. Such a request should be presented to the Rector in writing.

## **DIOCESAN POLICY FOR THE SAFETY OF CHILDREN IN MATTERS OF SEXUAL ABUSE**

Seminarians studying at Borromeo Seminary are required to read the *Policy for the Safety of Children in Matters of Sexual Abuse*. Once the policy has been read, the seminarian must sign a form stating that he has read the policy and is willing to comply with that policy. The signed form will be kept on file.

Each seminarian will participate in such training and programs on the prevention of sexual abuse as are required by the Diocese of Cleveland.

Each seminarian will be fingerprinted during his first semester at the seminary.

## **STANDARDS OF CONDUCT FOR MINISTRY**

The Diocese has in place the *Standards of Conduct for Ministry*. Each seminarian studying at Borromeo Seminary is required to read the *Standards of Conduct for Ministry* and to sign a form stating that he has read it and is willing to comply with it. The signed form will be kept on file in the Rector's office.

## **RESPONSIBLE DECISIONMAKING ABOUT ALCOHOL AND DRUGS**

Discretion is required for each member of Borromeo Seminary to *walk in wisdom and grace* in regards to the use of alcoholic beverages. Social gatherings in our culture today are often centered on the consumption of alcoholic beverages and many people subscribe to the attitude that the best way to cope with life's pressures is through the ingestion of chemicals.

For students of legal drinking age, the position of Borromeo Seminary is that *Scripture does not prohibit the moderate use of alcohol, yet it warns against the dangers of excess*. (Deut 11:13-14; 14:22-26; 1 Chr 12:39-40; Luke 7:33-34; 1 Tim 3:8; 5:23). The Bible clearly forbids drunkenness as well as the abuse of freedom that would cause others to stumble in violating their own consciences (Rom 13:13; 14:13-23; Gal 5:21; Eph 5:18; 1 Tim 3:3; Titus 2:3; 1 Pet 4:3-4). Therefore, college seminarians of legal age are asked to *be cautious and discerning in their choices regarding alcoholic beverages*. As physical-spiritual image bearers of the Triune God, we aspire to be known for excellence in Christ-likeness and the exercise of moderation in all things. We are called to a lifestyle of moderation and simplicity, a lifestyle that rejects the need for immediate gratification and escape.

In order to assist the college seminarian in reaching a mature personal decision, the following guidelines are recommended to the entire Borromeo community:

- 1) Prudence should be exercised in the use of alcoholic beverages.
- 2) Support should be given to those who choose not to drink alcoholic beverages.
- 3) When alcohol is served, moderate and responsible use is expected. A Faculty member must be present in the room. The drinking age specified in the Ohio Revised Code (21 years of age) is always to be observed by seminarians and guests.
- 4) Within the seminary or during official seminary events, trips, or functions, the use of alcohol is not forbidden to those who have reached the legal drinking age. However, the following cautions and regulations are to be observed:
  - The private possession of alcoholic beverages on campus is strictly forbidden;
  - Alcoholic beverages may only be served during official house functions or at the permission of the Rector or Dean of Students (or designated faculty member).
  - A Faculty Member must be present in the room whenever alcoholic beverages are consumed.
  - Alcoholic beverages should never be the main form of refreshments; no social event in the seminary should be promoted or advertised so as to appear that the primary purpose of the event is to drink alcohol.
  - No disproportionate amount of alcohol should mark a meal or community gathering. A selection of non-alcoholic beverages should always be available.
- 5) The abuse of alcohol or another legal chemical substance is cause for concern and possibly disciplinary action if the individual does not engage in corrective measures.
- 6) Prescribed medication should be used under the careful supervision of a licensed physician and never shared.
- 7) The use of any illegal chemical substance is strictly forbidden; such use would be cause for strong disciplinary action including dismissal.

### **DISCIPLINARY POLICY FOR ALCOHOL USE AT BORROMEO SEMINARY**

The faculty has adopted the following a course of discipline when the alcohol policy of the Seminary is violated. These policies are in effect when alcohol is consumed on the seminary grounds or during offsite seminary events, trips, or programs:

#### **For Students of Legal Drinking Age:**

1. Any student of legal drinking age who is observed by faculty, staff or other students as using or possessing alcohol in an unauthorized manner on the campus or during an official seminary trip will receive a verbal and written reprimand by the Dean of Students.

2. A second offense will bring house restrictions and required community service to be decided by the Dean of Students, Rector, and/or designated faculty members.
3. Any student of legal drinking age, who is found to be intoxicated on the seminary grounds or during a seminary trip, by faculty, staff, or students, will receive the above sanctions and may be required to undergo an alcohol assessment at a site to be determined by the faculty. The assessment will be at the student's expense.

#### **Illegal Possession (on or off the campus) by Underage Students:**

1. Any underage student found by faculty, staff or other students to be in possession of or using alcohol will receive a written disciplinary reprimand and house restrictions as decided by the Dean of Students, Rector, and/or designated faculty members. Parent(s) or the student's legal guardian will be notified.
2. If an underage student is found intoxicated, he will receive the above sanctions and may be required to undergo an alcohol use assessment. The site of the assessment will be agreed upon by the administration and the student's parents. The assessment will be at the student's expense.
3. A second offense by a student will bring a disciplinary hearing with the Dean of Students and Rector of the Seminary and possible dismissal from the formation program.
4. Any student involved in any way with an incident of underage drinking will receive a written disciplinary reprimand and be subject to house restrictions. This applies to any student who is found to be in the presence of an underage student who is violating the alcohol policy of the school.

#### **Chemical Dependency**

A second issue arises when attention is focused on alcoholism and other forms of chemical dependency. Here it is not simply a question of use or abuse, but of addiction and serious illness. Because alcoholism and chemical dependency are no "respecters of persons," it should not come as a surprise that there might be a member in the seminary community who suffers from alcoholism or chemical dependency. As a Christian community, it is important to approach such an individual not only with the resources of knowledge and understanding, but also with the attitude of compassion and charity motivated by the Gospel of Jesus Christ.

Because of the significance of this issue for the seminary and its formation program, the following guidelines are set forth:

- 1) The recovering chemically dependent person should receive the encouragement and support of the entire seminary community.
- 2) Those who suspect they might have an alcohol or chemical dependency are encouraged to seek evaluation and appropriate help.

- 3) Those who are concerned that a member of the community might be chemically dependent, acting in Christian charity, are advised to seek assistance from someone in the seminary administration who could appropriately and effectively help the individual confront the addiction. Only a trained professional in consultation with the administration should attempt an intervention.
- 4) Those who are affected by close association with the disease of alcoholism or chemical dependency (e.g. family member) are encouraged to participate in appropriate support groups.
- 5) Ongoing education and information will be provided so that substance abuse might be understood and those in recovery might receive appropriate support.

### **Legal Issues**

Borromeo Seminary supports the applicable legal sanctions under local, state, and federal law for unlawful possession, use, or distribution of illicit drugs and alcohol. The illicit and improper use, transfer, possession, or sale of illegal drugs including marijuana violates Borromeo's educational and formational goals. The sale or transfer of illegal drugs will result in seminary and/or criminal action being taken.

Borromeo Seminary is committed to assisting its employees and seminarians in finding appropriate drug and alcohol counseling, treatment, or rehabilitation programs. Borromeo Seminary will impose sanctions on employees and seminarians (consistent with local, state, and federal law) up to and including termination of employment or expulsion, and referral for prosecution for violations of the law.

Borromeo reviews its programs regularly to determine their effectiveness, make any necessary changes, and ensure that required disciplinary sanctions are consistently enforced.

## **FORMATION PROGRAM TRANSFER GUIDELINES**

Diocesan, Capuchin, and other religious communities in formation at Borromeo Seminary seek to instill in the seminarians an appreciation of the different but equally valuable vocations to the diocesan priesthood and life as a priest or brother in a religious community. At the same time, the different formation programs respect the inner working of grace and the freedom of the Spirit to call an individual to a particular role in the Church, even within a particular jurisdiction.

It is important to ensure a spirit of cooperation without competition and to express a mutual charity in the common effort to build up the Body of Christ. It is also necessary to safeguard against inadequate discernment and to provide a test to the depth and quality of a seminarian's intentions. With this in mind, the following policy is in place.

### **Statement of Policy**

Formation is a dialogic process. It engages both the seminarian and seminary staff as both attempt to discern God's call to service in the Church. For his part, the seminarian is engaged in active discernment through his ongoing relationship with his formation advisor and spiritual director. The seminary staff seeks to fulfill its role through ongoing evaluation of the seminarian and a readiness to offer support and feedback to him when the need arises. Because of this, it is necessary that, in any considered major change of programs within the stay of a seminarian at Borromeo Seminary, both seminary staff and seminarian should be involved in reflection upon the areas of discernment which might best facilitate his own decision.

The following process will ensure both the seminarian's right to internal forum discernment and the staff's obligation to offer constructive help in the situation.

- 1) Consideration of a petition for formal vocational transfer will be given after a seminarian has spent two years at Borromeo Seminary.
- 2) The seminarian should inform both the Rector of Borromeo Seminary and the director of the other formation program of his desire to transfer from one program to the other. The Rector will ask the seminarian for a written self-reflection outlining the steps he has taken to come to his decision and the possible reasons for such a change.
- 3) The self-reflection will be given to both the religious order and the diocesan staff. These respective staffs will meet separately to offer their own insights based upon the written self-reflection, suggesting possible goals and avenues of approaching the issue which might be of help to the seminarian.
- 4) The reflections of the staff members will be offered to the seminarian by the seminary spiritual director, his formation advisor, and a staff member chosen by the seminarian who will represent the program to which he wishes to transfer. This body, acting within the internal forum, will discuss the seminarian's situation and provide constructive help to the seminarian in the discernment process. Faculty members involved in this process are not an "evaluation" team. It is not within their competence to indicate acceptance, rejection, or permission to the seminarian for the transfer of programs.
- 5) The seminarian will be required to spend one year in discernment while participating fully in the program with which he is currently affiliated at Borromeo Seminary.
- 6) The seminarian may decide or be advised to spend this year of discernment elsewhere.
- 7) After the year of discernment, the seminarian may make application through the appropriate director of admissions. This application is to be reviewed for approval by the respective admissions board.

This policy applies to every resident seminarian at Borromeo Seminary, including those in their final year of academic work. When a transfer of programs at Borromeo is requested, the appropriate admissions board may ask the applicant to wait an additional year before making the transfer. When entrance into another program after graduation from Borromeo Seminary is requested, the appropriate admissions board, in consultation with the formation personnel at Borromeo Seminary, may ask the applicant to spend a year of

discernment elsewhere before returning to a formal formation program. Each request for a transfer will be dealt with individually, respecting the needs of the applicant and the concerns of the community.



## **POLICIES AND PROCEDURES FOR SAFEGUARDING CONFIDENTIALITY OF SEMINARIANS AT BORROMEIO SEMINARY**

Borromeo Seminary recognizes that individuals have a right to their good name and reputation and privacy. At the same time, in order to carry on effectively its mission as an institution for both priestly formation and the development of ministerial competence in its Formation Program, the seminary must gather and retain – at least temporarily – certain highly personal and sensitive information. The seminary wishes to hold such information in trust and looks to traditional church values and practice to help it to safeguard this trust in a responsible Christian manner.

These policies and procedures are published here so that both seminarians and seminary personnel may understand and mutually respect the rights and responsibilities of the parties involved. In order to ensure that a seminarian's right to privacy remains inviolable, sensitive records will be retained only as long as he is pursuing a course of action that is focused on receiving a call to priestly orders in due course. Thereafter, the sensitive records will be destroyed as described below.

### **Categories of Information and Records**

#### **Directory Information:**

The following data is considered as directory information: a seminarian's name, address, telephone number, date of birth; names of previous schools attended with corresponding dates, degrees earned, and major field of study.

This information is accessible to the general public at the discretion of seminary officials, unless a seminarian specifically requests that any or all of this data be withheld from release. Such a request must be filed with the administration within sixty days of enrollment at the seminary.

#### **Admissions File:**

This file contains the following materials: any correspondence leading to application for admission; the admission application form; sacramental records; transcripts of academic work; applicant's autobiography; vocation reflections; and reports of the faculty interviewers. The report of the psychological testing is also a part of the admissions process but is treated as a separate category.

Each member of the admissions committee in carrying out that committee's responsibility reviews all the materials in the admissions file. Its members hold the discussions of the Admissions Committee in confidence. The Rector prepares a summary of the discussion.

After the completion of the committee's work and an applicant is accepted, the admissions file becomes the basis of the rector's file and is held by the Rector until the seminarian completes the program or withdraws. Academic transcripts and test scores are transferred

to the seminarian's academic file. If an applicant is rejected, the admissions file for the applicant is destroyed.

### **Psychological Reports:**

Applicants for the formation program of Borromeo Seminary are required to undergo a routine psychological evaluation conducted by a supervised counselor approved by the seminary. The applicant is invited to review the results of the evaluation with the psychologist. The psychologist, with the applicant's permission, sends a written evaluation to the seminary's Rector who is chairperson of the admissions committee. The report is shared with the committee as a part of the admissions process.

Once the admissions process is completed, if an applicant is accepted into the seminary, the psychological report is retained as a part of the rector's file. If in the course of a seminarian's formation further psychological evaluation may be required by the seminary, written reports of such evaluations will be added to this file with the seminarian's permission.

If a final determination is made not to accept an applicant into the formation program, this report is destroyed along with other admissions materials.

### **Academic File:**

Once an applicant is accepted for the seminary, a permanent academic file is opened for that seminarian. In addition to holding transcripts of previous academic work, this file will contain a record of all courses in which a seminarian is enrolled and a note of withdrawal or the grade given for the course. The record also contains a cumulative grade point average and a note of the academic program in which the seminarian is enrolled. Dates on which degrees are awarded are also recorded.

These records are held permanently by the seminary and kept in fireproof cabinets under the supervision of the Registrar. While the student is enrolled at Borromeo, a copy of the student's academic record is also held in a locked file by the Director of Intellectual Formation.

### **Rector's File:**

As the chief administrative officer of the seminary, it falls principally to the Rector to safeguard the confidentiality of a seminarian's records. Consequently, apart from the academic file and financial and seminarian loan material, all other records and documentation on a seminarian are held in security in the Rector's office.

The following materials are contained in the rector's file: materials retained from the admissions file, including the psychological report; any further psychological reports; copies of official correspondence between the Rector and the seminarian; any correspondence received relative to a seminarian by the Rector; faculty evaluations of a seminarian; copies of correspondence between the Rector and a seminarian's bishop or religious superior (generally these are letters of recommendation in support of a seminarian).

Faculty evaluation materials are kept in the rector's file. These materials serve the Rector as a basis for his recommendations to the Graduate School of Theology, bishop, or religious superior.

Once a seminarian completes the program, withdraws, or is dismissed, the seminary archives the student's file and it is kept in a locked fireproof cabinet.

**Business Office File:**

The business office keeps certain information on file for the sake of administrative procedures. This information includes directory information; material which might be valuable in case of emergency, such as the names and telephone numbers of persons to contact in emergency, personal physician's name, and medical insurance data; auto insurance data; etc. The business office also keeps a record of a seminarian's financial responsibilities to the seminary and payment records.

Finally, under the direction of the Treasurer who may act as a loan officer for the seminarians, records are kept for those seminarians who apply for seminarian loans while at Borromeo Seminary. These records would include copies of all applications for loans as well as copies of all grants and all related correspondence.

These records are kept as long as the accounts are active and as long as is necessary for the seminary to conduct its regular audit of financial records.

**Confidentiality and Access to Seminarian Records**

Because of the personal and sensitive nature of much of this material, access is limited on the part of seminarians, faculty and administrative personnel. Limiting access to this material is an effort to safeguard the confidential nature of the material as well as to assure that the information given in the records will be honest and accurate.

Much of the information contained in the files has been seen by the seminarian, some of which the seminarian is required to waive the right of access and some of which he may choose whether he waives the right of access.

The seminary will exercise due care to protect the confidentiality of this material.

Finally, respect for and the preservation of the confidentiality of the material in these files must be balanced with the seminary's responsibility to the Church in presenting suitable candidates for further study in graduate schools of theology or religious communities.

**Admissions File:**

The gathering and safeguarding of this material is the responsibility of the Rector, who is also the chairperson of the admissions committee. Access to all this material is given to the members of the admissions committee so as to aid them in their corporate decision regarding an applicant. The members of the committee hold knowledge of this material in confidence.

Seminarians therefore agree to waive access to all the material in the admissions file other than the application, sacramental records, transcripts of academic work, vocation reflections, and recommendation forms unless the seminarian has specifically waived the right of access to the material in question.

**Rector's File:**

The material of the rector's file, which includes the psychological reports, is gathered and supervised by the Rector of the seminary.

The Rector alone will normally have access to this material. However, evaluation faculty members, the seminary spiritual director and, at times, other spiritual directors, may request access to this file from the Rector to aid them in their formational and spiritual direction responsibilities. The Rector will note in the file the date and name of the person to whom information was passed on or who was given access to the file.

Seminarians hereby agree to waive access to all the materials in the Rector's file other than the material noted earlier that is transferred from the admissions file and copies of official correspondence between the Rector and the seminarian.

**Academic File:**

The academic file is the responsibility of the Registrar and the Director of Intellectual Formation. Only the Rector, Director of Intellectual Formation, and Registrar have normal access to this file.

To assist the evaluating faculty in its responsibility the Registrar will see that members of the faculty receive the data of a seminarian's undergraduate average, GPA at Borromeo Seminary at the end of each term, as well as a record of grades for all courses each term.

Upon request, a seminarian may review his academic file in the office of the Registrar. This file is never removed from that office.

**Business Office File:**

This material is the responsibility of the Treasurer of the seminary who will see that it is kept confidential and that access is given only to authorized business office personnel, and, upon request, to members of the evaluating faculty.

Seminarians have access to all the materials in their business office file.

## STATEMENT OF ACCEPTANCE OF CONFIDENTIALITY POLICIES AND PROCEDURES

Having read and understood the Policies and Procedures for Safeguarding Confidentiality of Seminarian and Seminarian Records, I support the seminary's policy. I agree to abide by these policies and procedures. I hereby waive access to certain records as stated in the procedures and policies and offer my signature in support of my intent.

***KEEP THIS COPY IN YOUR STUDENT HANDBOOK. PLEASE RETURN THE EXTRA COPY THAT IS PROVIDED TO THE RECTOR. THANK YOU.***

\_\_\_\_\_  
Student's printed name

\_\_\_\_\_  
Student's Signature

\_\_\_\_\_  
Date



## STATEMENT OF ACCEPTANCE RULE OF LIFE

Having read and understood the information in this Student Handbook, as a Borromeo seminarian, I subscribe to the Rule of Life as set forth in this student handbook. I support the seminary's policies and I agree to abide by these policies and procedures.

***KEEP THIS COPY IN YOUR STUDENT HANDBOOK. PLEASE RETURN THE EXTRA COPY THAT IS PROVIDED TO THE RECTOR. THANK YOU.***

\_\_\_\_\_  
Student's printed name

\_\_\_\_\_  
Student's Signature

\_\_\_\_\_  
Date

## A PASTORAL VISION FOR THE USE OF THE INTERNET AT BORROMEO SEMINARY

Borromeo Seminary seeks through its academic, spiritual, and communal formation program to give faithful witness to Christian moral values and practices. In recent years, because of tragic failures among some of the clergy, bishops have sought to articulate clear teaching on sexuality and moral living and the authentic meaning of consecrated chastity among clergy and religious. The witness of the Church to Gospel values for human life and holy living necessarily embraces the dignity of human sexuality, justice, peace, and the virtue of chastity for each Christian according to their state in life.

In order to assist all who are discerning a call to service to the Church in our seminary, the faculty of Borromeo Seminary has recently published clear guidelines for the proper use of the Internet. All who are privileged to use this means of communication within our seminary are expected to follow these guidelines in order to support the responsible witness of the Church to chastity in our world. However, since these guidelines are a legal and formal document, the faculty of Borromeo Seminary has decided to prepare this introduction to the document which is pastoral in tone and, we hope, encouraging for our seminarians.

The celibate promise of the priest at ordination and the consecrated chastity of a religious at vows radically depends on a profoundly faithful and hard won spirit of chastity in mind, body, and spirit. No one can give what they do not have.

In our culture we are overwhelmed with images that bespeak the breakdown of innocence and which calls us to forget the “redemption of our bodies.” Every culture knows this breakdown. However, our culture with the mass media and with the Internet has achieved an invasion of sexual images into our homes and imaginations which is global and also tragic, especially for our young. Recently, the *New York Times* reported that young men between 18-25 were turning away from movies (to the dismay of producers) and were turning more to the Internet for their entertainment. Factually, seventy percent of the Internet websites accessed were pornographic in nature. Documentation shows that seminarians of this same age category are also quite vulnerable to use of the Internet in ways that contradict our Christian life, including, but not limited to, issues of pornography; the objectification of the human person; violation of copyright privileges in the midst of academic research; the downloading of music, videos, and movies without expressed permission; and spending many hours ‘surfing the Web’ at the expense of study, prayer, and human interaction. All of this can undermine a sincere effort for development of authentic spiritual life. For a Christian heart this is disastrous. It is all the more disastrous because, for many, the Internet and its potential abuses can quickly become addictive.

If it is true that the pure of heart will see God, then, the misuse of the Internet would be for a Christian heart a dark cloud, when a young Christian most needs the graces of the illuminative way in order to flourish in his following of Christ and in the discernment necessary for a priestly vocation. If one becomes habituated to the seeking of sexual

pleasure via the Internet, how could he ever imagine that he can truthfully prepare to make a promise of celibacy which, if it is a real promise, is a promise to be deeply chaste in mind, body, and soul? Furthermore, if one would not struggle with the tendency to provide himself with the selfish pleasures provoked by pornography, would he not need, at some point, to ask the question about his honest and holy reception of the Eucharist?

The question of the proper use of the Internet is not simply a question of Borromeo Seminary giving full witness to the virtues of honesty and chastity; no, the legal and formal guidelines of the Seminary are simply a hedge to make it clear that the Church and the Seminary is most serious about all Gospel values. For the seminarian, this becomes much more profoundly an occasion for a personal fidelity to Christ and to the Church.

We are aware that our seminarians can in fact struggle with proper use of the Internet. We do not imagine that it is an easy task for any young person today to grow in chastity. The obstacles can seem overwhelming to a young man in our culture. Chastity is hard won in our culture: it is not a cheap grace but a costly grace. But the cost of chaste living corresponds to the confidence that Christ has in the young to make sacrifices for the Kingdom. Jesus never softened the Gospel for his followers in the past and he does not do so today. (John Paul II, in frequent talks to the young, reminded us of this fact).

We ask our men here at Borromeo to devote themselves to those life behaviors which free them from unchaste living and allow them to experience the deeper peace that belongs to those who are “pure of heart.” A seminarian today needs to make some absolute dedication of himself which excludes the improper use of the Internet. As a formation faculty, we are neither ashamed nor embarrassed to expect a man discerning God’s call to the priesthood or religious life to grow in personal chastity of mind, body, and spirit. Archbishop Dolan, when he was rector of the American College in Rome, asked his seminarians if they were not seeking to be chaste to reconsider their “vocation” to the priesthood. Among a list of blunt questions was this: “If you are purchasing pornography, pornographic films, or using pornography on the Internet” or “if you have an uncontrollable habit of frequent masturbation” ... you need to see yourself clearly as not discerning any call of the Lord. (*Priests of the Third Millennium*, pp. 311-312). But if you are willing to make a profound effort toward the “redemption of our body” working “a day at a time”, (John Paul II), you will be able to be prepared for the Christian vocation to which our Lord calls you.

It is immensely important for our spiritual directors, confessors, and formation advisors to have a deep sense of compassion for the struggles that our young men have today. But both the seminarian and his spiritual guides need to make clear the challenge to a life of purity of heart so that a young man can better discern God’s will. In sympathy for the complexity of the issue of the Internet, it can be said that what could begin with curiosity can easily fall into an addiction. It could also be said that one may need very strong helps in overcoming his weaknesses in this area.

There is a danger that the guidelines of the Seminary are seen as something external and maybe they can be observed out of fear of “being caught.” But if the guidelines are to assist in bearing Christian witness, then it is important to go beyond these formal guidelines to the spirit which inspired them. We are committed to the guidelines on the use of the

Internet, but our commitment goes far beyond this to a life that is chaste and open to Christ's love no matter where we are.

Sincerely yours in Christ,

Father Mark A. Latcovich, President-Rector, and the Formation Faculty of Borromeo Seminary



## INTERNET STATEMENT AND AGREEMENT

*The following statement is to be read by each student and signed. By signing, the student agrees to adhere to its provisions.*

- 1. Introduction.** Access to the Seminary Internet System is a privilege granted to students and others to assist them in appropriate research and communication. It is not a right of any student or other individual associated with the seminaries. This policy covers the use of the Internet, electronic mail, network services, facsimile (fax), file transfers, and electronic data interchange. This policy applies to all users of the Seminary Internet System. The effective date of this policy is January 1, 2005.

Failure to follow this policy can result in restriction or deprivation of access by users. It can also result in violations of the law, costly fines and penalties, expensive lawsuits and judgments, and otherwise impair the seminary's abilities to conduct its affairs.

- 2. No Expectation of Privacy.** Communications created, sent, received, stored, and/or accessed using the Seminary Internet System are not private. It is not the intention of the Seminary to regularly monitor the content of the user's electronic communications. However, the Seminary reserves the right to monitor, review, electronically scan, audit, intercept, access and/or disclose all electronic communications that are created, sent, received, stored, and/or accessed using the Seminary Internet System to support operational, maintenance, quality, auditing, security, and investigative activities and to insure compliance with this Policy, the diocesan *Policy for the Safety of Children in Matters of Sexual Abuse*, the policies and rules of the Seminary, the mission of the Seminary, or otherwise to further the mission of the Seminary. The Seminary may disclose the contents of the user's electronic communications or data to third parties without the prior notice to or consent of the user; disclosure may include law enforcement officials and/or the user's ecclesiastical sponsor. Work or communications performed on the System constitute work or communications in the "external forum" so that there is no presumption of privacy. The Seminary will also respond to legal process, complaints, or use in violation of this Policy and fulfill its obligations to third parties. For that reason, users do not have the same expectation of privacy in their use of the Seminary Internet System as personally-owned, non-Seminary Internet System communication tools. Users should not expect privacy and users should structure their electronic communications in recognition of the fact that the Seminary may from time to time examine the content of electronic communications. Moreover, the deletion of a message or document may not fully eliminate such a message or document from the Seminary computer network. All users waive any right to privacy in their use of the Seminary Internet System and consent to access and disclosure of such documents/messages by authorized Seminary personnel.

- 3. Inappropriate Use.** No user shall use the Seminary Internet System to access immoral, pornographic, or criminal communications or websites, which include but are not limited to pornographic or "adult" sites, dating sites, gambling sites, occult sites, any site that promotes illegal, misogynist, or racist activities or beliefs. No user shall use

the Seminary Internet System to access communications or websites inconsistent with the teachings of the Roman Catholic Church without written permission of the Seminary Rector or his designee(s). Use of the Seminary Internet System to disseminate or intentionally access material that is defamatory, sexually oriented, obscene, pornographic, harassing, threatening, illegal, fraudulent, offensive, or unwelcome to other users is expressly prohibited. In the event that accessing such materials is relevant and required by the user's academic work, the user shall obtain written permission of the Seminary Rector or his designee(s).

Use of the Seminary Internet System for unauthorized copying of copyrighted software or content is expressly prohibited. Similarly, proprietary information belonging to others must not be placed on the System without the prior written approval of the Seminary Rector.

If a user receives notice, in writing or otherwise, or becomes aware that the Seminary Internet System is being or is proposed to be used to create, disseminate, store, upload, or download any messages, communications, or other materials in violation of copyrights, trademarks, patents, intellectual property, or other property rights of any party, such user shall inform the Seminary Rector in writing of such use or proposed use. The Seminary reserves the right to remove or disable access to any material that is claimed to be infringing or to be the subject matter of infringing activity.

The System is available for legitimate academic research, but it is not to be used as a means of plagiarism.

4. **Content of Messages.** Users of the Seminary Internet System are expected to use common sense and good judgment, taking into account that the very nature of such systems allow for messages to be forwarded quickly and accidentally to the wrong person. It is particularly important that users apply this practice in what they say in the content of their electronic messages and in their access of the Internet. Assume that your message may be accessed, forwarded, and read or heard by someone other than the intended recipient. Users should not access any site that is inappropriate use for the Seminary or which could cause embarrassment for the Seminary or for the user.
5. **Unauthorized Announcements and Solicitations.** The Seminary Internet System may not be used for political or social announcements not directly connected with the Seminary unless the user has first obtained the written approval of the Seminary Rector or his designee(s).
6. **Safeguards.** Users must take appropriate action to safeguard the security and integrity of the Seminary Internet System and not deliberately interfere with the Seminary's access to data stored on the System or deliberately circumvent the Seminary's security procedures. Users should not add additional security, such as passwords, to their workstations or files.
7. **Unauthorized Access.** Users are prohibited from using the Seminary Internet System in any manner that creates an unreasonable risk of permitting unauthorized outside

access to this same System. Persons who are not authorized users may not be given access to and are not permitted to use the Seminary Internet System unless such access or use has been approved in advance by the Seminary Rector or his designee(s). If approved, those persons are subject to this Policy.

8. **Connection to the Internet.** Users shall use the Seminary Internet System in a manner that does not compromise the security and integrity of the Seminary's network, such as allowing intruders or viruses into the Seminary's network. When using any computer attached to the Seminary's network, the user shall not access the Internet except through a Seminary-approved firewall. Users shall not access the Internet directly, whether through a modem, router or otherwise.
9. **Software.** All software used in connection with the System must be authorized by or acquired through the Seminary. The Seminary complies with all software copyrights and the terms of all software licenses. Users may not duplicate licensed software or related documentation or download such material unless the license agreement expressly allows for such use and the Seminary Rector or his designee(s) approves. The Seminary reserves the right to remove any unauthorized software from any Seminary-owned equipment or any personally owned equipment on the Seminary premises. The Seminary reserves the right to conduct audits of the System to ensure that the Seminary and users are in compliance with all applicable software licenses and internal policies. Users are expressly prohibited from downloading or transmitting unauthorized or unlicensed software from the Internet or other sources onto the System. The downloading of "freeware" or "shareware" is also prohibited unless approved by the Seminary Rector or his designee(s).
10. **Viruses.** Since viruses are often transmitted through e-mail attachments, before attaching any attachment, users should verify through use of approved anti-virus software that the attachment does not contain any viruses. Also, when accessing an attachment, users should always save the attached document to a disk or the hard drive rather than opening it directly. While some file attachments are just web pages or external text files, others are programs, some of which may contain viruses. Be particularly careful with any files that have ".exe," ".vbs," or ".scr" extensions, especially when receiving file attachments from unknown sources. Before downloading and opening any file from the Internet, the users should scan the file for viruses. The same precautions should be taken with regard to any CDs, flash drive, or removable portable drives.
11. **Anti-Virus Software.** Viruses, worms, trojan horses, etc., can degrade the performance of the network to such a degree that it ceases to be a useful tool. Therefore, in order to protect the integrity of the Seminary Internet System, every computer connected to either the staff network or to the network on the residence floor shall have an anti-virus program installed, together with a current subscription to a service that updates virus definitions. **Students must assume financial responsibility for such a program and subscription service.** Failure to have anti-virus measures installed and up to date will result in the suspension of network access until such time that proof of protection can be established.

**12. Violations.** Violations of this Policy may lead to restriction or denial of access to the System and, in the case of students, student and/or academic discipline, including expulsion.

***KEEP THIS COPY IN YOUR STUDENT HANDBOOK. PLEASE RETURN THE EXTRA COPY THAT IS PROVIDED TO THE RECTOR. THANK YOU.***

\_\_\_\_\_  
Student's printed name

\_\_\_\_\_  
Student's signature

\_\_\_\_\_  
Date

## BORROMEIO SEMINARY SCHEDULE

The following schedules are generally observed. Consult *The Chuck* (published weekly) and bulletin board for changes and variations. Changes may also be e-mailed to you or sent by Flocknote.

<b>LITURGICAL ACTIVITIES</b>					
	<u>Morning Prayer</u>	<u>Meditation</u>	<u>Eucharist</u>	<u>Evening Prayer</u>	<u>Night Prayer</u>
Sunday	9:30 a.m. *		11:00 a.m.*	5:45 p.m.*	9:00 p.m.
Monday	7:30 a.m.	8:00 p.m.	8:15 p.m.	5:45 p.m.*	9:30 p.m.
Tuesday	7:00 a.m.*	7:15 a.m.*	7:25 a.m.*	5:00 p.m.*(holy hour)	9:30 p.m.
Wednesday	7:00 a.m.	7:15 a.m.	7:25 a.m.	5:45 p.m.*	9:30 p.m.
Thursday	7:00 a.m.*	7:15 a.m.*	7:25 a.m. *	5:45 p.m.*	9:30 p.m.
Friday	7:00 a.m.	7:15 a.m.	7:25 a.m.	5:45 p.m.*	*****
Saturday	Mid-day Prayer: 11:15 a.m.*		11:45 a.m.*	5:45 p.m.*	*****

All liturgies are mandatory unless otherwise specified. \*Joint liturgy with Saint Mary Seminary

- The Sacrament of Reconciliation is available every Tuesday afternoon from 5:00-6:00 p.m. or by appointment
- Music practice is held after Sunday Morning Prayer
- Friday Night Formation is usually held in Aquinas Hall or the Aula.

<b>CAPUCHIN FORMATION PROGRAM SCHEDULE</b>		
<i>Unless otherwise specified, the following schedule is used by those the CFP:</i>		
Sunday	5:45 p.m.	Evening Prayer (Humilitas Chapel)
	8:00 p.m.	Colloquy
	9:00 p.m.	Night Prayer (Resurrection Chapel)
Monday	8:45 p.m.	Night Prayer (Humilitas Chapel)
Tuesday	6:45 a.m. / 7:00 a.m.	Meditation / Morning Prayer (Humilitas Chapel)
	7:25 a.m.	Eucharist
Wednesday	8:45 p.m.	Night Prayer
	8:45 p.m.	Night Prayer
Thursday	8:45 p.m.	Night Prayer
Friday	7:00 p.m.	CFP fraternal activity
Saturday	11:15 a.m.	Midday Prayer (San Damiano Chapel-former Upper Room)
	11:45 a.m.	Eucharist

- Capuchins pray Night Prayer every night in Humilitas Chapel except for Sunday, when it will be prayed in Resurrection Chapel.
- Capuchins pray Evening Prayer with Borromeo and Saint Mary every evening except Sunday.

<b>MEALS</b>			
<i>Unless otherwise specified, the following is the schedule for meals:</i>			
	<u>Breakfast</u>	<u>Lunch</u>	<u>Dinner</u>
Sunday	7:30 a.m. - 9:00 a.m.	12:00 p.m. (Brunch)	5:30 p.m.
Monday -Friday	6:30 a.m. - 9:00 a.m.	12:30 p.m.	6:00 p.m.
Saturday	7:30 a.m. - 9:00 a.m.	12:30 p.m.	6:00 p.m.

***Please sign in for all meals. Sign in for lunch by 9:00 a.m. Sign in for dinner by 12:00 p.m.***

*If you are in the house you are expected to be present for lunch.*

*CPL Services reserves the right to charge you for a meal that you sign in for but do not show.*

<b>BORROMEIO CLASS PERIODS (Tuesdays and Thursdays)</b>			
First	8:30 a.m. - 9:45 a.m.	Fourth	1:30 p.m. - 2:45 p.m.
Second	9:55 a.m. - 11:10 a.m.	Fifth	2:55 p.m. - 4:10 p.m.
Third	11:20 a.m. - 12:35 p.m.		