



Seminarian Handbook

Archdiocese of Indianapolis

Revised August 1, 2019

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About the Archdiocese of Indianapolis

Brief History of the Archdiocese of Indianapolis

The Diocese of Vincennes—now the Archdiocese of Indianapolis—was established by Pope Gregory XVI on May 6, 1834. The territory then comprised the entire state of Indiana and the eastern third of Illinois. The latter was separated from the Diocese of Vincennes upon the establishment of the Diocese of Chicago, November 28, 1843.

By decree of Blessed Pope Pius IX, January 8, 1857, the northern half of the state became the Diocese of Fort Wayne, the boundaries being that part of the state north of the south boundaries of Fountain, Montgomery, Boone, Hamilton, Madison, Delaware, Randolph, and Warren counties. The remaining southern half of the state made up the Diocese of Vincennes, embracing 50 counties. It covered an area of 18,479 square miles extending from the north boundaries of Marion and contiguous counties to the Ohio River and from Illinois on the west to Ohio on the east.

The second bishop of Vincennes was permitted by apostolic brief to establish his residence at Vincennes, Madison, Lafayette, or Indianapolis; Vincennes was, however, to remain the see city. This permission, with the subtraction of Lafayette, was renewed to the fourth bishop. Upon his appointment in 1878, Bishop Francis Chatard, the fifth bishop of Vincennes, was directed to fix his residence at Indianapolis. Although the site of the cathedral and the title of the see were continued at Vincennes, Bishop Chatard used St. John the Evangelist Parish in Indianapolis as an unofficial cathedral until the Cathedral of SS. Peter and Paul was completed in 1907. St. John the Evangelist Parish, established in 1837, was the first parish in Indianapolis and Marion County. By apostolic brief dated March 28, 1898, the title of the diocese was changed to that of “Diocese of Indianapolis,” with the episcopal see in the city of Indianapolis. Although the bishop’s official residence was changed, the patron of the diocese remained St. Francis Xavier, the title of the Old Cathedral at Vincennes. In 2006, following the canonization of Mother Theodore Guérin, the first canonized saint from the archdiocese, the Holy See proclaimed her as patroness of the archdiocese along with Francis Xavier.

An apostolic decree of His Holiness Pope Pius XII, creating the Archdiocese of Indianapolis, was issued October 21, 1944. On December 19, 1944, by executorial decree of the Most Reverend Amleto Giovanni Cicognani, apostolic delegate to the United States, the papal decree of Pope Pius XII was solemnly proclaimed in SS. Peter and Paul Cathedral, elevating Indianapolis to the status of an archdiocese, the state of Indiana becoming the metropolitan area. The dioceses of Evansville and Lafayette-in-Indiana were created by the same decree and, along with the Diocese of Fort Wayne, made suffragan sees of Indianapolis. Upon establishment of the Diocese of Gary on February 25, 1957, it too became a suffragan see.

The current size of the Archdiocese of Indianapolis is 13,757.7 square miles, according to 1990 measurements from the Indiana State Library Reference Division, and comprises the counties of Bartholomew, Brown, Clark, Clay, Crawford, Dearborn, Decatur, Fayette, Floyd, Franklin, Hancock, Harrison, Hendricks, Henry, Jackson, Jefferson, Jennings, Johnson, Lawrence, Marion, Monroe, Morgan, Ohio, Orange, Owen, Parke, Perry, Putnam, Ripley, Rush, Scott, Shelby, Switzerland, Union, Vermillion, Vigo, Washington, and Wayne and the township of Harrison in Spencer County, in the southern part of Indiana.

Archdiocesan Statistics

(As of October 1, 2018)

Clergy

Archbishop	1
Diocesan Priests	147
Deacons	61
Priests from Other Dioceses.....	19
Deacons from Other Dioceses.....	3

Churches

Parishes	121
Missions	5
Total	126

Parish Statistics

Population of Archdiocese (2010 Census)	2,621,455
Catholic Population of Archdiocese (As of October 1, 2018).....	213,807

Receptions into the Church

Infant Baptisms	3,238
Minor and Adult Baptisms	825
Received into Full Communion	480
Total	4,543

Marriages

Catholic	63
Interfaith	281

<u>Burials</u>	1,892
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Servant of God Bishop Simon Bruté

First Bishop of Vincennes, Indiana, U.S.A. (now Indianapolis), b. at Rennes, France, 20 March 1779; d. at Vincennes, 26 June, 1839. His father was Simon-Guillaume-Gabriel Bruté de Remur, of an ancient and respectable family, and Superintendent of the Royal Domains in Brittany; and his mother, Jeanne-Renee Le Saulnier de Vauhelle Vater, widow of Francis Vater, printer to the King and Parliament at Rennes. Young Bruté had attended the schools of his native city several years when the Revolution interrupted his studies. He then learned and practised the business of a compositor in the printing establishment of his mother, where she placed him to avoid his enrolment in a regiment of children who took part in the fusillades of the Reign of Terror. This did not prevent his witnessing many horrible and exciting scenes, and in his diary he mentions having been present at the trial and precipitate execution of priests and nobles in the cause of their religion. He frequented the prisons and made friends of the guards, who admitted him to the cells, where he received and delivered letters for the clergy incarcerated there. More than once he bore in his bosom to these suffering heroes the Blessed Sacrament.



In 1796 Bruté began the study of medicine, and in spite of the avowed infidelity then prevalent in the schools, he remained proof against sophistry and ridicule. He was graduated in 1803, but did not practice medicine, as he immediately entered upon the ecclesiastical studies, which he pursued for four years at the Seminary of Saint-Sulpice, Paris. Ordained priest on the 11th of June, 1808, he joined the Society of Saint-Sulpice and, after teaching theology for two years, he sailed for the United States with Bishop-elect Flaget (1810). At St. Mary's Seminary, Baltimore, he taught philosophy for two years and then was sent for a short time to the Eastern Shore of Maryland. He was transferred thence to Mt. St. Mary's Emmitsburg, where he taught and at the same time performed the duties of pastor for the Catholics of that vicinity with such devotion that he became known as the "Angel of the Mount". During this period he became the spiritual director of Mother Seton, foundress of the Sisters of Charity in the United States with whom he maintained a lifelong friendship.

In 1815 he was appointed President of St. Mary's College, Baltimore, but after three years (1818) he returned to Emmitsburg. In 1826, Mt. St. Mary's College being no longer dependent upon the Fathers of Saint-Sulpice, its founders, Father Bruté ceased to belong to that society, but continued his duties at the "Mountain" until 1834, when he was appointed to the newly created See of Vincennes. He was consecrated in St. Louis, October the 28th, 1834, by the Right Rev. Benedict J. Flaget, Bishops Rosati and Purcell assisting. After travelling over his vast diocese, comprising the whole State of Indiana and eastern Illinois, Bishop Bruté visited France, where he secured priests and funds for the erection of churches and schools in his needy diocese.

Priesthood and the Discernment Process

God's Call and Vocational Discernment

Universal Call to Holiness

Christ calls us to be holy, to be conformed more closely to His image and likeness. Growth in holiness is a continuous development, nurtured by the Sacraments, personal prayer and spiritual reading. In the words of Pope St. John Paul II, "The call to holiness is a universal call, valid for all human beings without distinction of age, profession, race or language. Just as all are redeemed, so all are called. The vocation to holiness means putting into practice, in one's own daily life, the example and teachings of Jesus Christ." From Holy Scripture we read: "It is God's will that you grow in holiness; that you abstain from immorality..." (1 Thessalonians 4:3) And again: "In a word, you must be made perfect as your heavenly Father is perfect." (Matthew 5:48). The general call to holiness is concretized through one's particular vocation. The following areas are offered as an aid to become more open to that vocation and to thus follow Christ more closely.

- **PRAY**...asking the Lord to show you the vocation He has prepared for *you* and invites *you* to embrace.
- **LISTEN**...to God and have the courage to respond to Him freely and generously.
- **RECITE**...the rosary daily, asking Mary, the Mother of Christ and the Mother of us all, to intercede with her Son on your behalf.
- **MAKE**...Eucharistic Holy Hours, placing yourself in the Real Presence of the One who calls, the One who invites.
- **READ**...and meditate on Sacred Scripture and other good spiritual reading including the lives of the Saints.
- **ATTEND**...Mass and receive Holy Communion as often as your state in life and current responsibilities will allow.
- **GO**...to the Sacrament of Penance and Reconciliation, frequently and consistently.
- **SERVE**...your parish, and elsewhere, as needed and as you are able.
- **TALK**...with a priest or consecrated religious about your vocation questions and concerns, seeking spiritual direction and guidance.

Questions for Discerning the Priesthood

1. Do I really want to live the life of a priest, or am I being pressured by someone or something? Does this life appeal to something in my own heart?
2. Why does this life attract me? What am I really looking for? Am I seeking to get something for myself, or do I really want to give of myself in service to God and to others?
3. Am I in reasonably good physical health?
4. What about my mental and emotional stability? Can I cope with stress reasonably well, or am I often restless, tense, or struggling with my moods?
5. How important to me is the intimacy and companionship of women? Have I considered marriage as a possible vocation?
6. How well do I get along with other people? Am I basically at ease with them or do I feel threatened?

- much of the time? Can I work together in a group without demanding my own way?
7. Can I stand alone if I have to? Am I overly dependent on others? Do I tend to just 'go along with the crowd' in order to fit in?
 8. Do I have an affinity for prayer? Am I willing to work seriously at developing a solid spiritual life, a life centered on God and radiating out in service to His people?
 9. Do I honestly desire to be a priest or am I really seeking it for security, the prestige of the priesthood, or for some other non-valid reason?
 10. Am I fully aware of the difference between a 'vocation' and a 'career' or 'profession'? Vocation is the Lord's call to a particular state of life. Career or profession is merely one aspect of how one lives out their vocation.

A priest is someone who ...

...proclaims the Gospel in its fullness with clarity and courage, in word and in deed, while teaching and encouraging others to do the same.

...sacrifices and intercedes on behalf of others.

...prays daily, faithfully reciting the Liturgy of the Hours.

...recognizes the unique privilege of offering Mass and the other sacraments as a normative channel of God's grace.

...strives to grow in his love for Christ, regularly honoring and adoring His Real Presence in the Eucharist.

...has a deep love for, and devotion to, the Blessed Virgin Mary.

...wants to be a 'fisher of men' whose goal is to unconditionally love others and become a humble instrument for the salvation of souls.

...lives a preferential option for the poor, ready and willing to assist those in need, fully embracing his call 'to serve' and not 'to be served'.

...is committed to living a chaste and celibate life.

...prides himself on being a Catholic, never shying away from publicly witnessing his faith or his priesthood.

...strives for a balanced and sustained devotional life.

...humbly recognizes his need for Christ's mercy and forgiveness, seeking it regularly in the Sacrament of Penance and Reconciliation.

...readily seeks prayerful intercession among the Communion of Saints.

...maintains respect and obedience to the Holy Father, the Church's Magisterium, his Bishop and local superior.

Seminary Formation Programs

A candidate for priestly formation in the Archdiocese of Indianapolis must be a high school graduate with the ability to do college level work. He should be in good health physically, mentally and spiritually. He must be a baptized and confirmed, practicing Catholic. He must be free to enter this state of life, that is, not be married nor have any dependents. He must want to grow in holiness and sincerely desire to serve God and His people. For those *without* an undergraduate bachelor degree, studies for the priesthood ordinarily include up to four years of college seminary and four years of theology seminary studies. For those who have *already earned* an undergraduate bachelor degree, studies for the priesthood include one or two years of pre-theology and four years of theology seminary studies.

A candidate accepted by the Archdiocese will attend the following institution(s) (i.e., college seminary or theology seminary) as designated by the Archbishop.

College Seminary Formation

Bishop Simon Bruté College Seminary

2500 Cold Spring Rd.
Indianapolis, IN 46222
317-924-4100
www.bishopssimonbrute.org



Pre-Theology and Theology Seminary Formation

Saint Meinrad Seminary and School of Theology

200 Hill Drive
St. Meinrad, IN 47577
812-357-6611
www.saintmeinrad.edu



Note: Entering a seminary *is not* a definite decision to become a priest. Rather, the seminary is designed to help one make that decision by means of human, spiritual, intellectual and pastoral formation. A candidate need not be *absolutely positive* but should give serious thought to his decision to enter the seminary by seeking information and advice. He should avail himself of the guidance of competent people, evaluate his motivations, and above all, pray to the Lord for light, courage and strength to actively discern and explore the possible vocation to which he is being called.

Admissions Policies and Guidelines

Qualifications and Criteria for Seminary Acceptance

Baptized, confirmed and practicing Roman Catholic men with a desire to serve God and His people as a priest in the Archdiocese of Indianapolis must possess the following general qualifications:

1. Faith in, and love for Christ and His Church.
2. Good moral character.
3. A high school diploma with favorable academic abilities.
4. Emotional balance and maturity.
5. Good physical health.
6. Psychological readiness and capacity to pursue a sustaining, life-long commitment.
7. A deepening habit of prayer and a balanced devotional life.
8. Maturity to recognize, and willingness to respond to, the needs of others.
9. Readiness to serve in the manner to which he is called by God, through the Archbishop.
10. A developing spirit of detachment that helps him be in the world, but not of the world.
11. Freedom to enter this state in life.
12. No personal financial liability, i.e. car or personal loans, credit card debt, etc.

13. Some familiarity with the Archdiocese of Indianapolis and the people with whom the candidate feels called to serve here as a future priest, i.e. by living (past or present), working or studying within the Archdiocese. *(On a case by case basis, consideration will be given to those who do not meet this criterion only after they have seriously considered the possibility of serving in their home diocese with the consultation of their home Bishop and/or Vocation Director.)*
14. If the candidate is a recent convert to the faith or has recently returned to the regular practice of the faith, he must wait at least two years prior to acceptance into the priestly formation program in the Archdiocese of Indianapolis.

Age for entrance to seminary formation

Candidates for priesthood in the Archdiocese of Indianapolis must begin formation in a major seminary by around age 50. Candidates older than age 40 may be asked to complete an undergraduate degree on their own before being accepted as seminarians for philosophy and theology formation.

Acceptance of candidates previously enrolled in a formation program

If a candidate has previously been dismissed from another priestly formation program or an institute of consecrated life or society of apostolic life, he must wait at least two years prior to being considered for priestly formation in the Archdiocese of Indianapolis. If the departure was other than a dismissal, sufficient time should be allotted to evaluate carefully his application and background. The norms given by the United States Conference of Catholic Bishops are to be followed in evaluating these applicants, and permission must be given to release information to the Archdiocese of Indianapolis from the previous seminary, diocese, and/or institute of consecrated life or society of apostolic life.

Acceptance of candidates who are not US Citizens or Legal Permanent Residents

Candidates for the priesthood in the Archdiocese of Indianapolis who are not US Citizens or Legal Permanent Residents must be able to obtain and maintain a valid F-1 student visa prior to admission as a seminarian. They also may have no known barriers to receiving US Citizenship or Legal Permanent Resident status. In addition, candidates must have either lived within the Archdiocese of Indianapolis prior to application or have a significant family or ecclesial tie to the Archdiocese.

Candidates for Seminary who are not US Citizens or Legal Permanent Residents may be admitted if they have been approved for Deferred Action for Childhood Arrivals (DACA) by the Department of Homeland Security. Cases will be considered individually and at the discretion of the Archbishop and Director of Seminarians.

Acceptance of candidates who have been married, divorced, & received a decree of nullity

While applicants for the priesthood whose marriages have been annulled may have the canonical freedom to pursue the priesthood, the presumption is normally against acceptance. It is important to ascertain if and how previous obstacles to a marriage commitment might create a possible scandal or affect the man's viability as a candidate for the priesthood. For such men, an opportunity to apply for seminary formation will only be considered if the following additional criteria are met:

1. The marriage is not publicly known in the Archdiocese of Indianapolis; e.g., the marriage did not take place in the Archdiocese of Indianapolis or the couple did not live together in the Archdiocese of Indianapolis.
2. All children are at least 21 years old and are not financially dependent upon their father.
3. The man has settled and concluded all financial obligations pertaining to the marriage.
4. Documents regarding the civil divorce and tribunal decree, i.e. Acta (official documentation and evidence for the canonical decision) are properly made available to the Vocations Office for a thorough review, to ensure the reasons and circumstances that serve as warrants for the declaration of nullity will not inhibit the man's life and ministry as a priest.

Application Process for Seminary Candidates

The application process for those seeking affiliation as a seminarian with the Archdiocese of Indianapolis involves several steps designed both to aid the Archdiocese in the evaluation of applicants and to contribute to the individual applicant's ongoing discernment. The same application procedure is used for all candidates regardless of age or background. What follows is a basic outline of the application procedure used by the Archdiocese. It is the candidate's responsibility to complete the application and schedule all interviews. The stages listed below should be followed successively in the order in which they are presented. The Vocations Office will inform the applicant when all materials have been received from any particular stage. Only then will the applicant be invited to proceed with the next stage.

Stage One: Written Application

The following documents must be completed and sent to the Vocations Office:

- Seminarian Application
- A Recent Photo
- A copy of birth certificate, current passport, or current issued photo ID
- Two copies of an Official Record of Baptism and Confirmation (These should be newly issued certificates from the church in which the applicant was baptized and sent directly to the Vocations Office)
- Two copies of complete official high school transcripts, sent directly from the last high school attended
- Two copies of complete official college transcripts from all colleges attended, sent directly from the school(s) (if applicable)
- Completed Medical Report and Medical Release Form
- Completed Psychological Evaluation Release Form
- A printed certificate of completion from the Safe and Sacred program. This online child protection training program for adults must be completed online at www.safeandsacred-archindy.org. Completing this online training will also run a background check on the applicant. When it asks for location, please specify "Archdiocese of Indianapolis Vocations Office" and position should be "Seminarian".
- Pastor Evaluation Form (sent directly from the Pastor or Sacramental Minister of the applicant's home parish to the Vocations Office)
- Priest Evaluation Form (sent directly from another priest of the applicant's choosing to the Vocations Office)

Stage Two: Application Interviews

Once the application materials have been returned, the Associate Director of Vocations will schedule an application interview for the applicant. This is a comprehensive interview with the Director of Seminarians, and the applicant should plan on the interview lasting up to two hours. At this point, the spiritual autobiography is due and should be brought to the interview with the Director of Seminarians. Following this interview, the Associate Director of Vocations will work with the applicant to set up a psychological interview and the other application interviews listed below. The psychological evaluation will include an assessment interview and psychological testing.

- Spiritual Autobiography
- Application Interview with Director of Seminarians
- Interview with the Archbishop
- Interview with Associate Director of Vocations

- Psychological Evaluation
- Interview with a member of the Vocations Advisory Team

Stage Four: Review of Application, Recommendation and Acceptance

Once the application, interviews and psychological testing have been completed, the Director of Seminarians reviews the application and submits a recommendation to the Archbishop for his approval. If the Archbishop elects to accept the applicant's petition for affiliation, the applicant is then considered a seminarian of the Archdiocese. At this point, the seminarian will be asked to begin his application to a seminary approved by the Archdiocese.

Miscellaneous

Individual circumstances may adjust or vary the sequence of events outlined above. The general necessary time frame to compile and complete all required application material is between two to four months. Applicants normally receive word of acceptance or non-acceptance within two months of submitting a completed application, but generally no later than the middle of July for potential seminary entrance that fall. The application process is intended to encourage the candidate to realize that his vocation does not simply enjoy a personal dimension but rather flows from the Church and toward ministry within the Church. Through personal interaction with the Archbishop, pastors, other priests, Vocations Office personnel and fellow seminarians, the new seminarian will experience more fully the knowledge that he has a specific identity as a candidate for the priesthood for the Archdiocese of Indianapolis.

Mid-year (spring semester) seminary entry may be considered for certain applicants for college seminary formation at Bishop Simon Brute College Seminary at the discretion of the Archbishop and Rector of the seminary. Generally, mid-year entry is not possible for those applying for major seminary.

Thresholds of Formation

Four Pillars of Formation

In view of the confidence extended to the seminaries where its seminarians are in formation, the Archdiocese of Indianapolis entrusts a significant part of the priestly formation of its men to the formation programs presently utilized by these seminaries. Seminarians are expected to cooperate fully with all aspects of these formation programs while they are studying at the seminary as well as when they are on breaks away from the seminary.

Formation, as the Church understands it, is not equivalent to a secular sense of schooling or, even less, job training. Formation is first and foremost cooperation with the grace of God. In the United States of Catholic Conference Bishops' document *The Basic Plan for the Ongoing Formation of Priests*, a reflection on Saint Paul's words in 2 Corinthians 3:17-18 leads to a description of formation. "The apostle Paul marvels at the work of the Holy Spirit who transforms believers into the very image of Jesus Christ, who himself is the image of God. This grace of the new covenant embraces all who have joined themselves to Jesus Christ in faith and baptism. Indeed, it is sheer grace, all God's doing. Moved by that grace, however, we make ourselves available to God's work of transformation. And that making ready a place for the Lord to dwell in us and transform us we call formation."

The seminary and its programs foster the formation of future priests by attending specifically to their human, spiritual, intellectual, and pastoral formation—the four pillars of priestly formation developed in (Pope John Paul II's Post-Synodal Apostolic Exhortation) *Pastores dabo vobis (I will Give You Shepherds)*. These pillars of formation and their finality give specificity to formation in seminaries as well as a sense of the integrated wholeness of the different dimensions of formation.

- The Program for Priestly Formation, Fifth Edition, #68 and 70

Internal and External Forum

When a seminarian visits with his spiritual director, what is said in these conversations, i.e. in the internal forum, may never be repeated, by the spiritual director, to a third party. The only possible exception to this standard of confidentiality would be in the case of grave, immediate, or mortal danger involving the directee or another person, unless such information was revealed under the seal of the Sacrament of Penance.

Conversations with the Director of Seminarians are held in the external forum, which means that what is said to him can be repeated to the appropriate people, i.e. primarily the Archbishop, his delegates and the seminary formation team. Therefore the director is not permitted to hear the confessions of seminarians or potential candidates for the seminary. The distinction between the internal and external forum is meant to protect the individual in matters of conscience. It is not intended to be a "firewall" to keep important issues of discernment from those in the external forum. Such issues that concern or could impact a future priest's lifelong service in the Archdiocese of Indianapolis must be brought, by the seminarian, to the attention of the Director of Seminarians. If a seminarian has any sense during his formation that the Lord might be calling him to priestly service elsewhere, or

become aware of an impediment to Holy Orders, or become aware of a personal issue concerning the “Scrutinizes Regarding the Suitability of Candidates for Orders”, he not only discusses this with his Spiritual Director, but must also discuss this with his Formation Advisor and the Director of Seminarians. In justice, nothing should be kept from the Archbishop that would affect his decision to call a candidate to Holy Orders as a priest for the Archdiocese of Indianapolis. When the Archbishop of Indianapolis calls a candidate to Holy Orders, it is presumed that the candidate has freely discerned, with moral certitude and with no preconceived conditions, that he is called by God, and ready and able, to embrace a lifetime of priestly service for the Archdiocese.

Prayer

Principles

A seminarian should:

- Attend daily Mass.
- Develop a personal relationship with Jesus Christ.
- Frequent the Sacrament of Penance and Reconciliation at least monthly.
- Engage in spiritual direction.
- Pray the Liturgy of the Hours.
- Actively participate in the liturgy.
- Set aside time for *lectio divina* and spiritual reading.
- Foster a devotion to the Blessed Virgin Mary, especially by praying the Rosary.
- Foster a devotion to the Saints.
- Examine his conscience daily.
- Discern his vocation well.
- Be open to priestly formation.
- Attend spiritual retreats and exercises provided by the seminary.

Purpose

A seminarian is a man of prayer because:

- Prayer deepens his personal relationship with Jesus Christ.
- Prayer leads to his sanctification and the sanctification of others.
- Prayer sanctifies time, a gift of God.
- Prayer allows him to discern and to be open to God’s will in his life.
- Prayer gives him strength for the journey.
- Prayer humbles him before his heavenly Father.

Thresholds

Each seminarian enters at a different level on his spiritual journey. In the journey of prayer, the desire for a relationship with Jesus Christ will, with effort, deepen throughout life. As the desire for this relationship deepens, the desire to go beyond the minimum will, with cooperation and the help of God, bring one to a deeper communion with Jesus Christ.

During College/Pre-Theology a seminarian should:

- Attend daily Mass.
- Learn to develop a personal relationship with Jesus Christ.
- Learn the Liturgy of the Hours.
- Begin the habit of praying the Liturgy of the Hours.
- Frequent the Sacrament of Penance and Reconciliation at least monthly.
- Engage in spiritual direction.
- Develop a habit of *lectio divina* and spiritual reading.
- Find an answer to the question: Is God calling me to be a priest?

During Theology a seminarian should:

- Attend daily Mass.
- Deepen his personal relationship with Jesus Christ.
- Pray regularly the Liturgy of the Hours.
- Offer readily his assistance during the liturgy, especially offering to lector or serve.
- Frequent the Sacrament of Penance and Reconciliation at least monthly.
- Deepen transparency with his spiritual director.
- Be ready to enter immediate preparation for Holy Orders.
- Foster a habit of *lectio divina* and spiritual reading.
- Come to a great clarity regarding priestly discernment.
- Be steadfast in formation and be open to receiving the formation needed to be a priest.

During Immediate Preparation a seminarian should:

- Attend daily Mass.
- Strengthen his personal relationship with Jesus Christ.
- Establish firmly the habit of praying the Liturgy of the Hours.
- Frequent the Sacrament of Penance and Reconciliation at least monthly.
- Be ready to preach and teach the saving truths of Jesus Christ.
- Foster a habit of *lectio divina* and spiritual reading.
- Answer firmly the question: “Is God calling me to the Priesthood?”

Obedience

Principles

A seminarian should:

- Be clean-shaven each day. Beards, mustaches, goatees and sideburns, if worn, must be properly and consistently kept neat and well groomed.
- Attend:
 - Annual Seminarian Convocation
 - Christ Mass and Dinner
 - Serra Club Christmas Dinner
 - Ordinations

- Funerals of close family members of brother seminarians
- Other events as scheduled

Requests for excused absences from the above events must be submitted at least one week in advance of the event in writing (e.g., e-mail) to the Director of Seminarians.

- Volunteer his services by staying after events to assist with cleaning.
- Complete all Safe and Sacred training promptly.
- Enroll in Spanish when enrolling in a foreign language. If considering another language class, contact the Director of Seminarians first.
- Enroll in a “full” class schedule each semester consisting of a minimum of 14 hours of course credit.
- Consult the Director of Seminarians before making plans to travel to a foreign country.

Purpose

A seminarian cultivates obedience because:

- Obedience allows him to surrender his will to God.
- Obedience allows him to offer himself as a gift of self-sacrifice for God’s glory through acts of service for others.
- Obedience allows him to be available for others so that he is ready to be sent where God wills to be of benefit for others.
- Obedience allows him to be docile to the Holy Spirit and to his superiors.
- Obedience allows him to place his trust in God.
- Obedience teaches him patience and humility.
- Obedience allows him to be a man of the Church.
- Obedience is the one thing that God will not have without our gifting it to Him.

Thresholds

A seminarian begins to learn obedience by surrendering his will in small ways. “The person who is trustworthy in very small matters is also trustworthy in great ones; and the person who is dishonest in very small matters is also dishonest in great ones.” Luke 16:10.

A seminarian learns obedience by being faithful to schedules, docile when asked to volunteer, and following the rules, rather than “pushing the envelope.” As one’s desire to do God’s will deepens, his patience and the humility learned when practicing obedience will grow.

During College/Pre-Theology a seminarian should:

- Learn the expectations of the Archdiocese.
- Learn the expectations of the seminary.
- Be present at expected functions in the Archdiocese.
- Volunteer his services graciously.

During Theology a seminarian should:

- Follow faithfully the expectations of the Archdiocese and seminary.
- Lead others by example such as:

- Being present at Archdiocesan functions.
- Volunteering his services graciously.
- Endeavoring to make others feel welcome.

During Immediate Preparation a seminarian should:

- Follow faithfully the expectations of the Archdiocese and seminary.
- Teach others through example by:
 - Being present at Archdiocesan functions.
 - Offering assistance when needed.
 - Volunteering his services graciously.
 - Endeavoring to make others feel welcome.

Celibacy

Principles

A seminarian should:

- Attend and participate in weekly diocesan gatherings at the seminary.
- Develop friendships with Archdiocesan brothers.
- Foster relationships with priests of the Archdiocese.
- Set aside time for Archdiocesan brothers.
- Offer assistance to a brother in need.
- Place others' needs ahead of one's own.
- Expect nothing in return for favors or sacrifices.
- Cultivate a sense of prudence regarding occasions of sin.
- Exercise prudent discretion in choosing to watch movies, television shows, or material on the internet.
- Exercise prudent judgment regarding friendships. (i.e. Could what I am doing be perceived as date-like behavior or lead to date-like behavior?)
- Make sure the music he hears, the humor he enjoys, and the language he uses is consistent with the dignity of a priestly vocation.
- Strive to become a man who is self-possessed and integrated.
- Learn to sacrifice his time for others.
- Do everything for the people of the Archdiocese of Indianapolis.

Purpose

A seminarian continues to grow in celibate chastity because:

- Celibacy conforms us to become an *alter Christus*.
- Celibacy calls us to a deeper relationship with Jesus Christ.
- Celibacy enables us to become a self-gift to God and to others.
- Celibacy allows us to fall in love with the people of God.
- Celibacy, practiced well, leads to a fulfilled life.
- Celibacy fosters fraternity allowing a seminarian to include all his brothers.

- Celibacy leads to self-possession and maturity.
- Celibacy gives purpose to mission.
- Celibacy allows us to cling to God by being in communion with others expressed through service and sacrifice.
- Celibacy frees us to serve others.
- Celibacy calls us to faithfully serve the people of the Archdiocese.

Thresholds

To live a life of celibacy, it is not enough just to live a life of abstinence. A seminarian must be a man of sacrifice and fraternal charity. He must be a man of prayer. He must be transparent in formation. No man is an island. Fraternity allows a man to re-create himself so that he has “fuel” to be a man of sacrifice for others.

A priestly life is a life of sacrifice for others. When a seminarian or priest engages in this life of sacrifice, he experiences God’s love in a profound way - thus, allowing him to lead a healthy, holy, and joyful celibate life.

During College/Pre-Theology a seminarian should:

- Attend and participate in weekly Archdiocesan gatherings at the seminary.
- Seek friendships with his Archdiocesan brothers.
- Learn to be a man of fraternity.
- Learn to be a man of sacrifice.
- Expect nothing in return for favors or sacrifices.
- Learn to exercise prudence in discerning friendships.
- Do everything for the people of the Archdiocese of Indianapolis.

During Theology a seminarian should:

- Attend and participate in weekly Archdiocesan gatherings at the seminary.
- Cultivate friendships with Archdiocesan brothers.
- Assure that younger seminarians are included.
- Become a man of fraternity.
- Become a man of sacrifice.
- Expect nothing in return for favors or sacrifices.
- Do everything for the people of the Archdiocese of Indianapolis.

During immediate preparation a seminarian should:

- Attend and participate in weekly Archdiocesan gatherings at the seminary.
- Foster friendships among all of his Archdiocesan brothers.
- Assure that new and younger seminarians are welcomed and included.
- Gather his brothers in prayer and fraternity.
- Lead others in becoming a man of sacrifice.
- Expect nothing in return for favors or sacrifices.
- Do everything for the people of the Archdiocese of Indianapolis.

Simplicity of Life

Principles

A seminarian should:

- Practice stewardship of time, talent, and treasure.
- Be a man of fraternal charity.
- Assure everyone could be included in activities with his Archdiocesan brothers.
- Write thank you notes for everything, including:
 - Prayer
 - Financial support
 - Dinners attended
 - Other occasions
- Pay credit cards in full each month.
- Incur no loans.
- If financial assistance is needed, he should seek assistance from:
 - Family first.
 - Then, the Director of Seminarians.
 - A seminarian should not ask others for financial assistance.
 - Be responsible with gifts received.
- Engage in times of recreation, hobbies, and vacation that are consistent with his state in life.

Purpose

A seminarian cultivates simplicity of life because:

- Simplicity of life is a reminder that he is in the world, not of the world.
- Simplicity of life enables him to detach from things and attach himself more fully to God.
- Simplicity of life cultivates within him a true spirit of sharing that creates a mentality of “you, we, ours” not “I, me, mine.”
- Simplicity of life is an expression of stewardship, which is the grateful response of a Christian disciple who recognizes and receives God’s gifts and shares these gifts in love of God and neighbor.
- Simplicity of life allows him to fully serve others as a spiritual father.
- Simplicity of life allows him to foster an attitude of gratitude.
- Simplicity of life insures all of his brothers can be included in everything done as Archdiocesan brothers.

Thresholds

Each seminarian approaches simplicity of life on a path towards maturity. In perfecting this virtue, a seminarian will learn to detach from the things of this world and attach to God. A seminarian will learn to be a faithful steward of the gifts God gives to him, especially his time, talent, and treasure. A seminarian will learn to be a man of fraternal charity, one who sacrifices his needs for the needs of his brothers. As these desires deepen, he will find himself freer for service to others and to the Church.

During College/Pre-Theology a seminarian should:

- Practice stewardship of time, talent, and treasure by:
 - Being an active participant in the liturgies of his parish.
 - Offering his services and talents to the service of the Church and others.
 - Contributing financially to his parish or summer assignment.
- Make Archdiocesan fraternity a priority.
- Assure that younger brothers are always included and welcome.
- Discern needs vs. wants.
- Be debt free.
- Develop a personal budget.
- Not allow his personal space to be overrun with things.

During Theology a seminarian should continue to:

- Practice stewardship of time, talent, and treasure by:
 - Being an active participant in the liturgies of his parish.
 - Offering his services and talents to the service of the Church and others.
 - Contributing financially to his parish or summer assignment.
- Foster fraternity among his brothers and assure that everyone is included and welcome.
- Remain debt free.
- Discern needs vs. wants.
- Desire to detach from material things.

During Immediate Preparation a seminarian should:

- Practice stewardship of time, talent, and treasure by:
 - Being an active participant in the liturgies of his parish.
 - Offering his services and talents to the service of the Church and others.
 - Contributing financially to his parish or summer assignment.
- Remain debt free.
- Foster fraternity by example and leadership and by becoming a mentor to his younger brothers, especially those just entering seminary.
- Become a man of sacrifice for others and the Church.

Public Person

Principles

A seminarian should:

- Be aware of his public appearance by:
 - Dressing appropriately in public especially at Mass.
 - Insuring his clothes are clean and pressed, shoes polished.
 - Conducting himself as a righteous man.
 - Using discretion regarding the places he chooses for entertainment.
- Learn to become other-focused, especially at social functions by:
 - Engaging others in conversation.

- Becoming comfortable with strangers.
- Developing interpersonal communication skills.
- Become at ease with public speaking.
- Learn to lead others in public worship and prayer.
- Acknowledge RSVP's promptly and follow through with his response.
- Clean after himself and others wherever he is living: at seminary, in a rectory, another's home, or his parent's home.
- Keep his living space presentable.
- Discern appropriate use of social media.
- Use discretion in the appropriate use of alcohol.
 - Underage drinking by a seminarian is forbidden. It is contrary to civil laws.
 - Abuse of alcohol is sinful.
 - Public drunkenness causes scandal.
- Maintain a healthy body weight.

Purpose

A seminarian must learn the skills of a public person because as a priest he:

- Will spend most of his life in public.
- Must be able to clearly and articulately preach and teach the Gospel to others.
- Must be approachable so that others can approach Christ.
- Must be neat and clean in his appearance because he is a public representative of the Church.

Thresholds

Each seminarian learns to become a public person on a path towards maturity. In perfecting these human skills, a seminarian will learn to become more comfortable in social settings and public speaking, communicating the Gospel in word and deed. A seminarian will learn to be a faithful and upstanding representative of the Church. As he approaches Sacred Orders, he will become more comfortable in becoming a public person.

During College/Pre-Theology a seminarian should:

- Learn to dress appropriately in public.
- Learn what it means to be a public person.
- Be sure his clothes are clean and pressed, and his shoes are polished.
- Learn basic public speaking skills.
- Acknowledge RSVP's promptly and follow through with his response.
- Clean after himself and others wherever he is living.
- Refrain from consuming alcohol if he is underage.
- Use appropriate discretion when using alcohol if he is 21 or older.
- Maintain a healthy range of body weight.
- Use social media appropriately.

During Theology a seminarian should continue to:

- Know how to dress appropriately in public.

- Grow in awareness of becoming a public person.
- Be sure his clothes are clean and pressed, and his shoes are polished.
- Become at ease with public speaking.
- Acknowledge RSVP's promptly and follow through with his response.
- Clean after himself and others wherever he is living.
- Maintain a healthy body weight.

During Immediate Preparation a seminarian should:

- Dress appropriately at all times in public.
- Become comfortable as a public person.
- Be sure his clothes are clean and pressed, and his shoes are polished.
- Possess requisite public speaking skills.
- Acknowledge RSVP's promptly and follow through with his response.
- Clean after himself and others wherever he is living.
- Maintain a healthy body weight.

Formation During Seminary Breaks

Seasonal and Holiday Breaks

Contact Information & Conduct during Seminary Breaks

It is the seminarian's personal responsibility to inform the Office of Vocations of how he can be reached (address, phone number(s) and e-mail address) during all seminary breaks, most especially during summer breaks prior to and immediately after the summer assignment. This includes contact information during vacations and/or holiday home visits. (*See Personal Vacation & Travel.*)

Seminarians are expected to stay actively involved with their local home parish. All seminarians are to notify their pastor, in a timely manner, when they are going to be home and not vacationing elsewhere so that they may better assist in their home parishes during seminary breaks. If, after consulting the pastor, it is determined that help is not needed, the seminarian is strongly encouraged to then make himself available to another parish, perhaps one in which he served during a previous summer assignment.

Personal Vacation and Travel

It is the seminarian's personal responsibility to inform the Office of Vocations how they can be reached while on vacation. No vacation time may conflict with events that seminarians are required to attend. If, during a family emergency, seminarians should be in need of financial travel assistance, they should contact the Office of Vocations as soon as possible.

Summer Assignments

Summer Formation for Seminarians

Summer After	Summer Assignment
First Year College	None
Second Year College	None
Third Year College <i>or</i> First Philosophy	Spanish Language and Cultural Immersion <i>or</i> Parish Internship
Fourth Year College <i>or</i> Second Philosophy	IPF (Institute for Priestly Formation) <i>or</i> Parish Internship
First Theology	Spanish Language and Cultural Immersion <i>or</i> Parish Internship
Second Theology	CPE (Clinical Pastoral Education)
Third Theology	Summer Pastoral Internship (as a Deacon) + Summer Formation Sessions
Fourth Theology	First Priesthood Assignment

Spanish Language and Cultural Immersion

Spanish Language and Cultural Immersion is required for all seminarians at some point during their formation program unless they already have proficiency in conversational Spanish or have received an explicit waiver from this requirement by the Archbishop and the Director of Seminarians. The programs utilized are generally in Mexico or Central America and are selected based on the recommendations of the seminary and the Archdiocese.

Summer Formation Sessions

During the summer between Third and Fourth Theology, while serving in a Summer Pastoral Internship, all transitional deacons participate in a series of Summer Formation Sessions at the Archbishop O'Meara Catholic Center in Indianapolis. The goal of these sessions is to introduce the deacons to the history, mission, and ministries of the Archdiocese of Indianapolis through conversation with key leaders in the administration of the Archdiocese. The program is coordinated and scheduled by the Director of Seminarians. Attendance at all Summer Formation Sessions is expected.

Archdiocesan Vocations Promotion

Every seminarian is expected to assist in the promotion of vocations. Seminarians should strive to be attentive to other potential seminarians and religious in their home parishes, as well as in their parish assignments. They need to be readily aware of how God may use them to encourage and support others in their discernment. Inquiries from potential candidates should be directed to parish priests and/or the Director of Vocations. From time to time seminarians will be called upon to assist with official Archdiocesan vocation promotion activities, including but not limited to the following:

- Called By Name Dinners
- Men's' Day of Prayer with the Archbishop
- Bruté Seminary Discernment Events
- Parish and School Vocations Visits
- National Catholic Youth Conference (NCYC) and Archdiocesan youth conferences
- Bishop Bruté Days

Ministries and Ordinations

Seminarians petitioning for Lector, Acolyte, Candidacy or Ordination to the transitional diaconate or priesthood do so in accord with the norms of the *Code of Canon Law*, the *Program of Priestly Formation*, and the requirements of the seminary they are attending. The Archbishop accepts the seminarian's various petitions only upon favorable recommendations from the Seminary Rector and the Director of the Office of Vocations. Each particular seminary initiates and facilitates the proper documentation required by the *Code of Canon Law*. The usual progression of reception of ministries and ordinations are as follows. However, the actual timetable may vary depending on the formation program of the individual seminary.

MINISTRY OF LECTOR - *Spring of First Theology*
MINISTRY OF ACOLYTE - *Spring of Second Theology*
ADMISSION TO CANDIDACY - *Fall of Third Theology*
ORDINATION TO DIACONATE - *Spring of Third Theology*
ORDINATION TO PRIESTHOOD - *June after Fourth Theology*

The exercise of these ministries should always be in keeping with the guidelines of the *General Instruction of the Roman Missal*. Lectors or Acolytes are never to assume the liturgical functions of a transitional deacon. First and Second Year Theologians should receive the Ministries of Lector and Acolyte in the installation ceremonies conducted at their respective seminaries.

Lector and Acolyte

Ministry of Lector or Reader

Lector is one of the ministries adapted to present day needs in the Latin Church, otherwise known as Reader. A lector is appointed to read the Word of God in the liturgical assembly. Accordingly, he reads the lessons from Sacred Scripture, except the Gospel, in the Mass and in other sacred celebrations; recites the psalms between the readings in the absence of the psalmist; presents the intentions for general intercessions when the deacon or cantor is absent; and may also direct the congregation in song. If necessary he also assumes the responsibility of instructing any of the faithful called upon to read the Scriptures in any liturgical celebration.

Ministry of Acolyte

Acolyte is a ministry to which a man is specially appointed by the Church to assist the deacon and the priest. His duty is to attend to the service of the altar and to assist as needed in the celebration of the Mass. He may also distribute Holy Communion as an Extra-Ordinary Minister of Holy Communion at Mass and to the sick. An acolyte may be entrusted with publicly exposing the Blessed Sacrament for adoration but not with giving benediction. He may also, to the extent needed, take care of instructing other faithful who by appointment assist the priest or deacon by carrying the missal, cross, candles, and similar functions.

Guidelines Concerning Promotion to Holy Orders

*From: CONGREGATION FOR DIVINE WORSHIP AND THE DISCIPLINE OF THE SACRAMENTS
CIRCULAR LETTER 'Scrutinies Regarding the Suitability of Candidates for Orders' Prot. N. 589/97 (November 10, 1997)
Enclosure V: Some Guidelines for the Promotion of Reports Concerning Promotion to Orders (can. 1029)*

1. Physical health and mental balance: Sufficient human maturity. Any negative precedents in the family as to mental health, alcoholism, or drug addiction.
2. Natural virtues: honesty, spirit of hard work, prudence, constancy, firmness of convictions, spirit of sacrifice and of service, ability to get along with others and work with them (cf. cann. 245 § 2; 275 § 1).
3. Doctrine: knowledge of Catholic doctrine and adherence to it. Orthodoxy of faith. Firm convictions concerning positions contrary to the Magisterium as advanced nowadays by certain groups, such as, for example, radical ideologies, the ordination of women, certain opinions regarding sexuality morality and ecclesial celibacy. Understanding of the nature and purpose of the ecclesiastical ministry.
4. Studies: interest in ecclesiastical studies; success in examinations in this field. Love for Sacred Scripture. Interest in formative reading. Concern to know the documents of the Magisterium of the Church. Ability to exercise the ministry of the word (can. 762).
5. Obedience: readiness to accept decisions of superiors. Confidence in the hierarchy of the Church. Observance of Church laws (can. 273).
6. Behavior regarding material goods: respect for the goods of the Church; detachment; moderation in use of own goods; sensitivity to the poor and those who suffer (can. 282 § 1).
7. Celibacy: clarity of ideas on its nature and positive significance. Full acceptance of celibacy not only as an unavoidable condition for receiving Orders. Sufficient affective maturity and clarity of male sexual identity (can. 1024). Balanced behavior towards women: prudence, emotional self-control, propriety of behavior. Language, conversation, addiction to television (cann. 277 § 2; 285 § 1-2).
8. Supernatural Virtues: spirit of faith, love for Jesus Christ and the Church, practice and spirit of prayer, love of the Blessed Virgin Mary. Love for the Eucharist and daily participation at its celebration. Celebration of the Liturgy of the Hours. Recitation of the Holy Rosary. Regular recourse to the Sacrament of Penance. Apostolic zeal. Love of the Liturgy. Spirit of selfdenial and mortification (cann. 245 § 2; 246).
9. Balanced judgment in evaluating situations and making practical decisions in consequence. Capacity for rational planning.
10. Community spirit: ability to get along with others and work with them. Readiness to accept rational planning of work. Sensitivity in the face of suffering and misery of others.
11. Presence of defects: Duplicity? Selfishness? Avarice? Ambition? Lack of regard for celibate chastity? Arrogance? Lack of honesty? Difficult character? Laziness? Lack of responsibility? Stubbornness? Socio-economic resentment? Personal untidiness? Excessively active? Comfort-seeking? Concern for material advancement of own family? Aggressiveness? Hypocrisy? Alcohol or drug addiction? Abnormal affective tendencies? Effeminate manner? Pride? Individualism?
12. Spiritual direction: if regular and with whom (cann. 239 § 2; 240 § 1).
13. Other observations.
14. Overall judgment regarding acceptance of the request for admission to Orders.

Diaconate and Priesthood Ordinations

Petition for Holy Orders

Following the successful completion of the necessary spiritual preparation, academic studies and pastoral formation requirements, a seminarian may petition the Archbishop in writing for ordination to the transitional diaconate and subsequent ordination to the priesthood. Each of these petitions must be sent by the seminarian's Rector to the Archbishop along with a report letter of recommendation from the Rector and the seminary formation team. Seminarians must remember that they are never guaranteed ordination merely because they have completed their seminary formation or obtained a theological academic degree. Invitations to ordination are not to be sent until the candidate has been formally recommended for Orders by the Rector and the appropriate paperwork has been received by the Office of the Archbishop.

Ordination Invitations

Invitations to diaconate ordinations are typically handled through the seminary. For priesthood ordination, ordinandi are encouraged to send personalized invitations to all diocesan clergy (priests and deacons) at their own expense. If they so desire, ordinandi may contact the Office of Vocations to receive, free of charge, printed mailing labels of clergy, or they may coordinate with the Clergy and PLC Office to have the invitations sent to priests through the weekly Archdiocesan Parish Mailing.

A draft of each ordination invitation is to be sent to the Director of Seminarians for approval *before the invitations are printed*. Ordinandi are asked to include on the invitation information about the reception following the Ordination Mass. Samples of personal ordination invitations used by others in the past are available for review.

Diaconal Service in the Archdiocese

Following ordination as transitional deacons, seminarians are expected to exercise their diaconal ministry on a regular basis in their seminary, home parish, at Archdiocesan liturgies, and in other settings. First priority should be given to requests to serve as deacon at liturgies with the Archbishop of Indianapolis, especially those held at Ss. Peter and Paul Cathedral, such as Midnight Mass at Christmas, Chrism Mass, and Holy Week liturgies. When not called upon to serve at a liturgy with the Archbishop, deacons should give next priority to liturgies at their home parishes or the parish where they are assigned for pastoral ministry. If they have additional availability, they are then encouraged to make themselves available for diaconal service in other parishes, schools, or programs in the Archdiocese.

Letters of Good Standing

Letters of Good Standing for deacons to serve at liturgies outside the Archdiocese of Indianapolis may be requested either through the Office of Vocations or the Executive Assistant in the Clergy/PLC/Vocations Office (317-236-1495 or awilliams@archindy.org). Unique letters must be issued for each event (e.g., baptism, wedding, ordination).

General Seminarian Norms

Accountability and Responsibility

Seminarians, as well as all the faithful, should fully and freely embrace the teachings of the Church's Magisterium. They must strive to be faithful to the purpose, precepts and guidance spelled out in the *Catechism of the Catholic Church*, the *Code of Canon Law*, and the most current versions of other official Church documents. A seminarian (future priest) is to be an ambassador for Christ not only in name but in action. Accepting this critical responsibility with humility, the seminarian (future priest) remembers that he will be held accountable before God for all that he says and does. Therefore, he should strive to always act with a longing to hear our Lord say on judgment day, "well done, my good and faithful servant."

A cooperative and communal attitude will help seminarians focus on the proper perspective of authority and obedience in their lives. Their relationships with the rector and the seminary faculty/formation staff, along with obedience to, and collaboration with, the Archbishop, the Director of Seminarians, Pastors, etc. are to be seen against the background of their relationships with all the faithful. In this context, seminarians will come to understand that, in the development of a mature and balanced attitude towards obedience and in the virtue of trust, they will more fully grasp the mission and ministry of Christ, which He entrusted to His Church.

An individualistic or selfish preoccupation with his own will inhibits a seminarian's contribution to this common mission. On the other hand, a sense of his basic human Christian equality with authority figures will purify him from a fear-inspired subservience which masquerades as genuine obedience. Nothing can prepare seminarians better for their future ministry than to be truthful in patiently expressing themselves in a clear and charitable manner. They are invited, and expected, to share their personal insights as well as cooperate fully with authority figures in a spirit of humble service.

Seminarians must readily see their own ministerial responsibilities as an extension of the Archbishop's, and ultimately the Lord's. If they do this, they will avoid divisive attitudes or actions that could potentially lead to personal disillusionment caused by their own lack of maturity and/or growth in holiness.

Miscellaneous Norms

1. With the exception of the annual March-for-Life in Washington, D.C., the Local Solemn Anniversary of Roe vs. Wade, and other official activities sponsored by the seminary or the Archdiocesan Office of Human Life and Dignity, seminarians are to obtain permission from the Director of Seminarians prior to their personal participation in any other protest or rally whether it be politically orientated or not.
2. It is the seminarian's personal responsibility to complete any periodic on-line training sessions related to the *Safe and Sacred* Program. These periodic learning updates and articles will be sent, via e-mail, as required. Seminarians are expected to read and complete these sessions, keeping their training account current and up to date.

3. A seminarian is to hold himself accountable to arrive ahead of time to liturgies, classes, functions or events. He should not develop the habit and/or a reputation of being known as the one who always arrives late. Cultivating a habit of prompt and timely arrival is a clear indication that one takes their responsibilities seriously. If a seminarian is habitually late and consistently fails to personally address this important area of formation while in the seminary, he may be asked to take a leave of absence and properly address this issue outside the seminary.

4. If, subsequent to acceptance into our formation program, it is discovered that any seminarian had not been completely honest with every aspect of the application process it will be cause for immediate dismissal from the program.

Archdiocese of Indianapolis

Code of Conduct (Revised November 24, 2015)

As a community of faith, we are committed to safeguard our children and youth, the most important gifts God has entrusted to us. The following rules and regulations reflect that commitment and apply to clergy, employees, and volunteers.

I will:

- Safeguard children and youth entrusted to my care at all times.
- Treat everyone with respect, patience, integrity, courtesy, dignity, and consideration.
- Complete Safe and Sacred training and read quarterly bulletins.
- Avoid situations where I am alone with a child or youth at church/school activities.
- Refrain from giving inappropriate, personal gifts to children or youth.
- Avoid all unnecessary physical contact, especially when alone with a minor.
- Obtain permission from a parent or guardian before contacting a minor via social media or before posting pictures, video, and other information that may identify a minor.
- Always maintain a professional attitude when dealing with minors, avoiding emotional attachment and being aware of the powerful attraction of adults in positions of authority.
- Report suspected child abuse to civil authorities (Indiana hotline: 800-800-5556) or to a local law enforcement agency and to the archdiocese (victim assistance coordinator: 800-382-9836, ext. 1548). Report any violations of this code of conduct to the victim assistance coordinator. Confidential reports to the archdiocese can also be made online at www.archdioceseofindianapolis.ethicspoint.com. You do not have to give your name.
- Cooperate fully in any investigation of abuse of children and/or youth.

I will not:

- Communicate any views contrary to the teachings of the Catholic Church.
- Use, possess, or be under the influence of alcohol while overseeing youth at any church/school activities.
- Use, possess, or be under the influence of illegal drugs
- Allow minors to have and/or use alcohol or illegal drugs
- Use profanity or engage in behavior that is harassing or degrading to others.
- Allow minors to have, or assist them in gaining access to, pornographic or inappropriate websites, movies, or printed materials.

I understand and will abide by the rules and guidelines in this Code of Conduct.

Dress Code

While at Seminary

While at their respective seminaries or participating in any function or event supervised or sponsored by their seminary, each seminarian is to adhere to the dictates and dress code policies of the seminary. This policy also extends to those summer language study programs administered by the seminary.

While Away from the Seminary

Seminarians are public persons. Their demeanor and the way they dress is a reflection of themselves, the Archdiocese, and the Church. Each seminarian should be aware of his public presence in his speech, candor, demeanor, and dress.

Casual:	Jeans or khakis, collared shirt, belt, shoes and socks
Business Casual:	Slacks, collared shirt, belt, dress shoes and socks
Formal:	Suit and tie, dress shoes and socks
Clerics:	Black Roman Collared Shirt and Black slacks, black shoes and socks
Formal Clerics:	Black Suit, Black Roman Collared Shirt, black shoes and socks

Occasions

	<u>All non-ordained seminarians</u>	<u>Transitional Deacons</u>
Seminarian Gatherings:	Casual	Casual
Seminarian Convocation:	Business Casual	Clerics
Serra Club Functions:	Business Casual	Clerics
Daily Mass:	Casual	Clerics
Sunday Mass:	Business Casual	Clerics
Discernment Events:	Formal	Formal Clerics
Serra Club Christmas Dinner:	Formal	Formal Clerics
Weddings or Funerals:	Formal	Formal Clerics
Meetings with Archbishop:	Formal	Formal Clerics
ChrisM Mass, Ordinations:	Formal	Formal Clerics

Unless prior permission is granted by the Director of Seminarians, non-ordained seminarians are not permitted to wear clerics at any time, unless required by the seminary. This includes family/friends weddings, baptisms, confirmations, funerals and ordinations.

Liturgical Vesture

The typical vesture for all Archdiocesan Liturgies is alb and cincture. When serving a liturgy at a parish, the custom of that parish is to be observed (alb and cincture or cassock and surplice). When wearing the cassock and surplice, the Roman Collar is generally only worn by those in Holy Orders. Transitional Deacons are given a matching Jubilee Dalmatic for use during their diaconate year. This Dalmatic belongs to the Archdiocese and is to be returned to Ss. Peter and Paul Cathedral prior to priesthood ordination.

Miscellaneous

1. Seminarians are not permitted to wear earrings or facial jewelry of any kind.
2. Beards, mustaches, goatees and sideburns must be properly and consistently kept neat and well groomed. If this request proves problematic, the facial hair must be removed at the discretion of the Director of Seminarians.

Contact, Communication, and Media Relations

Contact

If any seminarian needs to contact the Office of Vocations for any reason, they should never hesitate to do so. The office number is **(317) 236-1490**. If someone is unable to answer, seminarians should feel free to either leave a message or call the Director of Seminarians on his cell phone (see attached card). Seminarians may also contact the Director of Seminarians or the Associate Director of Vocations via e-mail. Seminarians should remember that the Director of Seminarians is the primary contact and liaison between themselves, the Archbishop and other Archdiocesan personnel; contact desired between a seminarian and the Archbishop or other Archdiocesan leadership should be directed through the Director of Seminarians. If a seminarian receives a call or e-mail from the director or any vocation personnel, a prompt reply is courteous and expected.

Communication

1. Maintaining good communication with the Office of Vocations is extremely important. Seminarians should never assume that the Director of Seminarians is aware of everything. All ministerial relationships, not least of which those that involve the formation of future priests, should be based on mutual trust and respect. It is especially important to inform the director if there are any family or personal issues so that he, and the Archbishop, can provide the proper support and assistance as needed.
2. Every seminarian must have an e-mail address and check their in-box daily for recent e-mails sent by the Archdiocese. In addition, seminarians should read in detail the monthly Seminarian Update sent via e-mail from the Office of Vocations. It is the responsibility of the seminarian to promptly notify the Office of Vocations if his e-mail address changes. To facilitate ease of communication, seminarians are encouraged to have a personal cell phone. Seminarians are to notify the Office of Vocations if their e-mail address or cell phone number changes.
3. Seminarians must use good moral judgment regarding the use of all communications media, particularly the use of the social media. Sound prudence will dictate the web sites, chat-rooms, and social media platforms that one visits or participates in, as well as the amount of time expended on such activity. Seminarians must be cognizant that web browsing, e-mails, chat-rooms, and blog-sites are public, not private, modes of communications. It is expected that seminarians will act in full accord with the tenets of our faith when using any form of communications media. In public venues or public forums seminarians are to represent the Archdiocese, the Archbishop, the Church and our Lord Himself with an appropriate decorum that reflects first and foremost “all things in charity”. If a seminarian maintains a blog, website, or other similar site, he must inform the Director of Seminarians. Sustained failure to address problems relating to these important areas of formation while in the seminary may result in a request for the seminarian to take a leave of absence and properly address these issues outside the seminary.

4. Seminarians may have and maintain prudent and appropriate accounts on Social Media sites (such as Facebook, Twitter, Instagram, etc.). Maintaining such an account is contingent upon making the Director of Seminarians a “limitless friend.” Additionally, as a representative of the Church, seminarians must be vigilant when interacting with minors through social media or other electronic communications such as email and texting. A parent or guardian should be carbon copied on all social media or electronic communications with a minor, unless the minor is a sibling or close relative.

5. If a seminarian is to be away from the seminary for more than one day, other than the normal excused weekends or seminary breaks, it is his responsibility to notify the Director of Seminarians (*an e-mail is sufficient*) of the nature and purpose for being away, along with contact information on how he may be reached.

6. In justice and charity, it is incumbent upon all seminarians to promptly R.S.V.P. to any function or event that they are personally invited to, whether they are able to attend or not.

Seminary Evaluations, Advancement, and Visitations

Seminary Evaluations and Advancement

All seminarians participate in the annual evaluation process of the seminary where they attend, including the writing of a self-evaluation and comments and recommendation by the formation staff. If the formation process functions as it is designed, the evaluation process should not be a time for surprises from any party – the seminarian, the formation staff, or the Archdiocese. Thus, open and regular communication among all those concerned with the formation of seminarians is critical. Final copies of the annual evaluation are sent from the seminary to the Archbishop and the Director of Seminarians for review and inclusion in the seminarian’s file. Advancement in seminary formation is contingent on a positive annual evaluation and the recommendation of the seminary formation staff.

Seminary Visitations

Normally, each semester the Director of Seminarians will visit every seminary and pastoral-year field placement for a formal evaluation visit. The Director of Seminarians meets with the formation staff at the seminary, followed by one-on-one visits with each seminarian. On one night of the visit, the Director of Seminarians will take all Archdiocesan seminarians to dinner at an off-campus location. A seminarian at each location will be called upon to coordinate a sign-up sheet for appointment times, as well as act as a liaison for general scheduling and information.

Leave of Absence, Withdrawal, and Dismissal

Leave of Absence

Any seminarian may request a leave of absence from the formal program of priestly formation in order to discern, outside the seminary structure, their call to the priesthood, for reasons of health, or for personal or family concerns. A seminarian may also be asked to take a leave of absence by the Archdiocese and/or the seminary. A seminarian’s request for a leave of absence must be discussed with both the Rector of the seminary and the Director of Seminarians before a leave of absence is approved by the Archbishop. Before making his request, it is understood

that a seminarian has entered into a sufficient period of discernment with his Spiritual Director and Formation Advisor regarding his reasons for requesting the leave. Once approved, the seminarian will be expected to continue spiritual direction and maintain regular contact with the Director of Seminarians during the leave of absence. After all appropriate consultations, the final request for a leave of absence must be made in writing and addressed to the Archbishop, (cc'd to the Director of Seminarians). If a leave of absence is granted, it will be done for a period of no more than one year, at the end of which the seminarian may return to the seminary provided that the goals for the leave of absence have been met. If the seminarian and/or the Archdiocese discern that he is not ready to return to the seminary after a period of one year, the leave of absence becomes a *de facto* resignation or dismissal. An additional year's leave may be granted by the Archbishop at his sole discretion.

Withdrawal & Dismissals

If a seminarian discontinues his seminary discernment, i.e. withdraws from the diocesan priestly formation program, he is asked to forward a courtesy letter to the Archbishop, (cc'd to the Director of Seminarians), stating his desire to leave and briefly describing the circumstances and reasons for his departure. If a seminarian withdraws or is dismissed from the Archdiocese of Indianapolis priesthood formation program, upon notification of withdrawal or dismissal, he is no longer considered a seminarian for the diocese. Initial verbal notifications must be put in writing with a copy placed in the former seminarian's file. If the former seminarian subsequently wishes to apply to another diocese or a religious order, when that diocese or order requests a copy of the applicant's Archdiocese of Indianapolis file, a written letter of permission to release the entire file, drafted by the former seminarian, must be forwarded to the Director of Seminarians before any release requests can be honored.

Financial Considerations and Benefits

Tuition, Room, and Board

College Seminary

All seminarians attending Marian University and Bishop Simon Bruté College Seminary who have filled out the appropriate financial aid forms receive a scholarship from Marian University that is typically the equivalent of one-third of tuition expenses. For the balance of Tuition expenses and related fees, the following steps are followed in order:

1. The student is asked to apply for and accept any further scholarships or grants from Marian University or other organizations.
2. The student and/or family is asked to apply for and receive Federal Student Loans for which they are eligible. See below for Student Loan Deferral and Repayment Policy.
3. The student and/or family is asked to contribute as much as they can to cover remaining tuition expenses.
4. The Archdiocese of Indianapolis will pay any balance of tuition expenses after the first three steps have been taken. There is no expectation of repayment to the Archdiocese at any time, whether the seminarian leaves formation or is ordained a priest.

The Archdiocese of Indianapolis pays for Room and Board expenses and Formation Fees at Bishop Simon Bruté College Seminary. There is no reimbursement for textbook expenses.

Pre-Theology and Theology

The Archdiocese of Indianapolis will pay 100% of tuition, room, and board for pre-theology and theology seminarians. In addition, textbooks purchased through the seminary for academic classes is paid by the Archdiocese through direct billing from the seminary bookshop.

Summer Formation Programs

The Archdiocese of Indianapolis will pay tuition, room, and board expenses for summer Language and Cultural Immersion Programs, Clinical Pastoral Education, as well as the Institute for Priestly Formation.

Withdrawals

If a seminarian withdraws or is dismissed from the seminary, the Archdiocese of Indianapolis does not seek reimbursement for any monies expended. However, the Archdiocese of Indianapolis does not assume any responsibility for the repayment of student loans.

Personal Expenses and Financial Assistance

Seminarians are expected to finance personal expenses such as clothing and clerics, personal phone and cell phone service, postage, toiletries, transportation costs, personal car expenses, car insurance and repairs, school supplies, any outside dining or entertainment expenses, etc. The range for such expenses averages between \$50-\$150 per month for those who do not have a car, and \$150-\$300 per month for those who do have a car.

If a seminarian should be in true need of financial assistance to meet personal expenses outlined above, he is invited to personally write the Director of Seminarians to explain and account for the need, along with an itemization of the amount needed. The Office of Vocations periodically receives requests from different Catholic organizations as well as individuals who desire to financially assist seminarians. Although personal financial assistance is never guaranteed, monies may be available to seminarians from these benefactor sources if a true need is identified. All requests for financial assistance are carefully and confidentially considered on a case by case basis. From time to time, used vehicles are donated to the Archdiocese of Indianapolis and are made available, through a loan or purchase program, to seminarians who demonstrate a true need for them.

Stipends, Benefactor Gifts, and Employment

Stipends from the Diocese

- Graduate-level Pre-theology and Theology seminarians receive a bi-weekly stipend paid through Central Payroll as a direct deposit to a bank account. The current stipend amount is \$5481.58 annually, spread out over 26 pay periods of \$210.83 per pay, before taxes.
- Seminarian stipends are adjusted each year based on the same percentage adjustment as clergy salaries, as approved by the Archdiocesan Council of Priests.

Employment

Aside from summer pastoral assignments or parochial related service, non-college seminarians are not permitted to be employed at any time during their formation. The only exception to this is work-study employment at the seminary itself, i.e. library, etc. With the exception of possible work-study employment, college seminarians are only permitted to work during seminary breaks, i.e. Christmas, spring, and summer. A college seminarian should make use of the virtue of prudence concerning what type of work he undertakes. Places of employment should never compromise the integrity of his vocation. It is the responsibility of the college seminarian to inform the Director of Seminarians where he will be employed and the duration of his employment. College seminarians should not hesitate to contact the Office of Vocations if they have any questions regarding employment opportunities or if they need assistance in finding summer employment.

Reimbursable Expenses

All reimbursable expenses must be pre-approved by the Director of Seminarians. Seminarians must submit receipts in order to be reimbursed for any such expenses, i.e. no receipt, no reimbursement. In addition, seminarians may be reimbursed for mileage when driving a personal car to Vocations Office sponsored discernment events. The current Mileage Reimbursement Rate and process approved by the Archdiocese of Indianapolis is followed. Seminarians are responsible for personally submitting all reimbursement requests through the Paylocity website or app.

Health Insurance Benefits

All seminarians are required to carry health insurance. College seminarians under the age of 25 should be covered by their parents' medical insurance plan; if not, they are to talk with the Director of Seminarians to determine how to be covered. All pre-theology and theology seminarians are included on the Archdiocesan health insurance plan for clergy and seminarians through UMR insurance. For information and questions, contact Human Resources.

Student Loan Deferral and Repayment

Payments on qualified educational loans are able to be deferred for the amount of time a seminarian is a full-time student. The Archdiocese of Indianapolis works with seminarians and priests to repay loans that candidates have accumulated prior to beginning seminary formation. The following policies and procedures are to be followed:

1. At the time of application to seminary formation, a candidate must disclose the total amount and types of student loans that he has. A record of this information is to be kept in the seminarian's file in the Vocations Office.
2. If at any time the seminarian leaves formation, takes a leave of absence, or disaffiliates with the Archdiocese of Indianapolis, the responsibility for repayment of any student loans rests solely on the individual.
3. If a candidate is ordained to the priesthood for the Archdiocese of Indianapolis, the Archdiocese immediately pays off 100% of the priest's student loans directly to the loaning institution.
4. Priests are expected to repay the Archdiocese for 20% of the total amount of their student loans. A repayment plan and timeline is agreed to through the Vicar for Clergy's office.
5. Any personal repayment of a student loan that an individual makes prior to beginning seminary formation is not considered part of the total amount to be covered by the Archdiocese of Indianapolis.
6. If a seminarian wishes to personally pay off any amount on a student loan while he is in seminary formation, a record of that repayment is to be kept in the seminarian's file. If the candidate is later ordained a priest for the Archdiocese of Indianapolis, the amount that was paid personally by the seminarian while he was in seminary formation is considered part of the total amount covered by the Archdiocese of Indianapolis, and appropriate calculations are made so that the 80/20 split is covered.
7. Seminarians who request or are asked to include a Pastoral Year as part of their formation are not able to keep their student loans deferred during that year because they are not full time students. If there are payments due on student loans during a Pastoral Year, the Director of Seminarians will work with the seminarian to ensure that they are paid (either by the seminarian directly or by the Archdiocese of Indianapolis, depending on circumstances). Record of these payments is kept in the seminarian's file, and they are considered part of the total amount covered by the Archdiocese of Indianapolis if the candidate is ordained a priest for the Archdiocese.

Appendix A: Safe Environment Guidelines

ARCHDIOCESE OF INDIANAPOLIS SAFE ENVIRONMENT GUIDELINES FOR CONDUCT WHEN INTERACTING WITH MINORS

RATIONALE

The Archdiocese of Indianapolis provides these guidelines for clergy, religious, and laity who are employees or volunteers working in and on behalf of its schools or parishes, and other archdiocesan programs or agencies which engage in ministry to minors. Minors are dependent on adults, particularly adults in positions of trust and leadership. It is vitally important, therefore, that reasonable prudence be exercised by all adults who perform services on behalf of the archdiocese which involves interaction with minors. The following is a set of practical guidelines for conducting yourself which must be observed by all clergy, religious, lay employees, and volunteers of the archdiocese when dealing with minors. These guidelines are not intended to prevent you from performing your service or ministry but rather to assist you in employing good judgment and appropriate discretion when interacting with minors. If you find it necessary to depart from these guidelines due to some extraordinary circumstance, you should be aware of your departure and must be able to justify your actions and notify your supervisor as soon as possible. If one-on-one involvement with a minor is unavoidable, you must use extreme discretion in your dealings with the minor. Please consult your supervisor for direction if your situation is not clarified by these guidelines.

DEFINITION

A minor is anyone who has not yet reached his or her eighteenth (18th) birthday or is 18 but still a high school student. All clergy, religious, lay employees, and volunteers of the archdiocese will observe the following guidelines when engaging in ministry to or otherwise interacting with minors:

PRACTICAL GUIDELINES

1. Minors may not stay overnight in a parish rectory in the archdiocese unless they are relatives of the priest in residence.
2. Avoid physical contact with a minor. Never engage in any corporal punishment. In situations where physical contact is necessary and proper, such as in sacramental preparation, use sound discretion and moderation. If a Minor initiates innocent physical contact out of acceptable affection, an appropriate response (side hug) is proper if not prolonged.
3. Except in unavoidable circumstances that require otherwise, for example a pre-school student who needs assistance in the restroom, do not be alone with a minor in a residence, school, sleeping facility, locker room, rest room, dressing facility, vehicle, or other closed area. For example, one adult may transport 2 or more youth in a vehicle.
4. Any one-on-one counseling, tutoring, training, or other assistance or service with a minor must be conducted in an open room setting without closed doors, except for a door with a window, and only if readily observable by others who may be in the room or in the hallway outside the room.

5. Seek responsible adults who have completed Safe and Sacred training and a background check through the Archdiocese of Indianapolis (or a comparable diocesan safe environment program if from another diocese) to be present as chaperones involving events with minors. The archdiocesan recommended chaperone to minor ratio is 1:6 for Elementary and Junior High students and 1:8 for High School students.
6. For gatherings and field trips where both male and female minors are present, the preference would be to have chaperones of both genders whenever possible. For minors meeting in a private home for an archdiocesan/parish represented activity (Small faith groups, Girl Scouts, etc.), there must be appropriate chaperoning by at least 2 adults who are not related to each other. The participating minors should have parental/guardian permission to be at the event.
7. Topics or vocabulary that would not be discussed or used comfortably in the presence of parents should not be discussed or used with minors.
8. In regards to using social media with minors, adults should be advised of the Social Media Guidelines promulgated by the Archdiocesan Office of Catholic Education which offers helpful tips to maintain safe boundaries with minors.
9. Alcohol should not be offered or made available to anyone under the age of 21. Alcohol may not be used by an adult when in a chaperone role.
10. Always maintain a professional posture in dealing with minors. Avoid unwarranted emotional attachment and be aware of the attraction that minors may have for adults in positions of authority and trust. If you perceive emotional or physical attraction developing, report the situation to your supervisor and then refer the minor to another qualified adult, particularly in counseling situations.
11. If one-on-one counseling, tutoring, training or other care of a minor requires frequent or regular appointments, parents should be notified that these appointments are occurring.
12. The following lodging standards apply to hotel and dormitory room accommodations for adults and minors who participate in overnight events. These standards are consistent with the model proposed by the National Federation for Catholic Youth Ministry which discourages the rooming of adults with minors. The Archdiocese of Indianapolis endorses this position.

A. Hotel Rooms

A typical hotel room is a room consisting of at least two beds with quad occupancy. No adult shall room with or occupy the same hotel room with a minor except in the case of a parent and the parent's minor only; in the rare case where a minor may need the presence of an adult for medical reasons; or, in the event that unscheduled and unforeseen circumstances beyond the control of event participants occur which necessitate at least two adults to occupy the same hotel room with at least two minors. A married couple may share the same hotel room, with or without their children, assuming appropriate facilities are available, but no other mixed gender hotel room arrangements are allowed. Adult participants should room in proximity to the rooms occupied by minors, either by staggering rooms across from or next to those rooms occupied by

minors. Adults may conduct brief bed checks of hotel rooms occupied by minors only at pre-determined times.

B. Dormitory-Type Accommodations

Adults and minors of the same gender may occupy dormitory room type accommodations provided there is a minimum of two adults and four minors per room and no separate accommodations are available for the adults. Adults must establish separation barriers or privacy zones in the dormitory room which shall include a temporary blanket or sheet wall when possible in order to keep their sleeping and dressing area separate from the minor area. No mixed gender dormitory room arrangements are allowed. In large sleeping areas such as gymnasiums, establish gender separation barriers as previously described.

C. Respect of Privacy

Adult participants must respect the privacy of minor participants in situations such as changing clothes, taking showers, etc. Adults must protect their own privacy in similar situations. Other than for pre-determined bed checks and the limited time necessary to assist minors in settling into or vacating from their rooms, an adult participant should not intrude into a minor's room or designated area except to the extent that health or safety concerns require. Moreover, before an overnight trip occurs, all minor and adult participants should be made aware of any consequences for non-compliance with the determined lodging standards. Such consequences shall include a requirement that individuals who violate the lodging standards may be required to return home early, if practical, and be denied the opportunity to participate in future overnight events.

D. Code of Conduct

The archdiocesan Code of Conduct www.archindy.org/abuse/code.html describes expected conduct of adults and should be communicated and signed by the adult at the local level in advance of the activity and/or overnight trip.

13. All have an obligation to take appropriate steps to protect minors, particularly when they are in the care of the church. If you observe another adult violating these guidelines or engaging in other conduct which causes you to have reason for concern for the well-being of a minor, ensure the safety of the minor and report your concerns to your supervisor immediately. If you have reason to believe that child abuse or neglect has occurred or is occurring, you must follow the archdiocesan policy* on reporting incidents of child abuse to civil authorities and report the matter to your supervisor immediately or if unavailable submit a report on the Archdiocese of Indianapolis reporting website.

*The Indiana law requires that any individual who has reason to believe that a minor is a victim of abuse or neglect must report immediately to Local Child Protection Services Agency hotline: 800-800-5556 or the local law enforcement agency. Under Indiana law, it is a criminal act not to make such a report. This law applies to all adults without exception. You must also report to the archdiocesan Victim Assistance Coordinator at 800-382-9836 ext. 1548. Confidential reports can be made anonymously to the archdiocese @ www.archdioceseofindianapolis.ethicspoint.com.

Appendix B: Social Media Guidelines

The following guidelines are excerpted from the Social Media Guidelines of the Office of Catholic Education of the Archdiocese of Indianapolis, which were approved in March 2012. The full document, including Appendices referenced below, can be accessed on the website of the Archdiocese of Indianapolis (www.archindy.org). These are not official Archdiocesan policy, but rather serve as a helpful guide for ministers navigating the emerging world of social media.

1. Ministry personnel should create separate social media pages or profiles for personal and professional use. Appropriate professional boundaries must be maintained. Therefore, personal information, pages, or profiles should not be accessible to the general public, especially when minors are involved. It should be noted, however, that nothing posted on the internet is ever truly ‘private.’
2. Ministry personnel using social media should be aware that they represent the Catholic Church to the larger public community both in their professional capacity and personal capacity if they have identified themselves as such. Due to this connection, ministry personnel should not engage in activity that would reflect poorly upon the Church and/or could cause scandal. The spiritual health of the minister is a concern here as well. Unacceptable activity could include, but is not limited to, mention of inappropriate use of alcohol, advocacy of inappropriate music and/or movies, inappropriate language, inappropriate dress, inappropriate images, or the expression and/or advocacy of opinions that are contrary to the doctrinal and moral teachings and mission of the Catholic Church as articulated by the Magisterium and/or the official positions of the archdiocese.
3. Moderators and ministry personnel should be familiar with the terms of use, age restrictions, privacy settings and controls of a social media site at the time they establish a presence in that network.
4. Approval should be obtained from a pastor or supervisor prior to the creation of a social media profile or official page for a ministry.
5. At least two adult moderators who are also ministry personnel should have full administrative access to the profile or page. This ensures adequate monitoring as well as timely updates and responses to questions or comments.
6. Ministry personnel and moderators should generally not initiate first contact with a potential follower. “Friend” requests or other such requests for inclusion should be made by the potential follower and then approved by the moderator.
7. When possible, all discussion between moderators and followers of their social media pages should be conducted in a ‘public’ forum instead of private messages. Discussions that require more private means should be handled carefully and the moderator should save a dated copy of the conversation in a confidential file.
8. Ministry personnel should treat any crisis or emergency situation (e.g., signs of suicidal thoughts or other intent to harm oneself or others, chemical abuse, criminal behavior, etc.) as they would with any other mode of communication. There is a duty to report such communications and users should be advised of this responsibility for both adults and minors.
9. In compliance with OCE Policy 2010-04 on Photographs and Personal Information, written consent must be obtained before posting a personally identifiable pictures, videos, or other information on a social media site

or any other “public” site. If the subject of the media is an adult, the identifiable adult must give written permission. If the subject is a minor, the parent or legal guardian of the identifiable minor must give written permission. Sample language for obtaining permission can be found in Appendix A.

10. It is suggested that a code of conduct be included on the social media page so that all parties know what appropriate conduct is expected for that particular page. Sample language can be found in Appendix B.

11. The official logo and name of the parish/school or agency should be used on official ministry pages to attest to authenticity. If it is discovered that other non-official pages are using official parish or school logos or names, the appropriate supervisor is to be made aware so that suitable action may be taken.

12. When ministry personnel use social media in their ministry to minors, parents must be informed that this is being used as a regular part of ministry. This is not only in compliance with archdiocesan policies, but it also helps get parents involved in ministry.

13. In ministries that involve minors, moderators of social media pages should be familiar with Part V. Standards of Behavior Regarding Ministry to Minors from the archdiocesan “To Be Safe and Secure” policy. Adult employees and volunteer moderators for social media pages must have background checks and Safe and Sacred training including regular updates as required by the policy for all personnel who have regular contact with minors.

14. Use of social media by ministry personnel shall be subject to relevant archdiocesan policies and revisions that shall be adopted from time to time.

15. Ministry personnel using social media must abide by all copyright and intellectual property rights laws.