

2009-2010

SEMINARIAN HANDBOOK

Revised: August 12, 2009



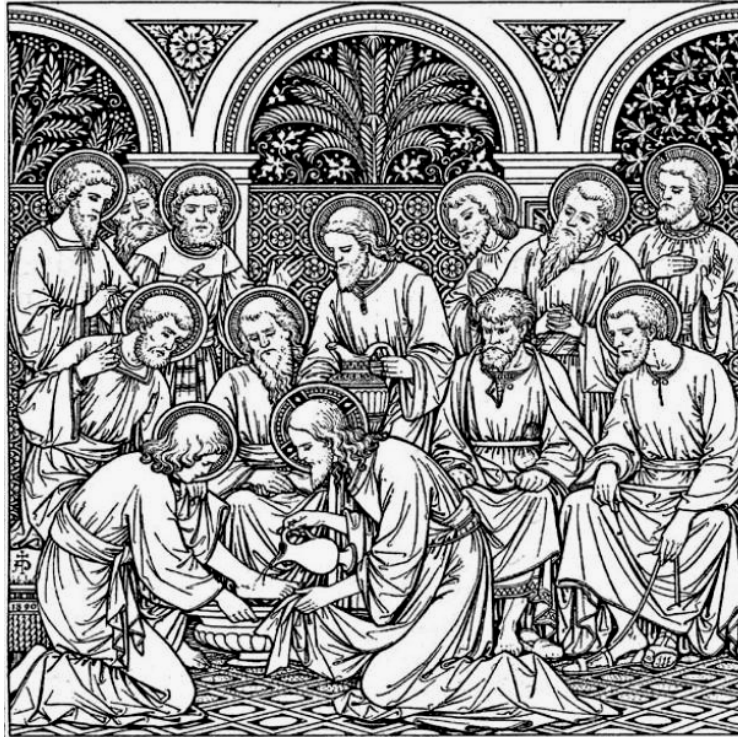
DIOCESE
OF
ARLINGTON

*If there is a masterpiece in this world it is the formation of good
priests: nothing is greater, nothing more important can be thought of.*

St. Vincent DePaul, 1658

DIOCESAN PROGRAM FOR PRIESTLY FORMATION

This Seminar Handbook serves as a quick reference for diocesan policies and procedures which apply to all Diocese of Arlington seminarians. If an answer to a particular question cannot be found here, the Office of Vocations may be contacted directly. This handbook may not be reproduced, in any form, without the permission of the Diocese of Arlington Office of Vocations.



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Seal of the Diocese of Arlington

The Diocese's Coat of Arms shown on the cover page of this handbook is composed of a blue field on which is displayed a silver (white) fess (bar across the middle), with engrailed edges on both sides. Within the fess is a red bar. The use of these colors red, white and blue, the colors of our nation's flag, are to reflect the close proximity of the See 'City' of Arlington to our nation's capital and the close connection of the See 'City' and its people to the government of the United States. The engrailed edges of the fess are taken from the coat of arms of Saint Thomas More, titular of the Cathedral Church of Arlington. Above and below the fess are a silver star and a silver crescent, both symbols of the Blessed Virgin Mary, the Patroness of the diocese and of the United States. The star above the fess is encircled by ten smaller silver stars to represent the State of Virginia, which was the tenth state admitted to the Union.

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February 15, 2005

Dear Seminarians and Seminarian Candidates,

As you are well aware, our diocese is growing rapidly. We need many good priests who will lead others in holiness and witness the fullness of the Gospel in a spirit of sacrificial service. I want to express my gratitude for your courage and generosity in actively considering the possibility that our Lord may be calling you to serve Him, and His people here in the Diocese of Arlington, as a future priest.

This *Diocese of Arlington Seminarian Handbook* has been developed to assist you on your journey of discernment. God is indeed calling you to a particular vocation. It is an exciting time as you discover and respond to His invitation. If your response is an open and humble one, you will not only be uniting yourself more closely to the Lord, but you will also be fulfilling the deepest longing of your heart!

During these years of discernment and preparation, please know that you remain in my daily prayers as I ask that you keep me, and all those in our diocese, in your prayers as well.

Faithfully in Christ,

A handwritten signature in dark ink, reading "Paul S. Loverde".

Most Reverend Paul S. Loverde
Bishop of Arlington

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February 15, 2005

Dear Seminarians and Seminarian Candidates,

This Seminarian Handbook has been compiled to assist your discernment and priestly formation for the Diocese of Arlington. There will always be more questions than answers, but this handbook strives to answer many basic questions seminarians and their families have asked in the past.

Please ensure that you review this handbook as soon as possible. You are responsible for becoming familiar with all that is outlined here and it will be assumed that you have read it carefully and completely. If you are unable to find an answer to a question, or should ever be in need of a clarification, never hesitate to contact me. Your questions will provide valuable assistance in our periodic revisions of this handbook.

Please be assured of the continued daily prayers from all of us in the Office of Vocations. May God help you to grow in virtue and holiness, and may the desires of this world never distract you from doing what is right and teaching what is true.

Sincerely yours in Christ,

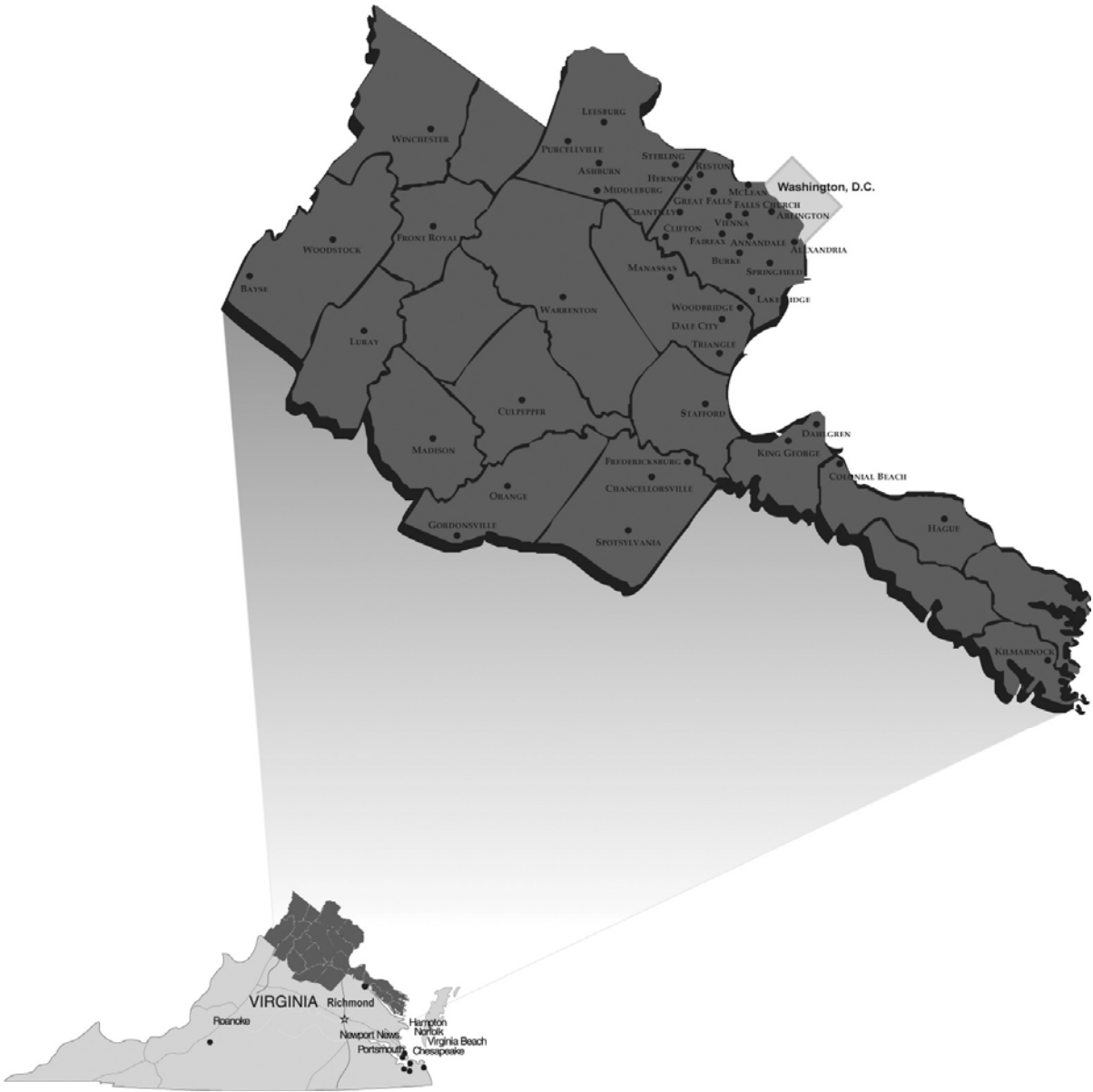
Fr. Brian G. Bashista

Reverend Brian G. Bashista
Director of the Office of Vocations

THE DIOCESE OF ARLINGTON

Established August 13, 1974

(6,541 square miles)



The Diocese of Arlington is comprised of the following 21 counties in Northern Virginia: Arlington, Clarke, Culpepper, Fairfax, Fauquier, Frederick, King George, Lancaster, Loudoun, Madison, Northumberland, Orange, Page, Prince William, Rappahannock, Richmond, Shenandoah, Spotsylvania, Stafford, Warren, and Westmoreland and the seven independent cities of Alexandria, Fairfax City, Falls Church, Fredericksburg, Manassas, Manassas Park, and Winchester

2008 DIOCESAN STATISTICS

Bishops	2
Total Priests	251
Total Diocesan Priests	161
Active in the Diocese	129
Active outside the Diocese	8
Retired or Leave of Absence	22
Religious Order Priests in the Diocese	63
Extern Priests in the Diocese	25
Priests of the Catholic Eastern Rite	4
 Religious	 140
Brothers	15
Sisters	125
 Seminarians	 35
In College.....	7
In Pre-Theology & Theology.....	28
 Total Permanent Deacons	 57
Total Diocesan Permanent Deacons	42
Active in the Diocese	30
Active outside the Diocese	4
Retired	8
Extern Permanent Deacons Active in the Diocese	15
Deacons in Catholic Eastern Rite	5
 Parishes	 68
Staffed with Diocesan Priests.....	57
Staffed with Extern Priest	0
Staffed with Religious Order Priests.....	11
Parishes of Catholic Eastern Rite	3
Missions	6
 Baptisms and Professions of Faith	 9,652
Marriages	1,498
Catholic and Catholic.....	981
Catholic and Non-Catholic.....	517
 Deaths	 2,365
 Catholic Population Registered in the Arlington Diocese	 413,360 (14.6%)
Catholic Population Registered in the Richmond Diocese.....	228,704 (4.8%)
Total Catholics Registered in Virginia	642,064 (8.4%)
 Total Overall Population in Virginia	 2,834,244
Total Population, in the Arlington Diocese Boundaries	2,834,244
Total Population, in the Richmond Diocese Boundaries	4,808,640
Total Population, in the State of Virginia	7,642,884

BRIEF HISTORY OF THE DIOCESE OF ARLINGTON

It was a bloody beginning for the Roman Catholic Church in the American Colonies at the end of the 16th century. In 1570, Jesuit Father John Baptist Sequia and companions were brutally killed after they were betrayed by their guide in the Virginia wilderness near what is present day Williamsburg. Although the Jesuit expeditions had ended, Catholicism in Virginia was revived in 1647 when Governor Giles Brent and his sister Margaret fled religious persecution in Maryland to settle near Aquia Harbor in present day Stafford County. In 1650, at the request of the Dowager Queen Henrietta Maria, Pope Urban VIII established the Prefecture Apostolic of Virginia entrusting it to the Capuchin Fathers and appointed Father Martial, O.F.M. Cap., its first Prefect Apostolic. There is no record of the Prefecture after 1689. That same year George Brent, the King's Attorney for the Colony of Virginia, obtained from James II of England a Proclamation of Religious Tolerance for the settlers in Aquia.

The fledgling Church in Virginia began to realize moderate growth soon after Thomas Jefferson's 1785 Act for Establishing Religious Freedom which decreed that Catholics were free to worship openly in the Old Dominion. General George Washington was a key figure in establishing the first Catholic Church in the colony, St. Mary Church in Alexandria. In 1795, Alexandria thus became the first permanent site for Catholic worship in Virginia when a wealthy Protestant citizen donated the land for St. Mary's, "Mother of the Catholic Churches in the Old Dominion". Colonel John Fitzgerald, a Catholic and aide to Washington, spurred the fund raising campaign for the new church. St. Mary Cemetery, the state's oldest Catholic cemetery, is where the original church once stood.

In 1789, the Diocese of Baltimore was founded as the nation's first diocese with John Carroll as its first Bishop. Bishop Carroll, who has been called the founding father of the American Catholic Church, was the grandson of Charles Carroll who immigrated to Maryland from Ireland and served as Lord Baltimore's attorney general. In 1789 Catholic Virginians numbered, "not more than 200" according to Bishop Carroll in a report of his visit to the Commonwealth.

In 1808, Baltimore was raised to the rank of an archdiocese. In July 1820 a decree was sent by Pope Pius VII that the Commonwealth of Virginia (including what is now West Virginia) would be contained in the newly erected Diocese of Richmond. Father Patrick Kelly, the 40-year-old president of St. John Vianney Seminary in County Kilkenny, Ireland, was consecrated as the first Bishop of Richmond on August 24, 1820. Bishop Kelly arrived in Norfolk five months later to find few Catholics and therefore returned to Ireland in July of 1822 without having ever visited the See City. The Diocese of Richmond was governed by the Archdiocese of Baltimore until 1841 when Pope Gregory XVI appointed Father Richard Vincent Whalen, a 32-year-old Baltimore native, as Richmond's second Bishop.

In 1834 the diocese had eight priests and 10 churches serving 7,000 Catholic faithful. With the development of the railroad, as Irish and Italian immigrants began moving into southern Virginia, the pastoral needs of the area increased. In 1850, the Richmond Diocese was downsized with the creation of the Diocese of Wheeling. In 1858, the City of Alexandria and its environs were added to the Diocese of Richmond (this area had formally been part of the Archdiocese of Baltimore). Bishop John McGill, named Richmond's third Bishop in 1850 served for 22 years while Virginia suffered from widespread cholera and yellow fever epidemics, the Civil War and strong anti-Catholicism. Following the Civil War, the Diocese of Richmond grew slowly as the nation rapidly expanded westward.

Bishop James Gibbons, fourth Bishop of Richmond, wrote his famous *Faith of Our Fathers* while he shepherded the diocese from 1872-77. The first Bishop to be consecrated in the diocese was its fifth, Bishop John Joseph Keane of Washington who was also the first president of Catholic University. In 1903, the diocese's sixth Bishop, Augustine Van De Vyver, laid the cornerstone of the new Sacred Heart Cathedral designed by the New York architect, Joseph McGuire. The diocese's seventh and eighth Bishops, Denis Joseph O'Connell and Andrew James Louis Brennan, served the diocese from, 1912-1926 and 1926-1945 respectively.

The most rapid growth in the diocese came under the tenure of the diocese's ninth Bishop, Peter L. Ireton, (1935-58). During this time, the Catholic population throughout Virginia increased from 37,000 to

147,000. By 1974, the seeds of faith planted in the Commonwealth four centuries earlier had grown into a Catholic community numbering 263,000. In 1972, the priests of the Alexandria and Arlington Deaneries requested that the Most Reverend John J. Russell, Richmond's tenth Bishop, initiate the process toward the establishment of a new diocese in their part of the Commonwealth. The request was supported by the Diocesan Council of Priests, the Pastoral Council and the Parish Advisory Boards.



St. Thomas More, patron saint of statesman and politicians

Bishop Walter Sullivan was named Richmond's eleventh Bishop in 1973. Soon thereafter, the Diocese of Arlington was established by His Holiness Pope Paul VI. On August 13, 1974 Bishop Thomas J. Welsh, auxiliary of Philadelphia and rector of St. Charles Borromeo Seminary in Overbrook, Pennsylvania, was installed in St. Thomas More Church as the first Bishop of Arlington. St. Thomas More Church was elevated as the new diocesan cathedral, thus St. Thomas More became the patron saint of the diocese. In 1974, the newly established Diocese of Arlington had more than 136,000 Catholics, 60 diocesan and 33 religious priests, 49 parishes and seven missions. The territory of the diocese spans from the Potomac River resorts of the Northern Neck to the scenic beauty of the Appalachian Mountains. It comprises 6,541 square miles, or about one sixth of the state.

Arlington's founding bishop was an ardent advocate for Catholic education. Bishop Welsh opened four elementary schools and one high school during his nine years of service in the diocese. His enthusiasm was reflected in the 20 percent increase in school enrollment. He also established six parishes and dedicated 11 new churches. Bishop Welsh was instrumental in the founding of Christendom College in Front Royal, the then Notre Dame Institute in Alexandria, and Catholic Distance University now located in Hamilton.

Bishop Welsh served as Bishop of Arlington until 1983, when he was transferred to the Diocese of Allentown, Pennsylvania and Bishop John R. Keating, a priest of the Archdiocese of Chicago, was named Arlington's second Bishop. Bishop Keating served until his untimely death on March 22, 1998 and is best remembered for his encouragement of vocations during the continued rapid growth of the diocese. In his 15 years as Bishop, he ordained 82 men who currently serve as diocesan priests or just over 50 percent of active Arlington diocesan clergy. He also dedicated more than 20 new churches and seven schools.

On March 25, 1999, more than 336,000 Catholics in the diocese welcomed Bishop Paul S. Loverde as its third ordinary. Bishop Loverde came from the Diocese of Ogdensburg in New York where he had served as bishop for five years. Known for his work in vocations and the pro-life movement, Bishop Loverde has been very active since his arrival in Arlington. He initiated and oversaw the first ever and highly successful \$115 million diocesan capital campaign '*Rooted in Faith-Forward in Hope*'. Since 1999, the diocese has witnessed the opening of seven new parishes, three new missions, the purchase of properties for four additional parishes, the opening of three elementary schools, and the planning of two new high schools, a spirituality center, a priest retirement home and an emergency shelter for families. In recent decades, the growth of the Federal Government has changed the northern area of the diocese from a predominantly rural setting into a bustling metropolitan. Indicative of the growth in the area are the 67 parishes, 39 of which have been established since 1950. The diocese has seven Mission Churches within its territorial boundaries and also serves two Missionary Parishes in the Caribbean nation of the Dominican Republic. In 2004, the diocese marked its 30th anniversary. Despite the progress that has been made, there always remains much to be done. With so many good and dedicated priests, deacons, religious and laity who contribute much in response to the diocese's growing needs, the potential of such growth promises a bright and exciting future



GOD, SEMINARIAN FRANCIS J. PARATER

Francis Joseph Parater was born into a devout Catholic family on October 10, 1897, in the city of Richmond,

Virginia. His parents were Captain Francis Joseph Parater, Sr. and his second wife, Mary Raymond. Francis Sr.'s first wife died, as did several children she gave birth to by him. Mary Raymond was raised as a devout Episcopalian and communicant at Saint John's Episcopal Church on Church Hill. Since, at the time of her marriage, she agreed to raise any children born to them as Catholics she decided she could do that best by becoming Catholic herself.

Frank Jr. was baptized at Saint Patrick's Church on Church Hill, the highest of Richmond's seven hills. He grew up in a close knit family in the large Catholic Community that resided in the Church Hill neighborhood at the time. Frank's father was a city employee who cared for the park across from their very modest home. He also took care of the garden at the Monastery of the Visitation located two blocks from their home. From their home Frank could easily walk to the monastery for daily Mass where he served as an altar boy from the day of his first communion until he left Richmond for college.

Frank was educated at the Xaverian Brother's School (currently Saint Patrick's School) and at Benedictine High School in Richmond. He graduated in 1917 top in his class and valedictorian. In his late teens, Frank became very active in the Boy Scouts of America. His involvement was so exemplary that he served in unique roles of leadership even at his young age. As a scout, he achieved the rank of Eagle. A remarkable young man, Frank was known for his ideals and practical judgment. At a time when the Catholic faith was not considered to be a social asset, Frank was well thought of by Catholics and non-Catholics alike. In fact, newspaper accounts note his achievements, his natural talents and his gifts of heart and mind. His vocation decision to study for the priesthood, his journey to Rome, his untimely death and his *Last Will and Testament* received press coverage far beyond what one might have expected for a Catholic at the time.

In 1917, Frank began studies for the priesthood at Belmont Abbey Seminary College in North Carolina. He continued to lead a very devout life as is detailed in the journal he kept while there. His stated goal was: "To strive by every possible means to become a pure and worthy priest, an alterus Christus [sic]." During this period, he continued to go to Mass and receive Holy Communion daily, prayed the Rosary and Memorare daily, and went to confession weekly in accord with a *Rule of Life* he had drawn up for himself. He had an abiding sense that "...the Sacred Heart never fails those that love Him."

While at college seminary, Frank made the decision to study for the diocesan priesthood. This decision was made with the assistance of spiritual director and after discussions with the Right Reverend Denis O'Connell, D.D., Bishop of Richmond. Frank decided that there was a great need for priestly ministry in his native Virginia that he would forego his desire for monastic life in favor of direct service to the people of God. During the summers, while at Belmont Seminary College, he was active in the Knights of Columbus summer wartime activities for youth and was director of the summer camp for the Boy Scouts of America. The leaders of the Scouts saw such virtue and in Frank that they wanted him to serve as a summer camp director supervising those who were his seniors. He was considered a "four-ply scout", exceptional in every way.



his
J.
such

ideals

In the fall of 1919, Bishop O'Connell, who had been a former Rector of the Pontifical North American College in Rome, sent Frank to study at the North American College. Frank was instantly popular among his fellow seminarians and displayed a warm sense of humor as he continued to deepen his spiritual life. In early December, as a young man of healthy stature, he wrote an *Act of Oblation to the Sacred Heart of Jesus* which was sealed and marked to be read only in the event of his death. Frank expressed his motivation in making his offering in this way:

I have nothing to leave or to give but my life and this I have consecrated to the Sacred Heart to be used as He wills...This is what I live for and in case of death what I die for. Since my childhood, I have wanted to die for God and my neighbor. Shall I have this grace? I do not know, but if I go on living, I shall live for this same purpose; every action of my life here is offered to God for the spread and success of the Catholic Church in Virginia. I shall be of more service to my diocese in Heaven than I can ever be on earth.

In late January 1920, Frank Parater contracted rheumatism that developed into rheumatic fever causing him tremendous suffering. He was taken to the hospital of the Blue Nuns on January 27th. The spiritual director of the college, Father Mahoney, explained to Frank that his illness was grave as he administered Last Rites. Frank wished to get out of bed and kneel on the floor to receive Holy Communion as Viaticum, but was prevented from doing so. With great devotion, and unafraid of death, he knelt on the bed and made his last Holy Communion. On February 6, Monsignor Charles A. O'Hern, rector of the college, offered the Mass of the Sacred Heart for Frank. Frank Parater died the following day. Less than three months after his arrival in Rome this promising young seminarian was buried in the College Mausoleum at Campo Verano. His *Act of Oblation* was later discovered in his room when a fellow seminarian, Frank Byrne of the Diocese of Richmond, was tasked with gathering Frank's personal belongings. The *Act of Oblation* caught the attention of Pope Benedict XV, who had it published in the Vatican's Newspaper *L'Osservatore Romano*, and also of Pope Pius XI who "had it copied for his own edification."

In 1920, both Richmond newspapers and Bishop O'Connell praised virtues of the deceased seminarian, the later holding him up as a model for all seminarians. Decades later in the 1960's, a subsequent Richmond Bishop who had been a fellow student of Frank's, the Most Reverend John J. Russell named a summer camp in honor of Frank Parater. Bishop Russell would later procure various items from Franks' family to be kept in the diocesan archives.

In 2001, the Most Reverend Walter F. Sullivan having received authorization from the Holy See, initiated the cause of canonization Frank Parater by establishing a Tribunal to examine the holiness of life. Father J. Scott Duarte, J.C.D., a priest of the Diocese of Richmond, is the present Postulator for the canonization cause of Servant of God, Seminarian Francis J. Parater.



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Loving Father, Your servant, Frank Parater, sought perfection as a student, scout, and seminarian. He offered himself to You completely through the Sacred Heart of Your beloved Son, Jesus. Through the intercession of Frank Parater, may young people answer Your call to follow Jesus as priests and religious. Grant the favors I seek, so that Your Church may recognize his holiness and proclaim him Blessed. Grant this through Christ our Lord. Amen

Imprimatur: +Walter F. Sullivan, Bishop of Richmond (February 7, 2002)

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To preside at the Lord's Supper is, therefore, an urgent invitation to offer oneself in gift, so that the attitude of the Suffering Servant and the Lord may continue and grow in the Church. Dear young men, nurture your attraction to these values and radical choices which will transform your lives into service of others, in the footsteps of Jesus, the Lamb of God. ...Do not be afraid to accept this call. You will surely encounter difficulties and sacrifices, but you will be happy to serve. You will be witnesses of that joy that the world cannot give. You will be living flames of an infinite and eternal love. You will know the spiritual riches of the priesthood, divine gift and mystery.

POPE JOHN PAUL II, World Youth Day 2003

Section 1: Priesthood & the Discernment Process

Priesthood Formation Program

The Diocese of Arlington looks for seminary candidates who demonstrate four qualities: **prayer, hard work, generosity** and **sacrifice**. The program also recognizes, and reminds others, that these qualities

are not initially developed when the candidate enters the seminary, but begin many years earlier while living at home where they are normally lived out in the family of the candidate.

Under the direction of the Diocesan Bishop, the Director of the Office of Vocations supervises the screening and application process of potential seminarians and oversees the formation of current seminarians. In 2000, Bishop Loverde appointed a diocesan priest Promoter of Vocations to spearhead vocation promotion activities by making school and college campus visits and preaching in parishes about vocations at regularly scheduled weekend Masses.

Parish Vocation Promoters have been chosen by each pastor and commissioned by the Bishop to coordinate vocation promotion activities best suited to the particular needs of each parish. Some parishes have expanded this into a parish vocation committee. Each year, the Office of Vocations sponsors a Parish Vocation Promoter Workshop as a resource for, and encouragement to, these lay promoters. The Office of Vocations meets regularly with members of the Hispanic Vocations Committee to aid in the communication and collaboration of efforts to foster vocations among the diocese's growing Hispanic community.



MISSION OF THE DIOCESE OF ARLINGTON OFFICE OF VOCATIONS

To seek out men of prayer who can preach with courage, teach with clarity and serve with charity. We focus on the restoration of all things in Christ through prayer, hard work, generosity and sacrifice. We strive to form men deeply rooted in an abiding love for Jesus Christ, especially in His Eucharistic Presence and for our Blessed Mother, so they may become holy priests who come to 'serve', not 'to be served'.

"To create a true 'Vocation Culture' is to foster an atmosphere in which young Catholics are open to a personal invitation to discern accurately and embrace freely the form of permanent commitment in the Church to which they are being called."

The quote above, taken from the *Pastoral Plan of the Third Continental Congress on Vocations to Ordained Ministry and Consecrated Life in North America*, underscores the focus of vocation promotion efforts within the diocese. The foundation upon which a vocation culture is built includes five underpinnings or "pastoral priorities" first identified in 2000 by the Third Continental Congress in Montreal: **to pray, to evangelize, to experience, to mentor, and to invite**. The diocese realizes that it is important to keep vocation promotion activities securely bonded to these underpinnings and most especially to that of prayer.

GOD'S CALL & VOCATION DISCERNMENT

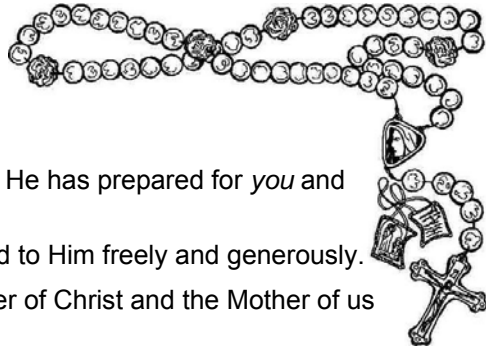
Universal Call to Holiness

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 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..." (1Thessalonians 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, 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.

Priesthood Questions

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 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.

...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 Diocese of Arlington 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, a possible spirituality year and four years of theology seminary studies.

A candidate accepted by the diocese will attend the following institution(s) (i.e., college seminary, spirituality center, or theology seminary) as designated by the Bishop.

COLLEGE LEVEL



St. Charles Borromeo Seminary
100 E. Wynnewood Road
Wynnewood, PA 19096-3002
TEL: (610) 667-3394
www.scs.edu



Pontifical College Josephinum
7625 North High Street
Columbus, OH 43235-1498
TEL: (614) 985-2202
www.pcj.edu

PRE-THEOLOGY LEVEL & THEOLOGY LEVEL

St. Charles Borromeo Seminary
Wynnewood, PA

Pontifical College Josephinum
Columbus, OH



Mount St. Mary's Seminary
16300 Old Emmitsburg Road
Emmitsburg, MD 21727-7797
TEL: (301) 447-5295
www.msmary.edu/seminary



CUA Theological College
401 Michigan Avenue, N.E.
Washington, D.C. 20017
TEL: (202) 756-4900
www.theologicalcollege.org



Pontifical North American College

SPIRITUALITY YEAR

00120 Vatican City State
Europe
TEL: 011-39-06-684-931-69-447
www.pnac.org



Bl. John XXIII National Seminary
558 South Avenue
Weston, MA 02493-2699
TEL: (781) 899-5500
www.blessedjohnxxiii.edu



St. John Vianney Seminary
1300 S. Steele St.
Denver, CO 80210
TEL: (303) 282-3427

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 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.

www.sjvdenver.org

PROCESS OF ACCEPTING A CANDIDATE FOR FORMATION

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 here in the Diocese of Arlington 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 Bishop.
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.

In addition to the general qualifications above, a candidate must also meet the following specific criteria:

12. Be between the ages of 17-55. *(A previously obtained undergraduate college degree is required for those between the ages of 50-55.)*
13. Does not have personal financial liability, i.e. car or personal loans, credit card(s), etc. verses personal assets that exceeds \$3,000; nor have total outstanding college and/or graduate school student loan debt that exceeds \$40,000.
14. Have some familiarity with the Diocese of Arlington 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 diocese. *(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.)*
15. Not suffer from a disordered sexual orientation, i.e. not consider oneself to be homosexual.
16. If the candidate has previously been dismissed from another priestly formation program or from an institute of consecrated life or society of apostolic life, he must wait at least two years prior to being considered for the priestly formation program in the Diocese of Arlington.
17. 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 Diocese of Arlington.

Additional Criteria for Non-U.S. Citizens or Non-Permanent Residents

If a candidate is not currently either a citizen or permanent resident of the United States he must also meet the following:

1. Live on a self-sustaining basis within the Diocese of Arlington for at least two years prior to entering the seminary.
2. Have legal status or lawful presence here in the United States prior to beginning the application process.
3. As circumstances warrant, be able to obtain and maintain an F-1 Student Visa, a R-1 Religious Worker Visa, or T.P.S. (Temporary Protected Status) Visa.
4. Be able to converse and write in English at a level acceptable to the seminary formation program as determined by TOEFL scores.
5. Avail himself, on an as needed basis and at the discretion of the Bishop/Director of the Office of Vocations, of some form of 'U.S. Cultural Adaptation Program' which could range from seminars or coursework at the seminary to a pastoral year assignment within the diocese.

Additional Criteria for those who have been Married, Divorced and who have received a Canonical 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 ceremony did not take place within the Diocese of Arlington.
2. The candidate has never resided with his former spouse in the Diocese of Arlington.

3. The former spouse does not presently live, nor intends to live in the Diocese of Arlington.
4. All children are at least 21 years old and are not financially dependent upon their father.
5. The gentleman has settled and concluded all financial obligations pertaining to the marriage.
6. 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 Office of Vocations for a thorough review, to ensure the reasons and circumstances that serve as warrants for the declaration of nullity.



Note: Acceptance into the diocesan priesthood formation program requires that a candidate demonstrate emotional maturity, academic ability, personal stability and consistent growth in the practice of the faith. If, after the formal interview, the director believes the individual possesses suitable psychological, intellectual and spiritual attributes, the candidate is then invited to begin the formal application process.

Initial Contact and the Application Process

Guided by our overall diocesan goal to nurture and develop holy and well formed priests, the virtue of honesty becomes a critical component of the assessment and application process for any potential seminarian candidate. If a potential seminarian candidate is not completely honest with every aspect of this process, then the process will cease immediately. If, subsequent to acceptance into our formation program it is discovered that the seminarian had not been completely honest with every aspect of the application process it will be cause for immediate dismissal.

This assessment and application process or sequence of events generally encompasses the following:

1. **Initial Contact:**
 - Through the recommendation of a faithful priest, religious or lay person, and/or
 - By letter, e-mail or phone call of inquiry, and/or
 - By active participation in the annual vocations retreat or another discernment event.
2. **Formal Interview:** Once contact is established, a formal interview is scheduled with the Director of the Office of Vocations where the following topics are discussed.
 - Personal health and well-being.
 - Family and employment history.
 - Religious and educational background.
 - Vocation discernment up to that point.
3. **Application Process:** After the interview, the applicant then gathers the following:
 - Completed *Diocese of Arlington Priestly Formation Application Form*, including three head-shot color photos. (*Photos paid for by the applicant*)
 - Contact information for requested letters of recommendation.
 - Two copies of requested personal sacramental records and parent's marriage records.
 - Two original copies of High School and, if applicable, undergraduate/graduate college official transcripts. (*Paid for by the applicant*)
 - Recent physical examination with completed patient/physician's form provided by the diocese. (*Paid for by the applicant*)
 - Psychological evaluation report. (*Paid for by the diocese*)

- An F.B.I./fingerprinting and state(s) sex offender and criminal history background checks. (*Paid for by the diocese*)
 - Completed *Confidential Release Form*.
 - Completed *Policy Questionnaire* regarding the *Diocese of Arlington Policy on the Protection of Children/Young People and Prevention of Sexual Misconduct and/or Child Abuse*, as well as a completed *Acknowledgement of Receipt Form* found on the last page of the policy.
 - Participation in a one-day VIRTUS: Protecting God's Children™ Program for Adults held during the summer for all newly accepted seminarian candidates.
 - Signed *Universal Code of Conduct Acknowledgement of Receipt Form*
 - A (4-10) page written autobiography.
 - Two (2-4) page written essays.
4. **Application Review:** After the candidate submits all the information and necessary paperwork as outlined above, the Director of the Office of Vocations after careful review and consultation with the Bishop's Delegate for Clergy, determines if the process should continue. If his decision is favorable, the Director of the Office of Vocations then recommends the candidate to the Bishop and discusses with the Bishop a possible seminary placement.
5. **Acceptance/Non-Acceptance:** After the Bishop reviews the applicant's file, the Director of the Office of Vocations notifies the applicant of the Bishop's initial decision of acceptance or non-acceptance. Final acceptance by the Bishop is contingent upon the seminary's acceptance. If the Bishop grants initial acceptance, the director also informs the applicant of the particular seminary where he is being considered to begin his formation. He then completes the required seminary application which is compiled with previously submitted material and is forwarded, by the Office of Vocations, to the seminary. After review, the seminary will write the candidate informing him of their decision of acceptance or non-acceptance. From time to time the seminary may contact the candidate to request additional information. Applicants are expected to promptly respond to, and satisfy such requests. If an applicant is not accepted either by the diocese or the seminary and he wishes to apply to another diocese or a religious order, when that diocese or order requests a copy of the applicant's Diocese of Arlington application file, a notarized written letter of permission to release the entire file must be drafted and signed by the applicant then forwarded to the Director of the Office of Vocations before such a release request can be honored.

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 first week of July.

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 Bishop, pastors, other priests, Office of

Vocation 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 Diocese of Arlington.



MILITARY CHAPLAINCY & ARCHDIOCESE FOR THE MILITARY SERVICES U.S.A. (A.M.S.) CO-SPONSORSHIP

Co-Sponsorship Program

The Diocese of Arlington working with the Archdiocese for the Military Services U.S.A. mutually assist and support seminary applicants who have a strong desire toward priestly ministry in the U.S. Armed Forces

and thus co-sponsor their priestly formation. Seminary tuition, room and board costs are covered 50% by the Diocese of Arlington and 50% by the Archdiocese for the Military Services during their pre-theology and theology years of study. A signed pre-arrangement by the Bishop of Arlington, the co-sponsored chaplain candidate and the Archdiocese for the Military Services stipulates that upon ordination, the priest will be incardinated in the Diocese of Arlington and be afforded an option to serve on active duty as a military chaplain for up to 20 years after three years* of initial priestly service in the diocese. Upon ordination, military priest chaplains are expected and authorized to serve as chaplains in the Inactive Reserve/National Guard until being placed on active duty three years* later (*See Note Below).

Note: If two, or more, Diocese of Arlington chaplain candidates are ordained to the priesthood in the same year, all of these candidates should not expect be released to serve in the military as a priest chaplain three years after their initial priestly service in the diocese. In this scenario, the years of service in the diocese will, in all likelihood, be prolonged (for some) to ensure that only one priest chaplain is released to serve in the military in any given year.

Potential Co-Sponsored Chaplain Candidates

Any single, practicing Catholic man with an undergraduate college degree, who strongly desires to serve as a priest in the U.S. Armed Forces and who can meet the acceptance criteria for entry into our diocesan seminary formation program (and who meets the necessary qualifications of the Archdiocese for the Military Services and military service branch) is eligible to apply as a co-sponsored chaplain candidate. Many of the candidates are men on active duty, those with prior military service, or sons of military families. Since the maximum age for military service by law is 62, normally a candidate must, during his seminary formation, be able to enter active duty before the age of 42. (See *Chaplain Seminary Formation*) Adjustments on the entry age may be made for those with prior military service as long as the total number of years of military service can equal twenty or more.



Army

Acceptance

Upon acceptance by the Bishop of Arlington, the co-sponsored chaplain candidate will be assigned, by the Bishop, to attend one of the seminaries previously listed. (See *Seminary Formation Programs Page 4*)

Navy

Air

Co-Sponsored Chaplain Candidate Formation

While in seminary, the co-sponsored chaplain candidate will enter the *Chaplain Candidate Program* administered by one of the three military branch services; Army, Navy or Air Force. The *Chaplain Candidate Program* gives a sense of what service as a military chaplain will be like and assists the chaplain candidate's discernment process regarding a call to military chaplaincy. For the Diocese of Arlington, the *Chaplain Candidate Program* is to be completed within the course of a single summer.

Force

During the summer *Chaplain Candidate Program* remuneration, paid directly by the U.S. Armed Forces, exceeds the normal parish seminarian summer stipend such that, no Knights of Columbus (Refund Support Vocations Program-RSVP) checks will be forwarded or retained by the seminarian the year following the summer *Chaplain Candidate Program*.

The Chaplain Candidacy Program offers military priest chaplains the opportunity to serve both the Diocese of Arlington and the military for as long a period as the priest chaplain and the Bishop of Arlington decide, up to a full 20 years of military service. If one completes a full career as a military chaplain, upon retirement from the military, he then returns to serve out the remainder of his priestly ministry within the Diocese of Arlington.

Withdrawal from the Co-Sponsored Chaplain Candidate Program

The decision to end a candidate's status as a co-sponsored chaplain candidate or a reservist whether by the candidate, the Bishop of Arlington, the Archdiocese for the Military Services, or the military service branch removes them from the program with no further obligation of military service. Former seminarian co-sponsored chaplain candidates do, at the discretion of the Bishop of Arlington, have the opportunity to remain in seminary to continue their seminary formation and eventually be ordained for full time priestly ministry in the diocese. Former priest chaplain candidates would simply continue to serve as a priest in pastoral assignments within the diocese.

If a former seminarian co-sponsored chaplain candidate withdraws or is dismissed from the seminary, the Diocese of Arlington does not seek reimbursement for any monies expended. If a former seminarian co-sponsored chaplain candidate ends his co-sponsored chaplain candidate status but continues in seminary formation with the Diocese of Arlington, the diocese will then reimburse the Archdiocese for the Military Services cost associated with the co-sponsorship of that candidate.

Note: Military Priest Chaplains are expected to repay, over time, the Archdiocese for the Military Services U.S.A. the 50% cost associated with the Archdiocese's co-sponsorship of their seminary formation. Military Priest Chaplains are not expected to repay the Diocese of Arlington the 50% cost associated with the Diocese of Arlington co-sponsorship of their seminary formation.

YOUTH APOSTLES INSTITUTE & DIOCESE OF ARLINGTON Y.A. SEMINARIANS



Founded in the Diocese of Arlington, the Youth Apostles Institute is a non-profit organization officially approved by the Catholic Church as a mixed Public Association of Christ's Faithful of Diocesan Rite. They are consecrated priests and laymen (single, married and consecrated) who work with other volunteers to inspire young people to live Christ-like lives centered on prayer and the sacraments of the Catholic Church. Members themselves commit to live a life of deep faith in Jesus Christ, of persistent prayer and participation in the sacraments. Youth Apostles endeavor to support one

another and to serve young people together.

Mission

To inspire the youth to live Christ centered lives, Youth Apostles develop a relational style of ministry through:

- Catholic Life Communities (CLCs)
- College Campus and Parish Youth Ministry
- High School Chaplaincy
- Summer Work Camps and Drop-Ins
- Teaching and Coaching
- Retreats and Workshops
- Working with at-risk youth

Diocese of Arlington/Youth Apostles Seminarian Formation Program

The Diocese of Arlington working with Youth Apostles Institute mutually assist and support seminary applicants who have a strong desire toward priestly ministry that specifically serve the youth of our diocese, and beyond. The Diocesan Director of the Office of Vocations will have primary oversight in the formation process of all Y.A. seminarians. The Director of Youth Apostles Institute, or his delegate, will have direct input into this process receiving all formation related correspondence, including reports and evaluations, as well as approving pastoral field and summer placement assignments and other academic or formation decisions. Special accommodations will be made by the diocese and the seminary to allow the Y.A. Institute to provide additional formation experiences to Y.A. seminarians and to prioritize activities as they specifically relate to Y.A. community life. The details of these accommodations are to be determined and outlined in writing, at a later date.

The breakdown of shared responsibility between the diocese and the Y.A. Institute relating to seminary tuition, room and board costs as well as health care and other related expenses are to be determined and outlined in writing, at a later date. This written agreement of understanding between the Bishop of Arlington, the Y.A. seminarian and the Youth Apostles Institute will reiterate that upon ordination all newly ordained Y.A. deacons/priests will be incardinated in the Diocese of Arlington. Details outlining the opportunities or proposed assignments that will be afforded newly ordained Y.A. deacons/priests are to also be a part of the written agreement of understanding.

While in seminary formation, Y.A. seminarians are expected to participate in required seminary activities and fulfill all diocesan and seminary responsibilities required of their fellow diocesan seminarians, keeping in mind the special accommodations mentioned above.

The Diocese of Arlington/Youth Apostles Seminarian Formation Program offers Y.A. seminarians the opportunity to serve both the Diocese of Arlington and Youth Apostles Institute, particularly during the summer pastoral placements. The general breakdown of these placements are as follows:

- After Pre-Theology I: Youth Apostles Assignment in Diocese
- After Pre-Theology II: Spanish Studies in Mexico
- After Theology I: Parish Assignment in Diocese
- After Theology II (*Acolyte*): Youth Apostles Assignment in Diocese
- After Theology III-Theology IV (*Deacon*): Parish Assignment in Diocese
- After Theology IV (*Priest*): To Be Determined

Potential Youth Apostle Seminarian Candidates

Any single, practicing Catholic man with an undergraduate college degree, who strongly desires to serve as a priest in the Youth Apostles Institute who can meet the acceptance criteria for entry into the Diocese of Arlington seminary formation program, and who is duly presented to the Bishop of Arlington by the Director of the Y.A. Institute, is eligible to apply as a Y.A. seminarian candidate.

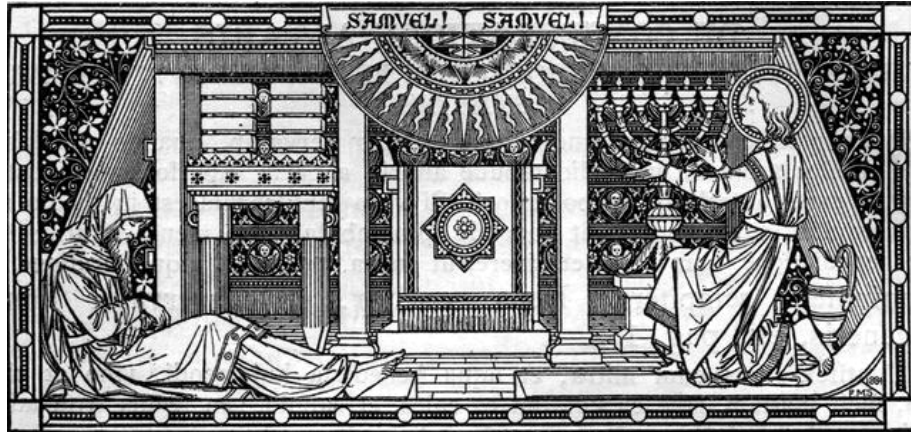
Acceptance

Upon acceptance by the Bishop of Arlington, Y.A. seminarians will be assigned to attend Theological College at the Catholic University of America in Washington, D.C. for both Pre-Theology and Theology studies. (*See Seminary Formation Programs*).

Withdrawal from the D.O.A./Y.A. Seminary Formation Program

The decision to end a candidate's status as a Y.A. seminarian can be made by the seminarian, the Bishop of Arlington, or the Director of the Youth Apostles Institute. Former Y.A. seminarians, at the discretion of the Bishop of Arlington, have the opportunity to remain in seminary to continue their seminary formation and eventually be ordained for full time priestly ministry in the diocese. Conversely, diocesan seminarians who later feel called to priestly ministry that specifically serve the youth of our diocese and beyond and desire Youth Apostles' charism and community life, may first petition the Bishop of Arlington and then explore possible acceptance with the Director of the Y.A. Institute to become a Y.A. seminarian.

If a current or former Y.A. seminarian withdraws or is dismissed from the seminary, the Diocese of Arlington does not seek reimbursement for any monies expended.



The Lord will always call, and there will always be responses on the part of people who are ready and willing. He needs, and wants to need your persons, your intelligence your energy, your faith, your love, your holiness. He wants to speak to the people of today through your voice. He wants to consecrate the Eucharist and forgive sins through you. He wants to love with your heart. He wants to help with your hands. He wants to save through your efforts. Think about it carefully. The response that many of you give is given personally to Christ, who is calling you to these great things.

POPE JOHN PAUL II, January 6, 1979

Section 2: Financial Considerations and Benefits

TUITION, ROOM & BOARD

College Level

The Diocese of Arlington will pay 50% of tuition, room and board for all college seminarians. This 50% total for both semesters of the 2009-2010 academic year will average \$12,250 per college seminarian. All other expenses, less the \$750 yearly book allowance, are the responsibility of the college seminarian. (See *Personal Expenses Page 14*).

Note: This policy does not effect any financial agreements or understanding of compensation made between the diocese and college seminarians for any academic year prior to 2003-2004.

College seminarians are obligated to pre-pay their portion or 50% of college tuition, room and board each semester. This 50% total for both semesters of the 2009-2010 academic year will average \$12,250 per college seminarian. College seminarians are to pay their portion, directly to the attending college seminary. The Office of Vocations will forward billing notices to college seminarians, cc: parent(s), approximately two to four weeks prior to the start of class each semester. If needed, the diocese strongly encourages college seminarians to contact the attending college seminary's financial aid office to assist in exploring the possibility of securing federal student loans or any available scholarships or grants to cover the 50% of their financial obligation.

Pre-Theology, Spirituality Year and Theology Level

The Diocese of Arlington will pay tuition, room and board for pre-theology and theology seminarians, as well as those on a spirituality year. For the 2009-2010 academic year these costs will averaged \$24,700 per seminarian. All other expenses, less the \$750 yearly book allowance, are the responsibility of the seminarian. (*See Personal Expenses Page 14*).

Language Studies

The Diocese of Arlington will pay tuition, room and board costs associated with Spanish or Italian language studies abroad. It will also pay any necessary costs associated with English one-on-one tutoring or summer classroom English studies. Classroom Spanish or English coursework while at the seminary will be covered under the normal diocesan tuition payments made by the diocese to the seminary.

Veterans Administration (VA) Education Benefits

If eligible, Diocese of Arlington seminarians who have served in the Armed Forces are encouraged to apply for Veterans Administration (VA) educational benefits to help defray costs of tuition, room and board normally covered by the diocese.

Withdrawals

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

PERSONAL EXPENSES & TAX LIABILITIES

Personal Expenses

Seminarians are expected to finance personal expenses such as clothing and clerics, personal phone and cell phone service, postage, toiletries, laundry expenses, transportation costs, personal car expenses, car insurance and repairs, school supplies, medical co-pays and deductibles; dental and vision costs; seminary student social activity fees, outstanding personal debt payments and 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.

Personal Expense Assistance

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 the Office of Vocations 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, there are monies 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 Diocese of Arlington Office of Catholic Charities and are given, free of charge, to seminarians who demonstrate a true need for them.

Tax Liabilities

Every seminarian is required to participate in summer assignments; these assignments are a formal and explicit requirement of your studies. Your summer assignment will typically be one of three types.

- Pastoral Assignment at one of the diocese's parishes, or Catholic Charities ministry site
- Language Studies Assignment outside of the country e.g., Italian in Assisi, Italy or Spanish in Qu  retaro, Mexico (*See Language Studies Page 39*).
- Pastoral Assignment in Europe for Pontifical North American College Seminarians

The taxability of the remuneration associated with an assignment will differ according to the type of assignment. Remuneration for assignments at one of the diocese's parishes or Catholic Charities ministry site is considered to be taxable income. (*Before beginning this type of summer assignment the parish must complete the "Employment Eligibility Verification" Form I-9.*) Consequently, seminarians will be set up in the parish's or Catholic Charities payroll system and FICA taxes will be withheld. Federal and local withholding is at the discretion of the seminarian. You will express your withholding preferences by filing a W-4 form with the parish. (*Seminarians are usually able to claim a student "exemption" from local and federal withholding.*) FICA and other withholdings will be reported to you via a W-2 form at year end; withholdings will also be reported to the appropriate governmental agencies. Generally, you must file a local and federal income tax return at the conclusion of the calendar year, especially if you had payroll taxes withheld and are entitled to a tax refund.

Parish assignments for seminarians with an F-1 status are designed to be consistent with "Curricular Practical Training" requirements as defined by Immigration and Customs Enforcement (ICE). Remuneration for these seminarians is also considered to be taxable income, and will be paid via the parish's or Catholic Charities payroll system.

Remuneration for language studies and pastoral assignments outside the country is considered to be a contribution for living and other expenses. Such remuneration is not a payment in return for goods or services and, thus, is not taxable. Seminarians with these types of assignments may want to check with their financial advisors for further guidance. Seminarians on these types of assignments will not be paid via the parish's payroll system; rather they will be paid via the Office of Vocations.

Tuition payments, academic fees, books, transportation costs, supplies and equipment required for seminary studies, as well as benefactor gifts or other Knights of Columbus gift grants are not taxable income. (*See Stipends, Gifts and Benefactors Below*).



STIPENDS, BENEFACITOR GIFTS & EMPLOYMENT

Stipends from the Diocese

- The diocese currently grants each seminarian a \$375.00 text book allowance each semester or \$750.00 per year.
- The diocese will pay transportation costs (gas, tolls, airfare) to cover three round trips to and from the diocese each year for seminarians at the following seminaries: St. Charles Borromeo = \$200.00; Blessed John XXIII = \$900.00; Josephinum = \$1000.00. For those who have a car, the diocese will pay the \$100 yearly parking fee for seminarians at Mount St. Mary's Seminary and the \$200 yearly parking fee for seminarians at Theological College. Seminarians at St. John Vianney Seminary and the North American College will have their travel expenses to and from the diocese covered by the diocese on an individual and pre-arranged basis with the Office of Vocations.
- Non-Deacon Seminarians that have completed undergraduate college are currently given an eight week summer pastoral assignment with an accompanying \$300.00 per week stipend while Deacon Seminarians receive a \$325.00 per week stipend while working in the parish.
- Seminarians studying at the Pontifical North American College receive a \$350.00 monthly stipend during the months that they reside overseas.
- During the academic year, deacons receive a \$100 stipend during their regular parish weekend visits.

Direct Financial Gifts or Grants (Benefactor Policy)

The Office of Vocations welcomes the generous direct financial support given by various groups to our seminarians and will happily provide the names and addresses of our current seminarians to facilitate this support. In order to ensure a just and equitable distribution of these gifts or grants, the following policy is hereby in effect.

Note: This policy does not apply to non-financial gifts; summer and/or diaconate assignment income or stole fees, (i.e. seminary holiday and summer break service in the parish); financial gifts from individuals or family members or financial gifts related to Christmas, Easter, birthdays or

Seminarian's Responsibility:

1. When a seminarian receives a financial gift or grant from a parish (pastor), Knights of Columbus Council or some other diocesan or Church related group, he is to report in writing (*an e-mail is sufficient*) to the Director of the Office of Vocations the following within (2) weeks of receiving the gift or grant:
 - a) The name of the parish (pastor), donor or benefactor group.
 - b) The amount of the financial gift or grant.
 - c) Verification that a note or letter of acknowledgement and gratitude has been mailed to the parish (pastor), donor or benefactor group.

Benefactor's Responsibility:

2. When a parish (pastor), Knights of Columbus Council or some other diocesan or Church related group forwards a financial gift or grant to a seminarian, they are asked to notify in writing (*an e-mail is sufficient*) to the Director of the Office of

Vocations the following within (2) weeks after a financial gift or grant has already been forwarded to a diocesan seminarian.

- a) The name of the seminarian.
- b) The amount of the financial gift or grant.
- c) The date that the gift or grant was forwarded.

Note: This notification is to be provided to the Office of Vocations even if the office previously provided the parish (pastor), donor or benefactor with the name and address of the seminarian recipient. This notification confirms that the seminarian was actually forwarded the gift or grant and the general time frame in which he received it.

3. Seminarians are not permitted to solicit any financial gifts or grants from parishes, pastors, parishioners, Knights of Columbus Councils or other Church related groups without the prior approval of the Director of the Office of Vocations.
4. This benefactor policy is subject to periodic review and revision with timely notification given to all applicable parties. Any questions of clarifications should be directed to the Director of the Office of Vocations.

Employment

Aside from summer pastoral assignments or parochial related service, non-college seminarians are not permitted to be employed at anytime during their formation. The only exception to this being work-study employment at the seminary itself, i.e. library, etc. No seminarian is to engage in work-study employment without the prior approval of the Director of the Office of Vocations.

With the exception to possible work-study employment, college seminarians are only permitted to work during seminary breaks, i.e. fall, Christmas, spring, Easter 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 the Office of Vocations 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. The Office of Vocations will assist college seminarians with employment opportunities available at the Basilica of the National Shrine of the Immaculate Conception in Washington D.C. or other opportunities available through the Diocese of Arlington Catholic Charities Office. (*See Summer Assignments Page 39*).

Reimbursable Expenses

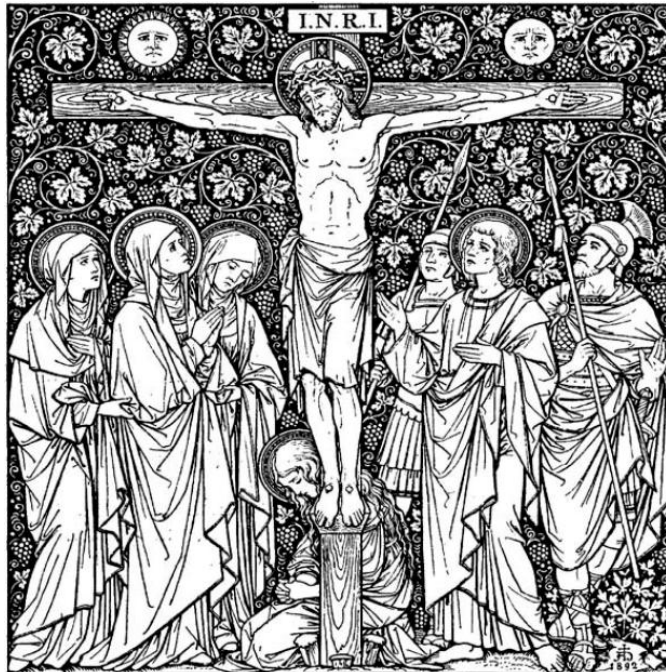
All reimbursable expenses must be pre-approved by the Director of the Office of Vocations. Seminarians must submit original receipts in order to be reimbursed for any such expenses, i.e. no original receipt, means no reimbursement.

HEALTH INSURANCE BENEFITS

The Diocese of Arlington will provide standard health care coverage currently managed by Aetna Insurance for all pre-theologians, spirituality year participants, pastoral year participants and non-ordained theologians. For 2009-2010 the premium cost for this standard coverage will average \$2,400.00 a year, per seminarian. Seminarians who are transitional deacons are covered by the dioceses' P.O.S. II Aetna Health Care Plan. For 2009-2010 the premium cost for these plans will average \$6,250 per year, per transitional deacon. These premiums are paid in full by the diocese.

College seminarians under the age of 25 should be covered by their parents' medical insurance plan. If a college seminarian is not able to be covered under his parents' plan he can personally write the Director of the Office of Vocations requesting to be covered, at no charge, under the standard diocesan seminarian health care plan currently administered by Aetna Insurance.

Deductibles, co-payments and prescription drug expenses are the responsibility of each seminarian as they are for all diocesan clergy. Seminarians are strongly encouraged to set aside and save any stipend, grant or gift money received during the year to offset potential yearly medical costs. If a seminarian should be in true need of financial assistance to meet personal medical expenses, he is invited to personally write the Director of the Office of Vocations to explain and account for the need, along with an itemization of the amount needed. Therefore no seminarian is to deny himself of needed medical treatment because of an inability to pay deductibles or co-payments.



Every vocation to the priestly ministry is an extraordinary gift of God's love.

POPE JOHN PAUL II, Chrism Mass Homily, April 17, 2003

Section 3: Four Areas of Formation

In view of the confidence extended to the seminaries where its seminarians are matriculating, the Diocese of Arlington 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. (See *Seasonal and Holiday Breaks Page 37 & Summer Assignments Page 38*).

Quoting from *THE PROGRAM OF PRIESTLY FORMATION* (5th Edition; #68 & 70):

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.

HUMAN FORMATION COUNSELING. FRATERNITY. DIET. EXERCISE & HYGIENE

Quoting from *THE PROGRAM OF PRIESTLY FORMATION* (5th Edition; #74 & 78):

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

The basic principle of human formation is to be found in *Pastores dabo vobis*, no. 43: the human personality of the priest is to be a bridge and not an obstacle for others in their meeting with Jesus Christ the Redeemer of the human race. As the humanity of the Word made flesh was the *instrumentum salutis*, so the humanity of the priest is instrumental in mediating the redemptive gifts of Christ to people today. As *Pastores dabo vobis* also emphasizes, human formation is the "necessary foundation" of priestly formation.

The human formation of candidates for the priesthood aims to prepare them to be apt instruments of Christ's grace. It does so by fostering the growth of a man who can be described in these ways:

- a person who is free to be who he is in God's design
- a person of solid moral character with a finely developed moral conscience, a man open to and capable of conversion
- a prudent and discerning person
- a man of communion
- a good communicator
- a person of affective maturity
- a man who respects, cares for, and has vigilance over his body
- a man who relates well to others, free of overt prejudice and willing to work with people of diverse cultural backgrounds
- a good steward of material possessions
- a man who can take on the role of a public person

Human formation comes together in a particular way in the domain of human sexuality, and this is especially true for those who are preparing for a life of celibacy. The various dimensions of being a human person—the physical, the psychological, and the spiritual—converge in affective maturity, which includes human sexuality.

Education for chastity, a virtue incumbent on all Christians and in a unique way embraced in celibacy, ought to present it as a “virtue that develops a person’s authentic maturity and makes him or her capable of respecting and fostering the ‘nuptial meaning’ of the body.” (*Pastores dabo vobis*, no. 44). For all Christians, whatever their state of life, chastity cultivates the capacity for authentic self-gift in generative and faithful love. The celibate person renounces the realization of this capacity in a marriage but embraces it in a universalizing love extended to all people. At the same time, the celibate commitment requires the development of particular habits and skills of living and relating in order to live the commitment with integrity. “Since the charism of celibacy, even when it is genuine and has proved itself, leaves man’s affections and his instinctive impulses intact, candidates to the priesthood need an affective maturity which is prudent, able to renounce anything that is a threat to it, vigilant over both body and spirit, and capable of esteem and respect in interpersonal relationships between men and women.” (*Pastores dabo vobis*, no. 44)



Counseling

Quoting from *THE PROGRAM OF PRIESTLY FORMATION* (5th Edition; #80):

On occasion, consultation with a psychologist or other licensed mental health professional can be a useful instrument of human formation. Some patterns of behavior, for example, which became set in the candidate's early family history, may impede his relational abilities. Understanding one's psychological history and developing strategies to address elements of negative impact can be very helpful in human formation. This kind of counseling or consultation ought to be distinguished from extensive psychotherapy, which may be needed to address deeply entrenched personal issues that impede full functioning of the person. If such extensive and in-depth therapy is necessary, it ought to take place outside of the seminary context prior to admission; or, if the necessity for such therapy emerges after admission, then the student ought to withdraw from the program and pursue the therapy before being considered for re-admission to the seminary and resuming his advancement to orders.

The Program for Priestly Formation following the insights of Pope John Paul II clearly affirms that the most basic component of formation is human formation. It is the foundation upon which the three other areas of formation are built, i.e., “grace builds upon nature”. A seminarian's Formation Advisor and Spiritual Director assist in all areas of formation, however, there are times

when the more focused care of seeing a counselor or psychologist is not only prudent, but necessary. Either the Director of the Office of Vocations, the seminary formation team, or the seminarian himself may request such counseling. The Director of the Office of Vocations must be consulted prior to beginning any counseling. Although some may perceive the need for counseling as a weakness, it should never be misconstrued that such a need discounts someone from discerning a priestly vocation; rather counseling should be viewed as an opportunity to assist the seminarian in an important and sometimes overlooked aspect of formation. Note that pre-approved professional counseling or psychotherapy costs will be confidentially covered by the Office of Vocations.



Fraternity

Building fraternity is a priority for the Arlington Presbyterate. Seminarians for the diocese will undoubtedly experience this during their years of formation. Diocesan fraternity must not wait until one is ordained; seminarians must foster it now while they are in the seminary. Diocesan (seminary) brothers (D.B.'s) need to pray for and with one another. They are strongly encouraged to be an active part of the St. Therese Society in part to pray daily for a man or women from our diocese in priestly or religious formation. They need to set aside time for common prayer and social interaction i.e. designated night prayer, rosary, periodic dinners, etc. They need to be mindful and supportive of one another, especially when long distances separate those studying at different seminaries. Seminarians studying within the United States are encouraged, as a group, to organize and make visits to one another at each others seminary every year.

All seminarians are encouraged to stay in regular contact (at least via e-mail) with their diocesan brothers studying at the North American College in Rome, Blessed John XXIII Seminary in Weston, Massachusetts and St. John Vianney Seminary in Denver, Colorado.

Diocesan priests are leaders; therefore, a diocesan seminarian is one who is becoming a leader. Jesus demonstrated the kind of leadership His apostles were to imitate by serving others. Being a seminarian leader means to accept full responsibility for one's actions, to participate actively in the events of the seminary community, to take appropriate initiative, to repel all forms of laziness and to seek out holy and supportive fraternal relationships.

Rest, Diet & Exercise

To properly care for the "temple of the Holy Spirit", seminarians must have a regular plan of physical exercise and faithfully follow that plan. They are also to ensure that they are availing themselves of proper rest, relaxation and food intake. Sustained failure to personally address 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.

Hygiene and Cleanliness

Needless to say, to care for the "temple of the Holy Spirit" also means keeping oneself clean, neat and presentable. This extends to the seminarian's living areas as well. The seminarian needs to recognize the important link between sharing or handing on the faith and the presentable or approachable demeanor of the one doing the sharing. A seminarian must never allow himself to become a block to the message of Jesus Christ because of a lack of personal hygiene, or because he is shabbily groomed.

SPIRITUAL FORMATION PRAYER, SACRAMENTS & INTERNAL/EXTERNAL FORUM

Quoting from *THE PROGRAM OF PRIESTLY FORMATION* (5th Edition; #106-110, 80, 131):

Human formation leads to and finds its completion in spiritual formation. Human formation continues in conjunction with and in coordination with the spiritual, intellectual, and pastoral dimensions of formation. It steadily points to the center which is spiritual formation. "For every priest his spiritual formation is the core which unifies and gives life to his being a priest and his acting as a priest." (*Pastores dabo vobis*, no. 45)

The basic principle of spiritual formation is contained in *Pastores dabo vobis*, no. 45, and is a synthesis of the teachings in *Optatam Totius*: to live in intimate and unceasing union with God the Father through his Son Jesus Christ, in the Holy Spirit. This is the foundational call to discipleship and conversion of heart. Those who aspire to be sent on mission, as the apostles were, must first acquire the listening and learning heart of disciples. Jesus invited these apostles to come to him before he sent them out to others. Saint Augustine alluded to this double identity and commitment as disciple and apostle, when he said to his people, "With you I am a Christian, for you I am a bishop."

To live in intimate and unceasing union with God the Father through his Son Jesus Christ in the Holy Spirit is far more than a personal or individual relationship with the Lord; it is also a communion with the Church, which is his body. The spirituality that belongs to those who are priests or preparing for priesthood is at one and the same time Trinitarian, Christological, pneumatological, and ecclesial. It is a spirituality of communion rooted in the mystery of the Triune God and lived out in practical ways in the mystery of ecclesial communion.

The spirituality cultivated in the seminary is specifically priestly. Through the Sacraments of Initiation, seminarians already share in the Paschal Mystery of Jesus Christ with other members of the Church. They also aspire to become priests who are configured to Christ, Head and Shepherd of the Church, our great high Priest. Therefore, their spirituality draws them into the priestly, self-sacrificial path of Jesus. He is the one whose service finds its high point in giving his life as a ransom for the many. He is the Good Shepherd who lays down his life for his sheep "so that they may have life and have it more abundantly." He is the bridegroom who loves his bride, the Church, "and handed himself over for her."

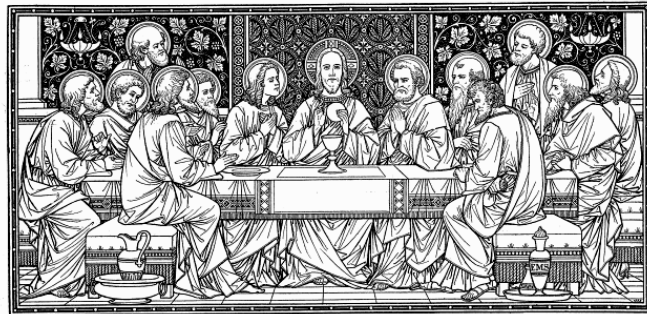
Given these basic dimensions of priestly spirituality that are foundational to the program of spiritual formation in the seminary, the seminary should identify those characteristics and practices that foster its growth. It is a formation that includes:

- | | | |
|--------------------------|---|-------------------------------------|
| • Holy Eucharist | • Sacrament of Penance | • Liturgy of the Hours |
| • Spiritual Direction | • Bible (<i>lectio divina</i>) | • Retreats and Days of Recollection |
| • Personal Meditation | • Devotions (Adoration, B.V.M., Saints) | • Apostolic Dimensions |
| • Asceticism and Penance | • Obedience | • Celibacy |
| • Simplicity of Life | • Reconciliation | • Solidarity |
| • Solitude | • Ongoing Spiritual Formation | |

Spiritual formation needs to be integrated with the other three pillars of formation—the human, the intellectual, and the pastoral. From human formation, spiritual formation assumes that the candidate has a basic relational capacity. In other words, the seminarian is able to enter into significant, even deep, relationships with other persons and with God. He is to be a "man of communion." Intellectual formation contributes to spiritual formation. The study of the traditions of faith and the experiences of faith among the saints and the people of God serves to deepen one's own spiritual journey. Pastoral formation is intimately linked with spiritual formation. In the process of spiritual formation, candidates are called to a greater and wider-ranging love of God and neighbor. When they respond positively to this invitation and grow in that love, they find the basis for pastoral and ministerial outreach that culminates in pastoral charity.

Formation Advisors, Mentors and Directors: Although the titles may differ, on every seminary faculty, certain members function as formators in the external forum. These Formation Advisors/Mentors and Directors should be priests. They observe seminarians and assist them to grow humanly by offering them feedback about their general demeanor, their relational capacities and styles, their maturity, their capacity to assume the role of a public person and leader in a community, and their appropriation of the human virtues that make them “men of communion.” These same formators may, on occasion, teach the ways of human development and even offer some personal mentoring or, at times, coaching. More generally, they offer encouragement, support, and challenge along the formational path. These formators function exclusively in the external forum and are not to engage in matters that are reserved for the internal forum and the Spiritual Director. Care should be taken to ensure that issues of human formation that properly belong to the external forum are not limited to the spiritual direction relationship for their resolution.

Spiritual Directors: These priests, functioning in the internal forum, also play a role in the human formation of seminarians. When they engage in the dialogue of spiritual direction with seminarians, they can be of great assistance in cultivating those virtues of self-reflection and self-discipline that are foundational for human development.



Internal -vs- 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 the Office of Vocations 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 Bishop, 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 Diocese of Arlington must be brought, by the seminarian, to the attention of the Director of the Office of Vocations. 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” (See Page 48), he not only discusses this with his Spiritual Director, but must also discuss this with his Formation Advisor and the Director of the Office of Vocations. In justice, nothing should be kept from the Bishop that would affect his decision to call a candidate to Holy Orders as a priest for the Diocese of Arlington. When the Bishop of the Diocese of Arlington 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 diocese.

INTELLECTUAL FORMATION LANGUAGES & DEGREES (M.Div., M.A., S.T.B., S.T.L.)

Quoting from *THE PROGRAM OF PRIESTLY FORMATION* (5th Edition; #136-138):

There is a reciprocal relationship between spiritual and intellectual formation. The intellectual life nourishes the spiritual life, but the spiritual also opens vistas of understanding in accordance with the classical adage, *credo ut intelligam* ('I believe in order to know') Intellectual formation is integral to what it means to be human. "Intellectual formation is a fundamental demand of man's intelligence by which he 'participates in the light of God's mind' and seeks to acquire a wisdom which in turn opens to and is directed towards knowing and adhering to God." (*Pastores dabo vobis*, no. 51, citing *Gadium et Spes*, no. 15)

The basic principle of intellectual formation for priesthood candidates is noted in *Pastores dabo vobis*, no. 51: "For the salvation of their brothers and sisters, they should seek an ever deeper knowledge of the divine mysteries." Disciples are learners. The first task of intellectual formation is to acquire a personal knowledge of the Lord Jesus Christ who is the fullness and completion of God's revelation and the one Teacher. This saving knowledge is acquired not only once, but it is continuously appropriated and deepened, so that it becomes more and more part of us. Seminary intellectual formation assumes and prolongs the catechesis and mystagogia that is to be part of every Christian's journey of faith. At the same time, this knowledge is not simply for personal possession but is destined to be shared in the community of faith. And that is why it is "for the salvation of their brothers and sisters." Intellectual formation has an apostolic and missionary purpose and finality.

In the seminary program, intellectual formation culminates in a deepened understanding of the mysteries of faith that is pastorally oriented toward effective priestly ministry. This understanding, however, requires previous intellectual formation and academic integrity as foundational. The overall goal of every stage of seminary formation is to prepare a candidate who is widely knowledgeable of the human condition, deeply engaged in a process of understanding divine revelation, and adequately skilled in communicating his knowledge to as many people as possible. Moreover, continuing education after ordination is a necessity for effective ministry.



Language Studies

Spanish: In recognition of the growing Hispanic population in the Diocese of Arlington, all seminarians who do not presently speak Spanish are required to participate in Spanish language studies. The goal of this policy is to enable seminarians, once they are ordained, to offer Mass (including the homily) and the Sacrament of Penance (Confession) to Spanish speaking parishioners. To facilitate Spanish language studies, all such seminarians are to take at least two semesters of classroom Spanish studies during their seminary formation. Following classroom

studies, they are to participate in an eight week Summer Spanish Immersion Program Abroad. (See *Summer Assignments Page 39*). On a case by case basis, requests for exemptions from the diocesan Spanish language studies requirement (classroom coursework and/or Mexico studies) must be directed, in writing, to the Director of the Office of Vocations.

English: Non-native English speaking seminarians may be required to avail themselves of English language studies if they are in need of improving their English speaking skills. To facilitate these studies, all such seminarians are to take, as often as is feasible and necessary, classroom English courses during their years at the seminary. Other programs may be helpful, such as one-on-one tutoring and/or summer classroom English studies. Requests to participate in these additional programs must be made, in writing, to the Director of the Office of Vocations.

Italian: Seminarians who are asked by the Bishop to continue their formation at the Pontifical North American College in Rome, will first participate in a 4-6 week long Italian Immersion Language Studies Program in Italy. Other programs that may be necessary include one-on-one tutoring and/or summer classroom Italian studies. Requests to participate in these additional programs must be made, in writing, to the Director of the Office of Vocations.

Latin/Greek/Hebrew: During seminary formation, advanced studies in classical languages, particularly Latin, are encouraged whether through regular classroom coursework, mini-courses or self-tutoring. Advanced classical language studies may only occur with the approval of the Academic Dean who will ensure that all Spanish studies and other course requirements would still be met.



Degree Programs (M.Div., M.A., S.T.B., S.T.L. & Hispanic Min. Certificate)

Each seminarian will follow the prescribed course of study at their respective seminary taking into consideration the diocesan requirement for Spanish language studies. The Master of Divinity Degree (M.Div.) prepares the seminarian with sufficient academic background for parish ministry. This is a professional degree. The Master of Arts (M.A.) program prepares the student to receive an academic degree in theology. This program is developed to give the seminarian the foundation for concrete and abstract thinking as well as advanced study in the area of theology. A Bachelor of Sacred Theology (S.T.B.) constitutes a systematic overview of the major areas of theology and is granted by institutions associated with a Pontifical University. Along with the M.Div., all seminarians (with the exception of those studying at Blessed John XXIII) are to pursue an M.A., S.T.B. or a Hispanic Ministry Certificate. Before registering for an advanced degree, seminarians are to consult the Director of the Office of Vocations. On a case by case basis, requests for exemptions from pursuing an advanced degree will be considered and must be directed, in writing, to the Director of the Office of Vocations.

Seminarians attending Mount St. Mary's may also pursue a Masters in Philosophical Studies during their pre-theology years. Before registering for this degree, seminarians must first consult the Director of the Office of Vocations and assure him that all diocesan Spanish studies requirements would also be fulfilled.

Quoting from *THE PROGRAM OF PRIESTLY FORMATION* (5th Edition; #231)

In the United States, the first professional degree, master of divinity, is the recognized standard for preparation of students for ordained ministry across the broad spectrum of institutions of graduate theological education. Its curriculum incorporates the requirements of the *Program of Priestly Formation*. Seminaries in the United States whenever possible should offer a master of arts degree in theology to provide a deeper understanding of the theological disciplines for general educational purposes or for further graduate study. In addition, seminaries are also encouraged to offer the ecclesiastical degrees of bachelor in theology (STB) and the licentiate in theology (STL) either by affiliating with an ecclesiastical faculty or by special arrangement with the Congregation for Catholic Education.



PONTIFICIA
UNIVERSITA
GREGORIANA



PONTIFICA
UNIVERSITA'
S. THOMASO
"Angelicum"

Seminarians, who continue their formation at the Pontifical North American College in Rome, will begin their academic coursework at either the Pontifical Gregorian University or the Pontifical Angelicum University. N.A.C. bound seminarians are encouraged to express a preference, to the Director of the Office of Vocations and the Bishop, of where they would like to study. The Bishop ultimately makes the final decision. During the first through third theology years (first cycle) a Bachelor of Sacred Theology, S.T.B. will be awarded. During the second cycle, beginning with fourth theology, the student begins a specialized program of theological study at one of the various Roman ecclesiastical universities, athenaeums or institutes. The determination of a particular course of study is made in consultation with the Bishop and the Dean of Studies at the N.A.C. and requires their formal approval. Second cycle diplomas, degrees and licenses offered in Rome are quite varied and can be accomplished in one to three years depending on the course of study. Whether, when or where a seminarian at the N.A.C. pursues completion of an advanced degree, i.e., Licentiate in Sacred Theology, (S.T.L.) is determined solely by the Bishop as part of the normal assessment of the pastoral needs of the diocese. Seminarians attending the N.A.C. should have no concrete expectations of pursuing an S.T.L., but should be ready and willing to do so if requested.

Summer Policy for Pontifical North American College (N.A.C.) First Year Men
(See *Summer Assignments* Page 40)

Miscellaneous

Seminarians must seek permission, in writing, from the Director of the Office of Vocations prior to participating in any studies at colleges, universities or institutes apart from the seminary in which they are currently attending.



PASTORAL FORMATION APOSTOLIC WORKS & SEMINARY FIELD EDUCATION

Quoting from THE PROGRAM OF PRIESTLY FORMATION (5th Edition; #236-239, 241):

All four pillars of formation are interwoven and go forward concurrently. Still, in a certain sense, pastoral formation is the culmination of the entire formation process: “The whole formation imparted to candidates for the priesthood aims at preparing them to enter into communion with the charity of Christ the Good Shepherd. Hence, their formation in its different aspects must have a fundamentally pastoral character.” (*Pastores dabō vobis*, no. 57)

In virtue of the grace of Holy Orders, a priest is able to stand and act in the community in the name and person of Jesus Christ, Head and Shepherd of the Church. This sacramental character needs to be completed by the personal and pastoral formation of the priest, who appropriates “the mind of Christ,” and effectively communicates the mysteries of faith through his human personality as a bridge, through his personal witness of faith rooted in his spiritual life, and through his knowledge of faith. These elements of formation converge in pastoral formation.

The basic principle of pastoral formation is enunciated in *Pastores dabō vobis*, no. 57, in its citation of *Optatam Totius*, no. 4: “The whole training of students should have as its object to make them true shepherds of souls after the example of our Lord Jesus Christ, teacher, priest and shepherd.” To be a true “shepherd of souls” means standing with and for Christ in the community, the Christ who teaches and sanctifies and guides or leads the community. The grace to be a shepherd comes with ordination. That grace, however, calls for the priest’s personal commitment to develop the knowledge and skills to teach and preach well, to celebrate the sacraments both properly and prayerfully, and to respond to people’s needs as well as to take initiatives in the community that holy leadership requires.

This expression of the aim of pastoral formation—the formation of a “true shepherd” who teaches, sanctifies, and governs or leads implies that such formation must include a number of essential elements:

- Proclamation of the Word
- The sacramental dimension
- The missionary dimension
- The community dimension
- Skills and effective public ministry
- A personal synthesis for practical use
- An initiation to various practical, pastoral experiences, especially in parishes
- Cultural sensitivity
- Religious pluralism
- Formation for a particular presbyterate and a local Church
- The poor
- Leadership development
- The cultivation of personal qualities

Clearly, pastoral formation not only connects with the other three pillars of priestly formation, but in itself it provides a goal that integrates the other dimensions. Human formation enables priests to be bridges to communicate Jesus Christ, a pastoral function. Spiritual formation enables priests to persevere in and give depth to their ministry. Intellectual formation provides criteria and content to ensure that pastoral efforts are directed correctly, properly, and effectively.

Miscellaneous

The summer parish/pastoral assignment along with the Diocesan Summer Learning Unit Program seek to give a broad overview and ‘hands on experience’ of various ministries and pastoral situations within the Diocese of Arlington. These diocesan based pastoral experiences are meant to compliment and work in collaboration with the pastoral field education assignments experienced by seminarians during the academic year. (*See Summer Learning Units Page 41*)

Criteria for Extending an Opportunity of Pastoral Field Experience to Non-Arlington Seminarians and/or Non-Arlington Transitional Deacons

The Diocese of Arlington extends opportunities of pastoral field experiences to seminarians from other dioceses as a service to the larger Church in the formation of young men for the priesthood. There are two paths that the Diocese of Arlington takes to ensure that the seminarian working in our diocese is in conformity with diocesan regulations.

- A. For a seminarian who is not an ordained deacon, the following steps must be taken before the seminarian can begin working at a particular parish within the diocese.
 - 1. A letter from the seminary must be sent to the Bishop of Arlington requesting that the seminarian be assigned to a particular diocesan parish as part of his ongoing pastoral formation.
 - 2. A letter from the diocesan pastor to the Bishop of Arlington requesting permission for the seminarian to serve in their parish.
 - 3. Pastors may want to ensure that the seminarian is in good standing by contacting the seminarian's bishop/superior/provincial or write directly to the seminarian's bishop/superior/provincial and retain documentation of this inquiry on file.
 - 4. The seminarian, like all volunteers, must read the Diocese of Arlington's *Policy on the Protection of Children/Young People and Prevention of Sexual Misconduct and/or Child Abuse*. They must fill out and return the *Acknowledgement of Receipt Form* found on the last page of the policy as well as the separate *Policy Questionnaire*.
 - 5. The seminarian must complete the necessary documents for F.B.I./fingerprinting and state(s) sex offender and criminal registry background checks.
 - 6. The seminarian must register, attend and complete all subsequent on-line training sessions related to the *Virtus: Protecting God's Children™ Program for Adults*.
- B. For a seminarian who is a transitional deacon or who will soon be ordained to the transitional diaconate, the following steps must be taken:
 - 1. A letter from the seminary must be sent to the Bishop of Arlington requesting that a transitional deacon be assigned to a particular parish within the diocese.
 - 2. A letter from the diocesan pastor to the Bishop of Arlington requesting that a transitional deacon be given faculties to serve in their parish, or upon ordination, to receive such faculties.
 - 3. In the pastor's letter the name and the address of the transitional deacon's bishop/superior/provincial needs to be provided so the Bishop's Delegate for Clergy may send a detailed questionnaire to him concerning his deacon (deacon to be) seminarian.
 - 4. The transitional deacon, like all volunteers, must read the Diocese of Arlington's *Policy on the Protection of Children/Young People and Prevention of Sexual Misconduct and/or Child Abuse*. They must fill out and return the *Acknowledgement of Receipt Form* found on the last page of the policy as well as the separate *Policy Questionnaire*.
 - 5. The transitional deacon must complete the necessary documents for F.B.I./fingerprinting and state(s) sex offender and criminal registry background checks.
 - 6. The transitional deacon must register, attend and complete all subsequent on-line training sessions related to the *Virtus: Protecting God's Children™ Program for Adults*.

Note: Pastor's should keep in mind how important it is to not have a transitional deacon seminarian function in a clerical role until permission is granted by the Bishop. Once these steps are completed, the Bishop will grant faculties to the transitional deacon seminarian and thus he may begin working at a particular parish within the diocese.



Section 4: General Norms for Seminarians

ACCOUNTABILITY & RESPONSIBILITY

While some will correctly say that “a man in seminary formation is called by our Lord to be a priest, and not called to be a seminarian”, being a seminarian is the critical path on which a future priest must travel; and travel with a committed and engaging, mind, heart and soul. To be a holy and effective priest one must prepare well. This is why many will also say, “as the seminarian...so the priest.” To be a seminarian, with the potential of becoming a priest means to take on and fully embrace significant responsibilities. As we are reminded in the suggested homily offered in the Rite of Ordination to the Priesthood.

You are called to share in the priesthood of the bishop and to be molded into the likeness of Christ, the supreme and eternal priest. By consecration you will be made a true priest of the New Testament, to preach the Gospel, sustain God's people, and celebrate the liturgy, above all, the Lord's sacrifice. You must apply your energies to the duties of teaching in the name of Christ, the chief teacher. Share with all mankind the word of God you have received with joy. Meditate on the law of God, believe what you read, teach what you believe, and put into practice what you teach.

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*, 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 team, along with obedience to, and collaboration with, the Bishop, the Director of the Office of Vocations, 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 their own will, inhibits a seminarian's contribution to this common mission. On the other hand, a sense of their basic human Christian equality with authority figures will purify them 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 Bishop'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. and other official activities sponsored by the seminary or the diocesan Respect Life Office, seminarians are to obtain permission from the Director of the Office of Vocations 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 *Virtus: Protecting God's Children™ Program for Adults*. These periodic learning updates and articles will be forwarded, via e-mail, on average, every two to three weeks. Seminarians are required 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.



UNIVERSAL CODE OF CONDUCT FOR CHURCH PERSONNEL

GUIDELINES FOR A SAFE ENVIRONMENT FOR CHILDREN AND YOUNG PEOPLE

The Catholic Diocese of Arlington is committed to providing a safe environment for children within all activities and ministries of the diocese. Children are a most precious gift and all the faithful cooperate in taking every reasonable action to ensure their safety. An important tool in creating safe environments for children is the code of conduct. This code lists behaviors and activities that are inappropriate for those who work with children. The purpose of this code is to make clear to employees and volunteers behaviors that are unacceptable and to allow proper monitoring of all youth activities.

These guidelines apply to all diocesan, parish and Catholic school activities in the Diocese of Arlington. For the purposes of this code "children," "child," "youth," or "young person" is defined to mean any person less than 18 years of age. These guidelines do not apply to parents and foster parents and the children in their parental care.

A. General Guidelines for Behavior of all Adults with Children

1. Only priests, seminarians, or their immediate family may be overnight guests in rectories. Only priests, seminarians and the individual's immediate family members may be admitted to personal living spaces within rectories.
2. A child may never be offered alcoholic beverage, tobacco, drugs or anything else that is prohibited by law.

3. Planned, ongoing meetings with a child will not take place without the knowledge of a parent or guardian.
 - If one-on-one pastoral care of a minor should be necessary, avoid meeting in isolated environments. Schedule meetings at times and use locations that create accountability.
 - Adults should not be alone with a child in a sleeping facility, locker room, rest room, dressing facility, or other closed room or isolated area that is inappropriate to a ministry relationship.
 - Limit both the length and number of sessions, and make appropriate referrals.
4. Do not give significant gifts or grant special privileges or opportunities to a specific child. Small gifts are not to be given to children without the presumed permission or knowledge of a parent or guardian.
5. Unrelated children/young persons are not to be in any adult's home without the presence of other responsible adults.
6. Do not use inappropriate conversation, vocabulary, recordings, films, or games with minors. Showing sexually explicit or pornographic material to a child or young person is illegal.
7. Do not take photographs of children/young people while they are unclothed or dressing. Do not take photographs of single or specific children without the knowledge of a parent or guardian.
8. Adults should not take an overnight trip alone with a child who is not a member of their immediate family without the written permission of a parent or guardian, the approval of the pastor or supervisor and must be accompanied by another responsible adult.
9. Touching another person should be age appropriate and show respect and kindness.
 - Wrestling, tickling and other acts of "horse-play" with a child shall always be avoided.
 - Physical contact when alone with a child should be avoided. Hugging can be an expression of love and respect. However, hugging should always be done in the presence of others and never while alone in a room behind closed doors.
 - If a child initiates physical contact, an appropriate, limited response is proper. In all cases it must be respectful.
10. If you become aware of an inappropriate personal or physical attraction between yourself and a young person, maintain clear professional boundaries between yourself and the young person and consult with a supervisor.
11. Normally youths should not have keys to church facilities. If they need keys because of employment they should be carefully screened.
12. Engaging in physical discipline of a child is prohibited.

B. Guidelines for Chaperones and Supervisors of Children at Group Activities

1. Chaperones/supervisors are responsible for reviewing the Diocese of Arlington Code of Conduct and all related guidelines with the children assigned to them.
2. Two or more adults must be present for events involving children.
 - The recommended ratio for chaperones/supervisors to children is 1:10 for day trips and 1:7 for activities lasting more than 12 hours.
 - In the event a sufficient number of chaperones/supervisors are not available, the event will be cancelled.

- Under no conditions will a person under 18 be used to satisfy the requirement for chaperone/supervisors.
3. If a person must go into a sleeping room with children, a second adult must be present with them. If a supervisor stays in a hotel or other sleeping room with children, the supervisor should sleep in his or her own bed using a rollaway or cot if necessary. Under no circumstances shall an unrelated adult share a bed with a child.
 4. Facilities must be monitored during all organization activities.
 5. Dress must always be in keeping with modesty and Christian values.
 6. Parental permission must be obtained, including a signed medical treatment form, before taking children on trips. Do not administer medication of any kind without authorized written parental permission.
 7. Adult participants are expected to refrain from drinking alcoholic beverages for the duration of the event or using tobacco in the presence of children as well as during their travels to and from the event.
 8. The possession or use of illegal drugs is strictly prohibited.
 9. Items designed as weapons are strictly prohibited.
 10. If anyone is uncomfortable with the actions or intentions of another during the trip, it should be reported to the chaperone or supervisor immediately.
 11. Both adults and youth are expected to attend activities with the entire group.
 12. During all activities, especially a dance or other social event, chaperones will be available in the building where the activity takes place.
 13. Groups of young people will be assigned a specific adult chaperone who will be monitors and supervise their behavior throughout the event.
 14. On any trip, information will be distributed to chaperones or supervisors for review with all participants to help familiarize them with the program schedule and layout of the facilities where event activities will take place.
 - Ensure that the young people understand important safety information.
 - An accountability system, similar to a “buddy system,” must be used whenever children go on trips.
 - A specific location must be designated where minors will be able to locate their chaperone or supervisor or where the group will meet at an agreed upon time.
 - During overnight activities, chaperones or supervisors are responsible for establishing a curfew and for enforcing it. Chaperones or supervisors must check rooms after curfew to make sure that young people are in their rooms and remain there.
 - Adults must not go anywhere during the event where the youth may not go with them. (e.g. cocktail lounges, bars, etc.)

All persons performing work, ministry or volunteer service within the Church in Arlington are expected to follow these guidelines. Violation of these guidelines will be considered a serious matter and be investigated and resolved. Remembering that those who work with children are serving as stewards of God’s precious gift of young life should reinforce the need always to respect boundaries and provide a holy example of life.

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

1. As a general rule, as ordained clergy, all transitional deacons are to wear *Clerics* (i.e., Black Roman collared shirt and black pants). All other seminarians (collegiates, pre-theologians, spirituality year participants, pastoral year participants and non-ordained theologians) are to also wear *Clerics* (i.e., Black Roman collared shirt and black pants) while serving in their parish or pastoral summer assignments. They are also to wear clerics during the following diocesan or parish sponsored functions or events: Mass, if one is serving, and other liturgies during Christmas and Easter breaks, Holy Thursday Breakfast/Mass, Ordinations, Summer Learning Units, and Serra Summer Family Mass of Thanksgiving. Black suit jackets are generally to be worn with clerics on these occasions. Personal prudence governs the appropriateness of wearing a black suit jacket while serving in the parish or during parish sponsored events.
2. The seminarian diocesan winter retreat, summer beach or mountain trip, seminarian summer picnic with the Bishop, Serra Summer Family Picnic (after Mass), basketball and softball games, as well as certain youth events (amusement parks, altar server picnic, etc.) are occasions where all non-ordained seminarians are not to wear clerics. Prudence governs the appropriateness of wearing either *Dress Clothing* (i.e., dress slacks, dress shoes, collared shirt and possibly a tie); *Casual Clothing* (i.e., shorts, sneakers and tee-shirt); or *Sports Attire* to such functions or events.
3. Unless prior permission is granted by the Director of the Office of Vocations, non-ordained seminarians are not permitted to wear clerics outside parish assignments or diocesan sponsored functions or events. This includes family/friends weddings, baptisms, confirmations, funerals and ordinations.
4. For diocesan sponsored liturgies away from the seminary, all non-ordained seminarians should bring their cassock and surplice whether they are officially scheduled to serve or not. For most diocesan liturgies, seminarians who are not serving will be a part of official processions. Transitional deacons should bring alb, cincture and two deacon stoles, one white and the other matching the color of the day or liturgical season. For parish liturgies, either an alb and cincture or cassock and surplice are to be worn.



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 the Office of Vocations.

CONTACT, COMMUNICATION & 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 **(703) 841-2514**. If someone is unable to answer seminarians should feel free to either leave a message or call the Director of the Office of Vocations on his office cell phone **(703) 608-0584**. Seminarians may also contact vocation personnel via e-mail at vocations@arlingtondiocese.org. Seminarians should remember that the Director of the Office of Vocations is the primary contact and liaison between themselves, the Bishop and other diocesan personnel. If a seminarian receives a call or e-mail from the director or any vocation personnel, a prompt reply is courteous and expected. Additional diocesan contact names can be found in Appendix B of this handbook.

Communication

1. Maintaining good communication with the Office of Vocations is extremely important. Seminarians should never assume that the Director of the Office of Vocations is aware of everything. All ministerial relationships, not least of which are 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 Bishop, can provide the proper support and assistance as needed.
2. Every seminarian must have an e-mail address and daily check their in-box for recent e-mails sent by the diocese. Free e-mail accounts are available through a variety of providers. It is the responsibility of the seminarian to promptly notify the Office of Vocations if their e-mail address changes. If seminarians have a cell phone or pager, they are to provide the Office of Vocations with these numbers. To facilitate ease of communication seminarians are encouraged to have a personal cell phone.
3. Seminarians must use good moral judgment regarding the use of all communications media, particularly the use of the internet. Sound prudence will dictate the web sites and chat-rooms 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 tenants of our faith when using any form of communications media. In public venues or public forums seminarians are to represent the diocese, the Bishop, the Church and our Lord Himself with an appropriate decorum that reflects first and foremost “all things in charity”. No seminarian is to initiate or maintain a personal WEB-SITE, BLOG-SITE, MY-SPACE site, OR SIMILAR without the expressed permission of the Director of the Office of Vocations. 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 a FACEBOOK site primarily to stay in better contact and communication with the Office of Vocations and potential seminary candidates. Maintaining such a site is contingent upon making the Director of the Office of Vocations a ‘limitless friend’. Seminarians are cautioned to: 1) Not “be-friend” anyone they do not know or trust; 2) Not communicate with anyone under the age of 18 after 10:00 p.m.; and 3) Ensure that actual time spent on the site is reasonable and moderate.
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 (*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.

Diocesan Media Relations Policy

Communications has been central to the spread of Christianity from its inception. Christ traveled throughout Palestine proclaiming God's love, the coming of His Kingdom and the need for conversion. After His resurrection from the dead and His ascension into heaven, the Apostles took this message to the farthest corners of the world preaching the Good News of Jesus Christ. The followers of Jesus Christ employed the common communications mediums of their day in order to accomplish this. In fact, Scripture recounts the Apostle Paul speaking in Greek amphitheaters and communication centers of his time.

Using the media tools of the day and employing good communications strategies have always been an integral part of the mission of the Catholic Church. The Holy See has a vast and integrated communications strategy and works closely with international and local media outlets of our day in order to effectively distribute the message of Jesus Christ. Jesus commissioned His followers with these words: "Go into the entire world and preach the Gospel to the whole creation" (Mk. 16:15). To support this mission of the Church, the Diocese of Arlington has established a media relations policy. This policy is to communicate the message of Jesus Christ to the world through current forms of media and technology.



Media Relations Philosophy

The communications philosophy of the Diocese of Arlington is to facilitate media requests and comment on important questions of our day in order to bring the message of Jesus Christ to bear on our times and civilization. In the Diocese of Arlington, all media and publication requests, except those made by the Arlington Catholic Herald (i.e. interviews, statements, photographs, articles, etc.) are to be directed to the Office of Communications in the Chancery. (*See Standard Procedures*). The integrated communications policy, philosophy and standard procedures are all in place to centralize media requests so that: (1) the Bishop is aware of what is being reported on in the press concerning the diocese; (2) to facilitate journalists in covering news items.

Standard Procedures

All media requests or public posting of material on web-sites, blog-sites, or similar must go through the Diocese of Arlington's Office of Communications **(703) 841-2767**. If any media requests involve seminarians, the Communications Director along with the Director of the Office of Vocations will assess the request, ascertain deadlines and respond to the request as soon as possible. Ideally, the Communications Director is a facilitator. He/she is an intermediary to gather information and set up optimal conditions for successful media relationships and coverage. Once the details have been worked out, the Communications Director will put the two parties in contact with one another. Certain media requests involving seminarians will entail having the Communications Director and/or the Director of the Office of Vocations present, although this is not foreseen in all cases.

SEMINARY EVALUATIONS, ADVANCEMENT & VISITATIONS

Quoting from *THE PROGRAM OF PRIESTLY FORMATION* (5th Edition; #272 & 280):

The continuing evaluation of seminarians is linked to their formation as well as to the Church's responsibility to discern vocations to priesthood as a gift from God. Since formation, whether human, spiritual, intellectual, or pastoral, assumes that a seminarian will be growing both in God's grace and in his free, human response to that grace, it is important that there be a process to note the markers of that growth. In this way, the Church provides candidates for priestly ministry with encouragement to continue their formation and wisdom to identify ways in which that formation may take deeper root. The Church's responsibility to discern the authenticity of vocations also implies that there is some process whereby the Church, usually working through the seminary, scrutinizes the candidate's aptness and readiness to assume the responsibilities of ordained ministry. This ongoing evaluation of seminarians, then, fosters growth in formation while continuing the process of discernment.

The annual evaluation should include a well-founded judgment concerning the suitability of the seminarian for advancement to the next year of formation. The evaluation report should be detailed. The qualities listed in canon law as requirements for promotion to Orders should be considered at each stage of advancement: integral faith, right intention, requisite knowledge, good reputation, integral morals and proven virtues, and the requisite physical and psychological health. The evaluation should provide a judgment of the seminarian's aptitude for priestly life and ministry as well as an estimation of his capacity to lead a chaste, celibate life. The stage or year in which the seminarian is currently in formation should be considered in assessing his readiness for advancement.

Seminary Visitations (*Bishop and Director of the Office of Vocations*)

Normally, every fall semester the Director of the Office of Vocations will visit each seminary, spirituality center and pastoral-year field placement. Normally, every spring semester the Bishop will visit each seminary and spirituality center with the Director of the Office of Vocations. 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 ABSENCES, RESIGNATIONS & DISMISSALS

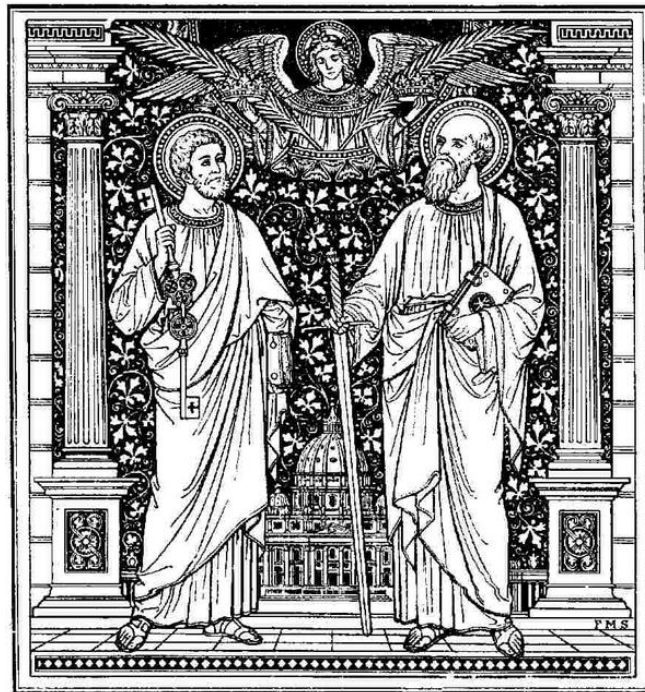
Leave of Absences

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 or for reasons of health, personal or family concerns. A seminarian may also be asked to take a leave of absence by the diocese 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 the Office of Vocations before a leave of absence is approved by the Bishop. 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 the Office of Vocations 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 Bishop, (cc'd to the Director of the Office of Vocations). If a leave of absence is granted, it will be done so for a period of 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 diocese 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 Bishop at his sole discretion.

Resignation & Dismissals

If a seminarian discontinues his seminary discernment, i.e. resigns from the diocesan priestly formation program, he is asked to forward a courtesy letter to the Bishop, (cc'd to the Director of the Office of Vocations), stating his desire to leave and briefly describing the circumstances and reasons for his departure. If a seminarian resigns or is dismissed from the Diocese of Arlington priesthood formation program, upon notification of resignation 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 Diocese of Arlington file, a written letter of permission to release the entire file, drafted by the former seminarian, must be forwarded to the Director of the Office of Vocations before any release requests can be honored.



He wants to love with your heart. He wants to help with your hands. He wants to save through your efforts.

POPE JOHN PAUL II

Section 5: Formation During Seminary Breaks

SEASONAL & 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 Vacations & Travel.*)

Seminarians are strongly encouraged 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. During seminary breaks, all deacons are to assist in the diocesan parish to which they are assigned, i.e. any personal or vacation time during these breaks must be coordinated with their assignment pastor. Since continuing evaluation is important for the personal growth of seminarians, a conscientious evaluation of their summer activities, including fidelity to spiritual exercises, is submitted by each home pastor to the seminary formation team.

Seminarian Holy Thursday Breakfast & Chrism Mass

All seminarians studying within the United States are expected to participate in the Seminarian Holy Thursday Breakfast and Chrism Mass with the Bishop and diocesan presbyterate.



RETREATS

Vocation Discernment Retreats

Each Winter or early Spring, the Office of Vocations offers a weekend *Vocation Discernment Retreat for Men*. In early August the office offers a weekend *Vocation Discernment Retreat for Men (In Spanish)*. These retreats are open to all single, practicing, Catholic men who are actively discerning a vocation to priesthood or the consecrated life. Several seminarians will be invited, by the Director of the Office of Vocations, to participate in these retreats. In addition, each year the Archdiocese for the Military Services offers a discernment weekend which brings together chaplains, priests, and men interested in discerning a possible vocation as a military priest chaplain.

Seminary Retreats

Seminarians are to take an active part in the annual retreat scheduled by their seminary.

Diocesan Seminarian Winter Retreat

This three day annual retreat for all diocesan seminarians studying within the United States normally occurs, in the diocese, between New Year's Day and the day seminarians' return to the seminary for Spring Semester. In certain rare circumstances, seminarians may be granted permission to miss all or part of this retreat. Aside from unforeseen emergencies, to be excused from the seminarian winter retreat a written request must be made to the Director of the Office of Vocations at least one month prior to the retreat clearly indicating the reasons for the request.

Canonical Diaconate Ordination Retreats

Within six months prior to ordination, the Code of Canon Law requires that candidates for the diaconate make a five day retreat. Seminarians who are preparing for ordination to the transitional diaconate are to utilize the yearly retreat that is offered by their respective seminaries. This retreat will act as their canonical diaconate ordination retreat.

Canonical Priesthood Ordination Retreat

Within six months prior to ordination, the Code of Canon Law requires that candidates for the priesthood make a five day retreat. This retreat is sponsored by the Diocese of Arlington Office of Vocations and is normally scheduled between the Sunday-Thursday prior to priesthood ordination.

Note: Permission must be obtained from the Director of the Office of Vocations prior to attending any retreat other than those listed above.

SUMMER PARISH ASSIGNMENTS (PARISH & OTHER)

Seminarians should use good judgment in all their activities and associations while away from the seminary. They should not jeopardize nor bring dishonor to their vocations by placing themselves in compromising situations. The Eucharist is the center of Christian spiritual formation and during all seminary breaks, Mass should continue to receive primary emphasis in the life of the seminarian. Daily participation at Mass should be practiced by all seminarians whenever possible.

1. Seminarians maintain their seminary spiritual directors while on seminary breaks. However, while away from the seminary, especially during the summer, they should feel free to receive the Sacrament of Penance from any number of confessors, (National Shrine, Franciscan Monastery, or priests of the diocese) while maintaining the spiritual director at the seminary as their sole source of spiritual direction.
2. The eight week summer assignment normally begins the Monday after priesthood ordinations.
3. During official assignments, seminarians who are not installed acolytes who are asked by their pastor/supervisor to distribute Holy Communion, must remind their pastor/supervisor of the pastor/supervisor's need to write personally the Vicar General for Pastoral Service to request that their assigned seminarian be duly instituted as an Extra-Ordinary Minister of Holy Communion.
4. The following is the current stipend structure for the eight week summer assignment and, if required, for pastoral year assignments. Stipends are paid directly to the seminarian by the parish/pastoral assignment:
 - Deacons during summer assignments or holiday breaks - \$325.00 per week.
 - Deacons during the school term - \$100.00 per weekend
 - Deacons during a pastoral year assignment - \$325.00 per week.
 - Non-Deacons during summer assignments- \$300.00 per week. (*Mexico= \$275.00*)
 - Non-Deacons during a pastoral year assignment - \$300.00 per week.

Note: Automobile oil and automobile related gasoline expenses are not part of the summer/pastoral year stipend and should be reimbursed by the parish or pastoral assignment as is currently done for clergy.

Expectation Worksheet (To be done at the BEGINNING of the summer assignment)

The Pastoral Summer Assignment **EXPECTATION WORKSHEET** is to be completed by the pastor/supervisor and the seminarian intern within the first week of the summer assignment. This form is for the seminarian's own use and does not need to be returned to the Office of Vocations. The **SUPERVISOR EVALUATION** is to be reviewed at the start of his parish assignment so that the seminarians and the pastor/supervisor will better understand what the evaluation criteria will be throughout the summer.

Supervisor Evaluation Form (To be done at the END of the summer assignment)

The original, completed **SUPERVISOR EVALUATION** is to be reviewed and signed by both the pastor/supervisor and the seminarian prior to the last day of the summer assignment. The original, completed and signed evaluation is to be sent by the pastor/supervisor to the Office of Vocations the week following the end of the assignment. This is to ensure that the evaluation can be copied and forwarded to the seminary (by the Office of Vocations), prior to the start of the academic year.

Note: The Pontifical North American College and Blessed John XXIII provide similar but different expectation worksheets and evaluation forms. Seminarians attending these institutions are to utilize the seminary's forms. All other seminarians are to use the Diocese of Arlington forms described above, and not those provided by their respective seminary.

Seminarian Summer Assignments

SUMMER AFTER	SEMINARY COLLEGE TRACK SUMMER ASSIGNMENTS
First College	NONE (Possibility to work at Catholic Charities or Basilica of the National Shrine of the Immaculate Conception)
Second College	NONE (Possibility to work at Catholic Charities or Basilica of the National Shrine of the Immaculate Conception)
Third College	PARISH + LU: 1-6
Fourth College	ROTATING ASSIGNMENT (See Below)
First Theology	ROTATING ASSIGNMENT (See Below)
Second Theology	PARISH (ACOLYTE) + LU: 7-12
Third Theology	PARISH (DEACON) + LU: 13-18
Fourth Theology	FIRST PRIESTHOOD PARISH ASSIGNMENT

SUMMER AFTER	OTHER COLLEGE TRACK SUMMER ASSIGNMENTS
Pre-Theology I or Spirituality Year	PARISH + LU: 1-6
Pre-Theology II	ROTATING ASSIGNMENT (See Below)
First Theology	ROTATING ASSIGNMENT (See Below)
Second Theology	PARISH (ACOLYTE) + LU: 7-12
Third Theology	PARISH (DEACON) + LU: 13-18
Fourth Theology	FIRST PRIESTHOOD PARISH ASSIGNMENT

ROTATING ASSIGNMENTS:

- **Required*** **SPANISH STUDIES ABROAD** *(If a better proficiency in Spanish is needed)
- *Option* CATHOLIC CHARITIES ST. MARTIN DE PORRES SENIOR CENTER
- *Option* CATHOLIC CHARITIES HOGAR HISPANO
- *Option* CATHOLIC CHARITIES CHRIST HOUSE HOMELESS SHELTER
- *Option* CATHOLIC DISTANCE UNIVERSITY
- *Option* ADDITIONAL PARISH ASSIGNMENT

Note: 'LU' = Summer Learning Units (See page 41 for more details.)

Spanish Studies Abroad

The program the diocese currently utilizes is administered by Mount Saint Mary's Seminary and held in Qu  retaro, Mexico. This eight week program has seminarians studying at the Organizaci  n Ling  stica de Espa  ol (O.L.E.) for three hours each weekday. Seminarians are

placed in classes according to their abilities established by a placement exam given by the O.L.E. Coursework requirements include participation in classes, completion of assigned homework and a final exam. Seminarians are to attend daily Mass offered in Spanish. Lodging includes room and board (3 meals per day) in homes in Quéretaro chosen by the O.L.E. and in walking distance to the school. Seminarians will receive a \$2,200.00 stipend (\$275.00 per week) for these studies with 1/3rd given prior to departure and 2/3rd given upon their return. Within two weeks of returning from Mexico, seminarians who participated in the Quéretaro Program are to forward to the Director of the Office of Vocations a 2-5 page typed description and account of their summer experience.

Catholic Charities St. Martin de Porres Senior Center

A seminarian works one weekday at the St. Martin de Porres Senior Center (4650 Taney Avenue, Alexandria) while residing in a nearby parish and assisting there two weekdays, as well as on weekends with one weekday off.

Catholic Charities Christ House Homeless Shelter

A seminarian works forty hours (Monday-Friday) at the Christ House Homeless Shelter (131 South West St., Alexandria) while residing in a nearby parish and assisting there on Sundays, with Saturdays off.

Catholic Charities Hogar Hispano

A seminarian works three weekdays at Hogar Hispano (6201 Leesburg Pike, Suite 307, Falls Church) while residing in a nearby parish and assisting there on weekends with one weekday off.

Summer Policy for Pontifical North American College (N.A.C.) First Year Men

During the summer after his first year, according to N.A.C. policy a student is not permitted to return home except for the most serious of reasons (e.g., family emergency, health). The first year seminarian is to plan for his summer abroad in consultation with his formation advisor, spiritual director and with the approval of the Bishop and the Director of the Office of Vocations.

Because of its location, the N.A.C. is uniquely situated to offer the seminarian a series of diverse experiences of formation during the summer. These experiences are designed to allow him opportunities to maximize his incorporation into the larger Church with a view toward appropriating the Gospel's universal mission in the world at large. They are intended to foster the growth of his interior life and in pastoral charity. In developing his summer itinerary, the seminarian must keep in mind the following:

- The first summer is to be spent away from the College and in Europe, Africa, Asia, or South America.
- Four weeks or more of the summer is to be spent in language study or apostolic work. This might include a parish experience, the military chaplain candidate training, an immersion experience program in another country or another program approved by the N.A.C.
- Two weeks should be used for a vacation which is modest and relaxing.
- The remainder of the summer is to be planned while keeping in mind the following:
 - Travel is encouraged in order to gain familiarity with other cultures, not in being a tourist but rather a man of the Church whose whole life is an experience of seeking Christ in the cultures of His people.
 - He is encouraged to consider spending two weeks serving the poor.
 - He is encouraged to make a pilgrimage to the holy places of Europe.
 - He may schedule a retreat.
 - He may volunteer to be a member of the NAC Orientation Team.
- All plans and related costs to be incurred by the diocese must be approved by the Director of the Office of Vocations before such plans are finalized.
- The total cost incurred by the diocese to assist N.A.C. first year seminarian summer travel, lodging, food, tuition, etc. for the 2010 summer may not exceed U.S. \$4,500 per seminarian. All costs must be itemized with either a general bill forwarded directly by the N.A.C. to the Office of Vocations and/or original individual receipts forwarded by the seminarian to the Office of Vocations.

SUMMER LEARNING UNITS (LU)

The **Summer Learning Unit Program** seeks to give a broad overview and 'hands on experience' of various offices and ministries within our diocese. The total program spans three parish summer assignments and encompasses 18 areas or "Learning Units". Units are divided into three groupings of six units (days) per summer. Each learning unit is comprised of an in-house workshop or presentation and/or an on-site visit with various diocesan ministries or offices. Learning Units normally occur on Wednesdays between 10:00 a.m.- 4:00 p.m. Actual days and times may vary depending on the particular unit. Learning Units normally begin the second week of the summer assignment.

FIRST GROUPING 1-6: *OUTREACH AND ASSISTANCE*

- (1) RECTORY LIVING SEMINAR & OFFICE OF VOCATIONS
- (2) CATHOLIC CHARITIES MAIN OFFICE
- (3) CATHOLIC CHARITIES HOUSING CHRIST HOUSE MASS & VISIT
- (4) PROPAGATION OF THE FAITH OFFICE & CATHOLIC CHARITIES HOGAR HISPANO
- (5) CATHOLIC CHARITIES PRISON MINISTRY
- (6) MIGRATION & REFUGEE SERVICES

SECOND GROUPING 7-12: *FAMILY SERVICES, YOUTH SERVICES AND CATHOLIC EDUCATION*

- (7) OFFICE OF YOUTH MINISTRY
- (8) YOUTH MINISTRY DIOCESAN 'WORK CAMP'
- (9) CATHOLIC CHARITIES CHILDREN SERVICES & FAMILY SERVICES
- (10) CATHOLIC CHARITIES TRANSITIONAL HOUSING & ELDERLY SERVICES
- (11) CATHOLIC SCHOOLS & COURAGE APOSTOLATE
- (12) SACRED MUSIC & CATECHETICS AND LITURGY

THIRD GROUPING 13-18: *CENTRAL ADMINISTRATIVE OFFICES (C.A.O.)*

- (13) SPANISH APOSTOLATE & MULTI-CULTURAL MINISTRY
- (14) CENTRAL ADMINISTRATIVE (CHANCERY) OFFICES
- (15) OFFICE OF FAMILY LIFE (FOCUS INSTRUMENT) & RESPECT LIFE OFFICE
- (16) CENTRAL ADMINISTRATIVE (CHANCERY) OFFICES
- (17) TRIBUNAL, TAXES & FINANCIAL SEMINAR
- (18) CENTRAL ADMINISTRATIVE (CHANCERY) OFFICES

1. For Learning Unit #8, Youth Ministry Diocesan 'Work Camp', participants will be traveling to the work camp home site Tuesday afternoon and return the following Wednesday evening.
2. Lunches for all Learning Units will be provided and expensed either to the Office of Vocations or the particular office/site location. Seminarians paying for LU lunches must forward original receipts in order to be reimbursed by the Office of Vocations.
3. A final schedule with actual times and site addresses for each unit will be forwarded to seminarians as they begin their summer assignments.
4. The new seminarian orientation meeting will occur the last Wednesday of the seminarian summer assignment. All state-side seminarians are required to attend this meeting.



PERSONAL VACATIONS & TRAVEL

1. 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.
2. 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.
3. The Office of Vocations sponsors a seminarian beach or mountain trip each May. These trips are open and optional for all diocesan seminarians.



SEMINARIAN VOCATION PROMOTION PROGRAMS & OTHER VOCATION PROMOTION ACTIVITIES

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 the Office of Vocations. Diocese of Arlington seminarians are expected to actively participate in the 6 following programs or events. If a seminarian is unable to participate in any of the following, he must personally seek permission from the Director of the Office of Vocations (e-mail is sufficient) prior to the program or event. From time to time seminarians will be called upon to assist with other vocation promotion activities, i.e. vocation discernment retreats, discernment dinners, holy hours, altar server picnic, seminary visits and discernment trips.

Quoting from *THE PROGRAM OF PRIESTLY FORMATION* (5th Edition; #32)

The Seminarians also play a significant role in promoting priestly vocations through the friendships they form outside the seminary setting, through their visible presence in their home parishes, through their involvement in Christian service activities and field education, through their assistance with vocation programs, and through the welcome they extend to visitors at the seminary.

1. **National Vocation Awareness Week Seminarian Parish Talks:** On the Feast of the Baptism of the Lord, which opens National Vocation Awareness Week, seminarians are assigned to speak at Masses in various parishes around the diocese, briefly sharing their own vocation story. On the first such occasion, new seminarians are to provide a written text of their talk to the Director of the Office of Vocations at least three weeks prior to giving this talk. Talks are to be limited to 2-3 minutes, at the most, i.e. one page double spaced typed.
2. **Quo Vadis Days Camp:** During the summer, high school young men from our diocese travel to Mount St. Mary's Seminary for a five day camp to discover more about the priesthood and their particular vocation in life. Quo Vadis – Latin for "Where are you going?" is the name

given to the camp and the deanery groups of high school young Catholic men that meet monthly to deepen their faith, learn more about the priesthood, and to better discern God's call in their lives. Seminarians are expected to be present for the entire camp and are assisted by college and young adult men who are also discerning their vocations.

3. **Seminarians -vs- Quo Vadis (High School Young Men) Basketball & Softball Games:** Seminarians engage in sporting events with members of our high school Quo Vadis Groups. The softball game is held the Wednesday afternoon of our annual Quo Vadis Days Camp at Mount St. Mary's Seminary. The basketball game is played over Christmas break at one of our Catholic high schools the first Saturday after the Solemnity of Mary, the Mother of God (New Years Day).
5. **Serra Club of Arlington Seminarian Mass of Thanksgiving & Summer Cook-Out:** Each August, the Serra Club of Arlington sponsors a Seminarian Mass of Thanksgiving and Summer Cook-Out. Seminarian's parents and siblings as well as Serra Club family members are all encouraged to attend.
6. **Arlington Herald Vocation Spotlight & Office of Vocations Newsletter/Web Site Vocation Stories:** Periodically the *Arlington Catholic Herald* features a photo and general information about a different diocesan seminarian or religious brother or sister in formation from our diocese. The *Office of Vocations E-Newsletter* and *Web-Site* will also feature expanded stories on seminarians and religious brothers or sisters.
7. **Altar Server Picnic** is co-sponsored each August by the Office of Vocations and the Cathedral Council Knights of Columbus for all altar servers who serve throughout our diocese.

Other Vocation Promotion Activities

1. **St. Therese Vocation Society and Junior Society** (*those under the age of 18*) daily pray by name, for a seminarian or man or woman religious presently in formation. These include our own diocesan seminarians, as well as men and women from our diocese who are studying for religious orders.
2. **Holy Hours for Vocations** are held periodically throughout the year at different parishes and are open to everyone.
3. **Called by Name Program** run every four years and concludes with *National Vocation Awareness Week* in January. Through parish bulletin inserts, everyone in the diocese is asked to prayerfully consider those whom they believe would perhaps make a good priest, brother or sister. The Office of Vocations contacts all whose names are submitted and invites them to actively participate in discernment related activities.
4. **Student National Vocation Awareness Week Program** runs every other year. Each Catholic school principal, director of religious education and home school coordinator is sent a packet of ideas to use during *National Vocation Awareness Week*.
5. **'Nun Runs', Seminary Visits and Pilgrimage Day Trips.** Our two discernment groups make various pilgrimages to shrines in the DC/Baltimore Metro areas. The women take day trips visiting area convents. Men visit our seminarians at their respective seminaries and also visit various men's religious orders in the area.
6. **Dinner with the Bishop** along with various other social opportunities are offered for our diocesan discernment groups throughout the year. These include dinners with the Bishop, breakfasts, cookouts, hikes and pro-life activities.
7. **Eighth Grade Mass for Vocations** is celebrated in late winter by the Bishop and is open to all rising high school freshmen.

Section 6: 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 Bishop 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	- <i>Spring of First Theology or Fall of Second Theology</i>
MINISTRY OF ACOLYTE	- <i>Spring of Second Theology</i>
ADMISSION TO CANDIDACY	- <i>Fall of Third Theology</i>
ORDINATION TO DIACONATE	- <i>Early June after Third Theology</i>
ORDINATION TO PRIESTHOOD	- <i>Early June after Fourth Theology</i>

Note: Those who are to attend the Pontifical North American College in Rome will receive candidacy the summer prior to their first fall semester at the N.A.C. They are normally ordained to the transitional diaconate, in Rome, the fall of second cycle (fourth theology).

The exercise of these ministries should always be in keeping with the guidelines of the *General Instruction on the Roman Missal*. Lectors or Acolytes are never to assume the liturgical functions of a transitional deacon.



LECTOR & ACOLYTE

First and Second Year Theologians should receive the Ministries of Lector and Acolyte in the installation ceremonies conducted at their respective seminaries.

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 lesson 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.

PETITIONS, OATH OF FIDELITY & PROFESSION OF FAITH

The Petitions for Lector, Acolyte and Candidacy, as well as the Oath of Fidelity and Profession of Faith are shown here as examples of required documents as stated in the *Code of Canon Law* for the ministries and ordinations mentioned above. The following are merely provided as a guide. If a discrepancy exists, seminarians should follow the directives of their particular seminary in lieu of what is shown here. Such declarations must be written in the candidate's own handwriting.

PETITION FOR LECTOR

Most Reverend Paul S. Loverde
Bishop of Arlington
200 N. Glebe Road, Suite 914
Arlington, VA 22203

Your Excellency:

In accordance and compliance with Canon 1035. §1 of the Code of Canon Law, which requires those seeking Holy Orders to have received the Ministry of Lector and to have exercised that ministry for a suitable period of time, I do hereby petition to be installed in the Ministry of Lector.

I realize that as lector I am appointed for the function of reading the Word of God in the liturgical assembly. In order to fulfill this function more fittingly and perfectly, I understand the importance of meditating assiduously on Sacred Scripture.

I am aware of the Ministry I am undertaking. I shall make every effort and employ suitable means to acquire that increasingly warm and living love and knowledge of the Scripture that will make me a more perfect disciple of the Lord. I declare that I am making this request for installation in the Ministry of Lector of my own free will. I firmly desire to give faithful service to God and the Christian people through this ministry.

Respectfully yours in Christ,
(Signature)

PETITION FOR ACOLYTE

Most Reverend Paul S. Loverde
Bishop of Arlington
200 N. Glebe Road, Suite 914
Arlington, VA 22203

Your Excellency:

In accordance and compliance with Canon 1035 §1 of the Code of Canon Law, which requires those seeking Holy Orders to have received the Ministry of Acolyte and to have exercised that ministry for a suitable period of time, I do hereby petition to be installed in the Ministry of Acolyte.

I realize that as an acolyte, it will be my duty to attend to the service of the altar and to assist the deacon and the priest in liturgical celebrations. I will also distribute Holy Communion as an extra-ordinary minister in accord with the liturgical norms. I am aware of the various functions of the Ministry of Acolyte.

In order to fulfill the functions of this ministry more worthily, I understand the importance of my fervent participation in the Holy Eucharist, from which I receive nourishment each day. I also understand the importance of deepening my knowledge of the sacred liturgy, especially the Eucharistic mystery. Called to this ministry, I recognize that I must strive to live more fully by the Lord's sacrifice and to be molded more perfectly in its likeness. I am called to show a sincere love for Christ's Mystical Body, God's holy people, and especially for the weak and the sick.

I declare that I am making this request for installation in the Ministry of Acolyte of my own free will. I firmly desire to give faithful service to God and the Christian people through this ministry.

Respectfully yours in Christ,
(Signature)

PETITION FOR CANDIDACY

Most Reverend Paul S. Loverde
Bishop of Arlington
200 N. Glebe Road, Suite 914
Arlington, VA 22203

Your Excellency:

I, (*full name*), the undersigned, in compliance with Canon 1034 §1 of the Code of Canon Law, do hereby petition for Admission to Candidacy for the Order of Diaconate and the Priesthood. In making this request, I declare that I wish to dedicate my life to the service of the Church for the glory of God and the good of souls.

I realize that this Admission to Candidacy for the Order of Diaconate and the Priesthood does not carry with it any of the duties, rights or privileges of clerics. However, I realize that in virtue of your acceptance of me as a Candidate for the Order of Diaconate and the Priesthood, I must care for my vocation in a special way and foster it.

I also realize that I acquire the right to the necessary spiritual assistance by which I can develop my vocation and submit unconditionally to the will of God.

In presenting this petition, I solemnly declare that I am not motivated by any fear, either physical or moral. In no way am I coerced by parent, relative, or any other agency or circumstances whatsoever. Finally, I declare that I am making this request for Admission to Candidacy for the Order of Diaconate and the Priesthood of my own free will.

Respectfully yours in Christ,
(*Signature*)

PETITION FOR HOLY ORDERS (DIACONATE & PRIESTHOOD)

Most Reverend Paul S. Loverde
Bishop of Arlington
200 N. Glebe Road, Suite 914
Arlington, VA 22203

Your Excellency:

I, (*full name*), the undersigned, in compliance with Canon 1036 of the Code of Canon Law, do hereby petition to receive the Order of Deacon (Presbyter).

I testify and affirm that I seek ordination freely and of my own accord. I am impelled by no sort of compulsion, force or fear to receive this sacred order.

I voluntarily desire it and of my own free will wish to be ordained to the Diaconate (Priesthood). I have carefully considered this matter before God and believe that I am truly called by God to receive this sacred order.

I am fully aware of all the obligations attached to this order. I freely assume them and intend, with God's grace, to fulfill them throughout my life.

I declare especially that I am clearly aware of what the law of celibacy entails. I firmly resolve with the help of God to fulfill that law willingly and to keep it in its entirety until the end of my life.

I testify and affirm that I will devote myself permanently to the ecclesiastical ministry.

Respectfully yours in Christ,
(*Signature*)

OATH OF FIDELITY (DIACONATE & PRIESTHOOD)

I, (*full name*), on assuming the Office of Deacon (Priest), promise that both in my words and in my conduct I shall always preserve communion with the Catholic Church.

I shall carry out with the greatest care and fidelity the duties incumbent on me toward both the universal Church and the particular Church in which, according to the provisions of the law, I have been called to exercise my service.

In fulfilling the charge entrusted to me in the name of the Church, I shall hold fast to the deposit of faith in its entirety, I shall faithfully hand it on and explain it, and I shall avoid any teachings opposed to that faith.

I shall follow and foster the common discipline of the whole Church, and I shall observe all ecclesiastical laws, especially those which are contained in the Code of Canon Law.

In Christian obedience I shall unite myself with what is expressed by the Bishops as authentic doctors and teachers of the faith or established by them as those responsible for the governance of the Church. I shall also faithfully assist diocesan Bishops, in order that the apostolic activity exercised in the name and by the mandate of the Church may be carried out in the communion of the same Church.

So help me God, and God's holy Gospels, on which I place my hand.

Signature _____

This Oath of Fidelity was taken publicly at _____
in the presence of _____ on _____

PROFESSION OF FAITH (DIACONATE)

I, (*full name*), with firm faith believe and profess everything that is contained in the symbol of faith, namely:

I believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is seen and unseen. I believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, one in Being with the Father. Through Him all things were made. For us men and for our salvation He came down from heaven: By the power of the Holy Spirit He was born of the Virgin Mary, and became man. For our sake He was crucified under Pontius Pilate; He suffered, died, and was buried. On the third day He rose again in fulfillment of the Scriptures; He ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and His kingdom will have no end. I believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son. With the Father and the Son He is worshiped and glorified. He has spoken through the Prophets. I believe in one, holy, catholic, and apostolic church. I acknowledge one baptism for the forgiveness of sins. I look for the resurrection of the dead, and the life of the world to come. Amen.

With firm faith I also believe everything contained in God's work, written or handed down in tradition and proposed by the Church, whether by way of solemn judgment or through the ordinary and universal Magisterium, as divinely revealed and calling for faith.

I also firmly accept and hold each and everything that is proposed definitively by the Church regarding teaching on faith and morals.

Moreover, I adhere with religious submission of will and intellect to the teachings which either the Roman Pontiff or the College of Bishops enunciate when they exercise the authentic Magisterium, even if they proclaim those teachings by an act that is not definitive.

Signature _____

This Profession of Faith was taken publicly at _____
in the presence of _____ on _____

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 self-denial 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.

CALL TO HOLY ORDERS, DIACONATE & PRIESTHOOD

Following the successful completion of the necessary spiritual preparation, academic studies and pastoral formation requirements, a seminarian may petition the Bishop 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 Bishop 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. To be ordained, a seminarian must be called by the Bishop (in writing) to the Order of Deacon or Presbyter. A *Call to Holy Orders Letter* is sent directly to the seminary with a copy forwarded to the seminarian. Candidates for ordination are not to send out ordination invitations until they have received their Call to Holy Orders Letter from the Bishop.

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 and to review examples of personal ordination invitations used by others in the past.



O Mother, awaken among the young generation a willingness to serve God alone. Implore for us numerous vocations for the priesthood and the religious life. O Mother, confirm the faith of all our lay brothers and sisters that in every area of social, professional, cultural and political life, they may work according to the truth and the law which your Son has proclaimed to humanity in order to lead all to eternal salvation and, at the same time, to make life on earth more human, and more worthy of man, Amen.

POPE JOHN PAUL II

APPENDIX A: REFERENCES & ARTICLES

REFERENCES-CHURCH DOCUMENTS

I Will Give You Shepherds (*Pastores Dabo Vobis*): Post Synodal Apostolic Exhortation of Pope John Paul II, March 25, 1996

The Priest and the Third Christian Millennium: Congregation for the Clergy, March 19, 1999

Directory for the Life and Ministry of Priests: Congregation for the Clergy, January 31, 1994

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REFERENCES-BOOKS

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When God Asks for an Undivided Heart:

Choosing Celibacy in Love & Freedom

by Andrew Apostolic, C.F.R.

Daughters of St. Paul ©1995

Priests for the Third Millennium

by Archbishop Timothy M. Dolan

Our Sunday Visitor ©2000

ISBN No. 1-87973-319-5

**Virginity: A Positive Approach to Celibacy
for the Sake of the Kingdom**

by Raiero Cantalamessa, OFM Cap

Society of St. Paul ©1995

ISBN No. 0-8189-0745-2

Could You Ever Become

a Catholic Priest? *by Christopher Duquin*

& Lorene Hanley Duquin

Abba House ©1998

ISBN No. 0-8189-0816-5

What Does God Want?

A Practical to Making Decisions

by Michael Scanlan, T.O.R.

Our Sunday Visitor, Inc. ©1996

ISBN No. 0-87973-584-8

**The Unchanging Heart
of the Priesthood**

by Thomas Acklin, O.S.B.

Emmaus Road Publishing ©2005

ISBN No. 1-931018-29-4

Paths of Love:

the Discernment of Vocation

by Joseph Bolin

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Simplicity of Life for the Priest *by Rev. Tim Driscoll* Homiletic & Pastoral Review (March 2004)

Letter to a Newly Ordained Priest *by Rev. Donald Haggerty* Homiletic & P. Review (April 2002)

Religious Life for Parish Priests *by Rev. James Garceau* Homiletic & P. Review (Aug/Sept 2002)

The Liturgy of the Hour in our Lives of Prayer *by Most Rev. Elden Curtis* (*Holy Thur. Ltr.* 1998)

APPENDIX B: DIOCESAN PERSONNEL CONTACT LIST

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Office Cell: (703) 608-0584

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Arlington Catholic Herald, Suite 600 (www.catholicherald.com)

Mr. Michael F. Flach, Editor and General Manager 1-800-377-0511; Fax# 703-524-2782

Catholic Charities, Suite 506 (www.ccda.net)

Mr. Stephen Luteran, M.S.W., L.C.S.W., Executive Dir. 703-841-3835; Fax# 703-841-3840

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Mr. David Cavanaugh, M.S.W., L.C.S.W., Dir. 703-841-2531

Hogar Hispano

Mr. John Odenwelder, Director 703-534-9805

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Gabriel Project-Pregnancy Assistance, Suite 814 1-866-444-3553

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Ministry to the Separated and Divorced Catholics:

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Gerri Ellenberger, Coping Program Co-Coor. 703-670-4845

Carie Schaffer, Rebuilding Program Coordinator 703-519-1751

Separate Groups Affiliated with the Family Life Office:*Engaged Encounter:*

Maurice and Sheri Katoen, Coordinators 703-508-6293

Marriage Encounter (Worldwide)

Gene and Mary Homan, Executive Couple 703-934-4042

Retrouaille:

John and Debbie Gilligan, Coordinators 703-986-3385

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Multi-Cultural Ministry, Suite 820

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Rev. Frank J. Ready, V.G., Moderator 703-841-3857

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Vacant, Director 703-841-2503; Fax# 703-841-4786

Spanish Apostolate, Suite 801

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Rev. Richard A. Mullins, Assistant Director 703-841-3881; Fax# 703-524-4261

Tribunal, Suite 524

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Victims Assistance Coordinator, Suite 914

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Mr. Jeffrey F. Caruso, Esq., Executive Director 804-225-8565; Fax # 804-225-0166
Mr. Christopher Ramos, Associate Director

Youth Ministry, Suite 519 (www.arlingtoncatholicyouth.org)

Mr. Kevin Bohli, Director 703-841-2559; Fax# 703-807-2032
Rev. J.D. Jaffee, Chaplain 703-998-6100
Catholic Scouting
Rev. Edward Horkan, Chaplain 703-978-8074

APPENDIX C: LIST OF DIOCESAN PARISHES & MISSIONS

Revised 2006

Parishes

Cathedral of St. Thomas More.....	Arlington.....	703-525-1300
All Saints.....	Manassas.....	703-368-4500
Blessed Sacrament.....	Alexandria.....	703-998-6100
Christ the Redeemer.....	Sterling.....	703-430-0811
Church of the Nativity.....	Burke.....	703-455-2400
Good Shepherd.....	Alexandria.....	703-780-4055
Holy Family.....	Dale City.....	703-670-8161
Holy Martyrs of Vietnam.....	Arlington.....	703-553-0370
Holy Spirit.....	Annandale.....	703-978-8074
Holy Trinity.....	Gainesville.....	703-753-6700
Our Lady of Angels.....	Woodbridge.....	703-494-2444
Our Lady of Good Counsel.....	Vienna.....	703-938-2828
Our Lady of Hope.....	Potomac Falls.....	703-430-5702
Our Lady of the Blue Ridge.....	Madison.....	540-948-4144
Our Lady of Lourdes.....	Arlington.....	703-684-9261
Our Lady of the Valley.....	Luray.....	540-743-4919
Our Lady, Queen of Peace.....	Arlington.....	703-979-5580
Precious Blood.....	Culpeper.....	540-825-8945
Queen of Apostles.....	Alexandria.....	703-354-8711
Sacred Heart.....	Manassas.....	703-590-0030
Sacred Heart of Jesus.....	Winchester.....	540-662-5858
St. Agnes.....	Arlington.....	703-525-1166
St. Ambrose.....	Annandale.....	703-280-4400
St. Andrew the Apostle.....	Clifton.....	703-817-1770
St. Ann.....	Arlington.....	703-528-6276
St. Anthony.....	Falls Church.....	703-820-7111
St. Bernadette.....	Springfield.....	703-451-8576
St. Catherine of Siena.....	Great Falls.....	703-759-4350
St. Charles Borromeo.....	Arlington.....	703-527-5500
St. Clare of Assisi.....	Clifton.....	703-266-1310
St. Elizabeth.....	Colonial Beach.....	804-224-7221
St. Elizabeth Ann Seton.....	Lake Ridge.....	703-494-4008
St. Francis de Sales.....	Kilmarnock.....	804-435-1511
St. Francis de Sales.....	Purcellville.....	540-338-6381
St. Francis of Assisi.....	Triangle.....	703-221-4044
St. Isidore the Farmer.....	Orange.....	540-672-4933
St. James.....	Falls Church.....	703-532-8815
St. John the Beloved.....	McLean.....	703-356-7916
St. John the Apostle.....	Leesburg.....	703-777-1317
St. John the Baptist.....	Front Royal.....	540-635-3780
St. John Bosco.....	Woodstock.....	540-459-4448
St. John the Evangelist.....	Warrenton.....	540-347-2922
St. John Neumann.....	Reston.....	703-860-8510
St. Joseph.....	Alexandria.....	703-836-3725
St. Joseph.....	Herndon.....	703-437-3737
St. Jude.....	Fredericksburg.....	540-891-7350
St. Lawrence.....	Alexandria.....	703-971-4378
St. Leo the Great.....	Fairfax.....	703-273-5369
St. Louis.....	Alexandria.....	703-765-4421
St. Luke.....	McLean.....	703-356-1255
St. Mark.....	Vienna.....	703-281-9100
St. Mary.....	Alexandria.....	703-836-4100
St. Mary of the Immaculate Conception.....	Fredericksburg.....	540-373-6491

St. Mary of Sorrows.....	Fairfax.....	703-978-4141
St. Matthew.....	Spotsylvania.....	540-582-5575
St. Michael.....	Annandale.....	703-256-0446
St. Patrick.....	Fredericksburg.....	540-785-5299
St. Paul Chung.....	Fairfax.....	703-968-3010
St. Peter.....	Washington, VA.....	540-675-3432
St. Philip.....	Falls Church.....	703-573-3808
St. Raymond of Penafort.....	Fairfax Station.....	703-690-6650
St. Rita.....	Alexandria.....	703-836-1640
St. Stephen the Martyr.....	Middleburg.....	540-687-6433
St. Theresa.....	Ashburn.....	703-729-2287
St. Thomas à Becket.....	Reston.....	703-437-7113
St. Timothy.....	Chantilly.....	703-378-7461
St. Veronica.....	Chantilly.....	703-773-2000
St. William of York.....	Stafford.....	540-659-1102

Mission Churches

Corpus Christi.....	South Riding.....	703-378-1037
St. Bridget of Ireland.....	Berryville.....	540-662-5858
Our Lady of the Shenandoah.....	Basye.....	540-856-2411
St. Anthony.....	King George.....	804-224-7221
St. Katharine Drexel.....	Bull Run.....	703-754-8444
St. Paul.....	Hague.....	804-435-1511

Missionary Parishes Outside the Diocese of Arlington

San Francisco de Asís.....	Bánica, Dominican Republic
San José.....	Pedro Santana, Dominican Republic

Byzantine Churches

Blessed Virgin Mary.....	Manassas.....	703-791-6635
Epiphany of Our Lord.....	Annandale.....	703-573-3986
Holy Transfiguration.....	McLean.....	703-734-9566

