

# Kenrick – Glennon Seminary

## Code of Conduct

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### I. Preface from the PPF (5<sup>th</sup> edition)

258. Priestly formation occurs in the context of a community whether as a seminary or a house of formation. It is “a continuation in the Church of the apostolic community gathered about Jesus” in which men called to share in a unique way in the priesthood of Christ relive today the formation offered to the Twelve by the Lord.

259. The seminary’s life in community mirrors ecclesial communion, which itself is rooted in the Blessed Trinity. This ecclesiology of communion lived out in seminary community is “decisive for understanding the identity of the priest, his essential dignity, and his vocation and mission among the People of God and in the world” (*Pastores dabo vobis*, no. 12). Viewed in this way, the seminary community is the essential formational matrix for those preparing for ordained ministry, which itself “has a radical ‘communitarian form’ and can only be carried out as a ‘collective work’” (*Pastores dabo vobis*, no. 17).

260. The essential work of the seminary takes place in the context of community. Personal growth and character development should progress together harmoniously within a deepening spiritual life. The seminary is a school of human virtue, of growth in honesty, integrity, intellectual rigor, hard work, and tolerance, where the common good is built with solidarity and discipline—all leavened by humor and healthy enjoyment. The seminary also must be a school of spiritual growth in which seminarians are formed into men of prayer, imbued with those virtues that only grace can bring: faith, hope, and charity. The seminary should help the seminarians develop the relationship and dialogue skills necessary for healthy interpersonal relationships as priests.

261. The interplay between individual and community lies at the heart of formation.

262. The give-and-take between those who share the priesthood as a common vocation sets the right context for formation. Such interaction provides mutual support, promotes tolerance and fraternal correction, and gives an opportunity for the development of leadership and talent among seminarians. It also can motivate seminarians to develop a sense of self-sacrifice and a spirit of collaboration. Community

also should provide the context in which those qualities necessary for ministerial leadership can be nurtured and demonstrated: “emotional maturity, personal faith, moral integrity, and social concern.” The seminarians and faculty form the heart of the seminary community, and this reality needs careful cultivation so that the distinctive aims of seminary formation can be achieved.

## II. Purpose and scope

The purpose of this policy is to implement the PPF (5<sup>th</sup> edition) vision of community life in the Seminary by stating some specific norms governing all relationships within the community.

All who participate in the work of priestly formation at Kenrick-Glennon Seminary (KGS), whether as seminarians, administrators, faculty, or staff, must live and act in accordance with Gospel teachings, values, and mandates as handed down in the Church. Knowing that God's grace supports them in their time of formation, study, or employment, members of the seminary community accept with joy and confidence the Christian ethical and moral responsibilities they have as they live their lives and carry out their activities.

This Code of Conduct is a practical application of those responsibilities to certain specific situations frequently encountered in the life of the KGS community. It does not purport to address all ethical or moral questions that members of the community might encounter, and in the application of this Code KGS sets great store in the good faith and mature common sense of its members. However, violations of this Code may be subject to canonical, institutional or legal discipline.

Each member of the community is responsible for knowing and adhering to this Code and must be keenly aware that the conduct of every member of the community has the power to inspire others and motivate them, or to scandalize them and erode their faith. This Code applies to the conduct of all members of the community both on and off campus. Any question as to the interpretation or applicability of any provision of this code is to be raised in a timely fashion with the Rector or the Vice-Rectors or the appropriate administrator.

This Code has three purposes:

1. to provide community members with Christian ethical and moral standards by which to model their lives and ministries in the practical situations covered by this Code;
2. to be an instrument of formation and governance that will enhance the community members' effectiveness in a variety of professional roles and social contexts;
3. to provide a clear structure of accountability by which the specific actions of a member may be dealt with in the external forum.



### III. Ethical Conduct of the Whole Community

Fidelity to the Church requires members of the community to be faithful to their individual roles. These roles possess inherent power with corresponding responsibilities and limitations.

Members of the community recognize that their roles may afford them power over other individuals. They must be respectful of that power and never use it inappropriately. Members must, according to their state in life and responsibilities, also protect the interests of those with lesser power, such as minors, students, and vulnerable persons.

All members of the community who have made a commitment to a life of chaste celibacy or consecrated virginity, or who are being formed for such a commitment, are required to live in a manner consistent with that commitment (even if not yet formally made) and to give credible witness to it in all their conduct and relationships. Married members of the community are expected to live in chastity according to their state. (See Harassment Policy.)

Life in a Christian community of love and commitment will always consist of relationships that are sometimes both personal and professional. The structures of the community must be such that occasions for partiality, conflict of interest or exploitation are as few as possible. If one member of the community is in such a dual relationship with another member, partiality, favoritism, conflict of interest and exploitation are not permitted. Further, the potential for the same is to be reduced as much as possible through accountability to informed and prudent third parties.

In particular, members of the community are to **refrain from**:

- Socialization with subordinate members that is particular, needlessly repetitive, or exclusive. (This includes online socialization – see policy on Social Media and Computer Usage.)
- Drinking alcohol in private surroundings with subordinate members. Permitted circumstances, to be clarified in advance by an appropriate Superior in case of doubt, can include such things as class gatherings, corridor activities and diocesan receptions.

- Holiday or vacation trips with subordinate members. If, however, such travel is an organized group activity open to a significant number of members of the community (*e.g.*, a pilgrimage, educational program, etc.), both superiors and subordinates may participate.
- Sharing sleeping quarters with subordinates.
- Utilizing a professional role for personal gain.

### **Role with Minors**

All members of the community are governed by the Archdiocesan "Protecting God's Children" guidelines.

Minors are not permitted into the resident room areas of the seminary without the permission of the Rector or a Vice Rector.

## **IV. Ethical Conduct of Particular Roles within the Community**

### **Administration**

Administrators should always keep in mind the power differential when interacting with their subordinates and the difficulty many seminarians have interacting with administrators as a result of the evaluative power they have over their subordinates. Administrators should refrain from attempting to develop personal relationships with their subordinates and should accept the professional constraints imposed on them as spiritual fathers. Relationships that are particular or exclusive are strictly forbidden.

### **Formation Advisors**

Formation advisors, as mentors or human development coaches, must assist their subordinates in the integration of the four dimensions of formation, offer their subordinates 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.” In doing so, they should show due respect for confidentiality. More generally, they are to offer their subordinates encouragement, support, and challenge along the formational path, avoiding favoritism or partiality. This mentoring relationship is not an occasion for the formation advisor to have his personal relationship needs met.

### **Resident Priests**

Resident Clergy are not to engage in regular exclusive activity with any single student or group of students.

Under ordinary circumstances, resident priests will not have students in their residences. Formation or academic meetings should always take place in a professional environment.

Resident clergy will also respect the privacy of the students’ rooms, giving appropriate notice of entering a room, unless a valid formational concern exists that would dictate otherwise. In any case, the resident priest should still avoid being in the student’s room alone with the student.

## **Supervising Pastors**

Seminaries have initiated students into pastoral experiences and reflection on them in a variety of ways: concurrent field placements, pastoral quarters or internships, clinical pastoral education, and diaconate internships. Whatever the setting, it is necessary that the seminary facilitate such learning. It is also necessary that there be a guide, mentor, or teacher who accompanies the student and helps him to learn from the experience. Such priest-supervisors operate exclusively in the external forum and help the seminarians enter into the specifically priestly dimension of the ministry. Like all those in a supervisory position, pastors should maintain a professional relationship. Personal relationships should not be exclusive friendships, and care must be taken to avoid partiality and favoritism.

## **Teaching Faculty**

All faculty members should be dedicated to the total formation of the students, willing to form with them a genuine educational community. Faculty teach first by the quality of their lives. Faculty members—priests, religious, and laity—alike must therefore witness to the Gospel in their own lives. (PPF 351)

Although no set of rules can take the place of a faculty member's personal exercise of prudence and integrity, the seminary endorses the ethical guidelines set forth by the American Association of University Professors, in their 1987 "Statement on Professional Ethics," which states:

As teachers, professors encourage the free pursuit of learning in their students. They hold before them the best scholarly and ethical standards of their discipline. Professors demonstrate respect for students as individuals and adhere to their proper roles as intellectual guides and counselors. Professors make every reasonable effort to foster honest academic conduct and to ensure that their evaluations of students reflect each student's true merit. They respect the confidential nature of the relationship between professor and student. They avoid any exploitation, harassment, or discriminatory treatment of students. They acknowledge significant academic or scholarly assistance from them.

As colleagues, professors have obligations that derive from common membership in the community of scholars. Professors do not discriminate against or harass colleagues. They respect and defend the free inquiry of associates, even when it leads to findings and conclusions that differ from their own. Professors



acknowledge academic debt and strive to be objective in their professional judgment of colleagues. Professors accept their share of faculty responsibilities for the governance of their institution.

Like all those in a supervisory position, faculty should maintain a professional relationship. Personal relationships should not be exclusive friendships, and care must be taken to avoid partiality and favoritism. Faculty should not access residential areas without due cause. Faculty may invite groups of students into their homes or to other venues for purposes of formation, but without favoritism or partiality.

## **Counseling**

A counseling relationship must adhere to Gospel standards and follow the ethical standards of the profession of counseling.

A counseling relationship must always be explicitly recognized as such by both the counselor and the counselee. Such relationships must consist of regular meetings at appropriate times and places, and must be supported by a calendar record. Counseling meetings are not to occur at times or places that could reasonably be considered inappropriate by either the participants or third parties.

Pastoral counseling relationships should not be entered into between persons who have a preexisting business, professional, personal or social relationship with each other.

Duplicative or conflicting counseling relationships must not be knowingly entered into.

Appropriate inter-personal boundaries must be respected at all times. In particular, unnecessary social or physical contact between the counselor and the counselee is to be avoided. Sexual conduct between the counselor and the counselee is objectively sinful and grounds for dismissal.

Information learned in counseling sessions may not be disclosed to third parties without the permission of the counselee. At the beginning of what is reasonably construable as a counseling relationship, the counselee must be informed about confidentiality, including the obligations imposed by the seal of Sacramental confession, and the limits of confidentiality, including mandatory reporting requirements and the requirements of seminary formation.

If conducting group pastoral counseling sessions, the leader or counselor must reasonably ensure that no individual is subject to trauma or abuse resulting from group

interactions. The leader or counselor of the group must inform the group participants as to the nature of the group and the extent of confidentiality of all individual disclosures. Group sessions of this type can include but are not limited to professional therapy/support groups, Confirmation preparation groups and spiritual renewal or prayer groups.

If the counselor's independent judgment is compromised (for example, by prior or current personal or professional relationships), the counselor must advise the party or parties that he or she can no longer provide counseling and must refer the party or parties to another counselor or counselors.

All pastoral counseling requires the counselor to know the limits of his or her competence and expertise and to make appropriate referrals as needed.

Counselors who leave the assignment within which the counseling takes place are to offer their counselees appropriate referrals for continued care.

### **Spiritual Direction**

Spiritual directors are bound by the internal forum as defined by PPF 134-135, 333 (CIC 240 §2).

### **Support Staff**

Members of the support staff must maintain awareness of and respect for appropriate boundaries as they pertain or relate to other members of the community.

Access to information on staff, faculty, administration and seminary students is to be held and honored in strictest confidence and privacy, only to be shared with the proper and appropriate authority.

Access to offices and living quarters of faculty, staff, administration and seminary students is to be respected, and such rooms are to be entered only with appropriate authorization.

**Students**

Since the PPF calls for seminarians to be men of communion students should strive to cultivate friendships with fellow seminarians that are open and not exclusive.

Seminarians should interact with priests, faculty and staff in a way that preserves proper boundaries.

Seminarians should know and follow the guidelines for student living detailed in the Student Handbook.