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I. Human Formation

The priest, who is called to be a “living image” of Jesus Christ, Head and Shepherd of the Church, should seek to reflect in himself, as far as possible, the human perfection which shines forth in the Incarnate Son of God and which is reflected with particular liveliness in his attitudes towards others as we see narrated in the Gospels.... In order that his ministry may be humanly as credible and acceptable as possible, it is important that the priest should mold his human personality in such a way that it becomes a bridge and not an obstacle for others in their meeting with Jesus Christ, the Redeemer of humanity. It is necessary in following the example of Jesus who “knew what was in humanity” (Jn. 2:25; cf. 8:3-11), that the priest should be able to know the depth of the human heart, to perceive difficulties and problems, to make meeting and dialogue easy, to create trust and cooperation, and to express serene and objective judgments” (PDV 43).

Human formation provides opportunities for personal growth and character development according to the “full truth regarding man” for candidates to the priesthood, so that they can become virtuous men of the Church who demonstrate affective maturity, and reflect as far as possible the human perfection of Jesus Christ.

The goals of human formation include assisting the seminarian to grow in virtue and affective maturity; to allow divine grace to help the seminarian to identify and transform areas of personal weakness; to develop an ecclesial sense in his own individual life; to develop facility in relating with a wide variety of personalities; and to grow in self-knowledge and self-discipline in order to better prepare himself to become a true spiritual father and shepherd after Jesus’ own heart.

The Director of Human Formation oversees this program and works in collaboration with the other formation directors and under the direct supervision of the President-Rector. The Director of Human Formation is a member of the President-Rector’s Council.

A formation director oversees the human formation of each seminarian. He is responsible for one or more formation groups, usually designated by academic levels, and is a member of the formation faculty. The role of the formation director is to provide support for and to challenge the seminarian. The formation director also supervises discipline regarding Seminary rules and regulations. In collaboration with administrators, faculty, apostolic and field education supervisors, and many others whose work is part of the *external forum*, the formation director writes the formation report for the seminarian’s annual evaluation. The formation director is an *agent* of the President-Rector, working on behalf of the bishops of dioceses, archdioceses and superiors of religious congregations.

The formation director and members of the formation faculty further assist in the process of human formation by observing the seminarian’s general demeanor, his ability and manner of relating with others, his overall maturity level and his acceptance or rejection of his role as a public person and leader. These are traits that signify a seminarian’s ability to appropriate those human virtues that make him a “man of communion.”

These observations are shared with the seminarian during regularly scheduled formation meetings. During these meetings the seminarian will be shown support for the successes he has made in his formative work, and he will also be challenged to continue to work on any growing edges that are identified. The seminarian's interaction with the formation director takes place primarily on two levels: the observation of daily interactions of community living, and regularly scheduled meetings.

The formation director collaborates with the other formation directors as a pastoral team or formation faculty. The formation directors' work draws on lived experience as well as professional expertise for the benefit of the seminarians. Anything shared by the seminarian with his formation director or member of the formation faculty is treated professionally and respectfully. The formation faculty in the best interest of the seminarian may at times consult with the President-Rector or the individual's vocation director. Collaboration with these and a variety of other pastoral personnel helps to assure objectivity and to deal with issues with fairness, understanding and justice.

Since the formation director and the formation faculty play such a vital role in the seminarian's vocational discernment and in the process of formation for the public ministry of the Church, the seminarian's relationship with his director can be productive only if there is mutual trust and respect. Allowing the seminarian to cultivate his God-given gifts and talents, while dealing honestly with his personal weaknesses and limitations, is the first priority for this relationship. Experience has shown that, as with most everything else in life, one receives from the process of human formation only as much as one invests in the process itself.

The formation director will challenge the seminarian to the schedule of living life in community. He should meet the expectations for attendance at times of prayer, the celebration of the Eucharist, as well as attendance in class and at other Seminary events and functions. The formation director is the seminarian's normal contact for special permissions and for dealing with significant problems that arise in the course of daily living.

The Seminary community in no small way aids in the process and development of human formation. Interaction between the many individuals who make up our "hilltop community"—Seminary administrators, faculty, staff, members of the monastic community, and seminarians themselves—can assist the seminarian in developing an appropriate response to authority, to use freedom with discretion, to take personal initiative in problem solving, and to live and work in harmony with the members of the "hilltop community."

School of Human Virtue

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 should help the seminarians develop the relationship and dialogue skills necessary for healthy interpersonal relationships as priests. (PPF 260).

Mount Angel Seminary is a school of human virtue. A virtuous character is the starting point by which divine grace molds a true priest of Jesus Christ. Vivified by Christian faith, hope and charity, the virtues are habits of thinking and choosing which lead to true knowledge and to prudent, moral choices in all domains of life.

The formation directors in this “school of human virtue” evaluate seminarians’ external behavior, as well as their expressed attitudes and motivations, in the light of divine and natural law, the blueprint of virtuous character. Seminary rules and regulations exist not only to ensure smooth community living and administration, but are also intended as means to promote seminarians’ growth in virtue and good character.

The intellectual rigor called for by the *Program of Priestly Formation* is the habitual desire to know reality, especially God and his revelation, as it truly is. Intellectual virtue is knowing the right way to think, ask questions and arrive at the different kinds of truth to be found in morality and human affairs, in arts and sciences, in philosophy and faith.

Growth in honesty can lead to humility and self-knowledge. It must also exclude all forms of false representation and cheating in academics. Tolerance means the respect of each person’s God-given dignity as a human person.

By discipline, the seminarian willingly exercises self-control specific to his state in life; in the pleasurable domains of life such as relationships and sexuality; eating habits and consumption of alcohol; leisure, entertainment and relaxation.

Justice, the fulfilling of one’s obligations to others in personal relationship and in communities, is the most visible mark of good character. The Seminary cultivates a spirit of obedience to God-given authority and cooperation for the good of the community of which each seminarian is an integral part. This includes civility, good manners, proper etiquette, and respect shown to those in authority.

Courage is the willingness to endure suffering when necessary for the sake of what is true and good, and to confront evil when one should, rather than acquiesce to it. The priest is a fellow-soldier with his brothers and with the apostles in the service of Christ (*cf. 1Tim. 1:18; 2Tim. 2:3*).

Divine grace builds on nature, and it acts according to the mode of nature, like a “second nature” which directs good human beings to a more than human goal—eternal happiness with God in heaven. Human formation provides the setting and the opportunities needed for growth in the virtues without which no one should presume to help lead fellow human beings to God as a priest of Jesus Christ.

Code of Ethics

[The training of seminarians] requires a wise flexibility... [This involves] a true love and sincere respect for the person who, in conditions that are very personal, is proceeding toward the priesthood (PDV 61).

Mount Angel Seminary strongly endorses the following Code of Ethics comprised of four elements that governs relationships between the seminarian and the various authorities involved in his formation. This code fosters respect for all persons and guides professional and personal decisions and actions. While it applies most directly to formation directors because of their access to sensitive materials, the code governs the conduct of all faculty, employees and administrators. This code is designed to ensure that principles for right action are embodied in Seminary policies, procedures and practices.

I. Student Rights

Each student has a right to:

- Receive appropriate assessment of his educational and formational needs;
- Clarity regarding each Seminary official's agency. For example, seminarians have a right to know that a formation director is a delegate of the President-Rector and works on behalf of the bishop and the Seminary, while a spiritual director, confessor, or counselor works on behalf of the seminarian himself;
- Confidentiality and minimal intrusion—personal information is shared only with those with a right and need to know;
- Receive the highest possible level of competent service and training;
- An environment free of harassment, including inappropriate language, touching, hugging or socializing;
- To be informed in a timely manner about formation and evaluation criteria, and the procedures for the annual evaluation, including student responsibilities and possible sanctions;
- Timely and appropriate information regarding dismissal from the Seminary or non-recommendation for continuance;
- Competent and confidential Seminary record keeping, as well as to be informed regarding file policies and procedures. (*Adapted, with permission from Rev. Raymond P. Carey, Ph.D., June 25, 1995*)

II. Agency

Agency defines the relationship between a seminarian and those persons charged with official responsibilities in the Seminary. Agency clarifies on whose behalf a Seminary official is acting. While agency most often is used to clarify human relationships, the agency of the Church must also be included in the relationships within the Seminary.

III. Internal Forum

A Seminary confessor, spiritual director, or counselor acts in the *internal forum*, that is, in the domain of the seminarian's personal relationship to God, his evaluation in conscience of his own actions, and his eternal salvation. Confessors and spiritual directors are appointed by the President-Rector and approved by the Archbishop of Portland. The confessor relationship is inviolable; all information disclosed in the Sacrament of Penance and Reconciliation is held in absolute confidence by the confessor, guaranteed by the Church's "seal of confession." In the case of the spiritual director and counselor, all other information is kept in confidence except that prescribed by civil law; i.e., in the case of suspected child or elder abuse, or if a person is deemed to be a threat to himself or another. Confidential information about a seminarian is never sought from his spiritual director, confessor, or counselor by those responsible for Seminary formation.

As an agent of God and the Church, the confessor has the obligation to counsel the seminarian within the Sacrament of Penance and Reconciliation regarding any serious moral obstacles in his life, including advancing toward ordination.

IV. External Forum

All administrators, formation directors, academic faculty and staff members act in the *external forum*. They are responsible to the President-Rector, who oversees the work of priestly formation on behalf of the bishop or religious superior. It is the responsibility of all these persons to disclose to the President- Rector, the Director of Human Formation, or the individual seminarian's formation director, any information about a seminarian, which may be pertinent to his priestly formation. Information considered pertinent by the President-Rector will be communicated to the seminarian's bishop or religious superior.

For a serious reason, i.e. a pathology that the President-Rector determines is beyond the Seminary resources, such as addictions to drugs or alcohol, the Seminary and/or diocese may request (and the diocese will pay for) a psychological assessment or counseling of a seminarian. This will be done by an outside psychologist acting on behalf of the Seminary or bishop/religious superior rather than on behalf of the seminarian, and thus the results of the assessment or counseling will be considered to be in the external forum. In these cases, the seminarian will be asked to sign a release of information form provided by the psychologist. Such information is requested and disclosed on the basis of the bishop's/ religious superior's obligation to judge prudently in light of his own knowledge whether he should ordain a particular candidate to the priesthood.

The Identity of the Seminarian

[The Church's] task is not only to discern but also to "accompany" priestly vocations. But the spirit which must inspire and sustain her remains the same: that of bringing to the priesthood only those who have been called, and to bring them adequately trained, namely, with a conscious and free response of adherence and involvement of their whole person with Jesus Christ who calls them to intimacy of life with him and to share in his mission of salvation. In their final message, the synod fathers have grasped in a direct and deep way the original and specific meaning of the formation of candidates for the priesthood, when they say, "To live in the Seminary, which is a school of the Gospel, means to follow Christ as the apostles did. Christ leads you into the service of God the Father and of all people, under the guidance of the Holy Spirit. Thus you become more like Christ the good shepherd in order better to serve the Church and the world as a priest. In preparing for the priesthood we learn how to respond from the heart to Christ's basic question: 'Do you love me?' (Jn. 21:15). For the future priest the answer can only mean total self-giving."(122)(PDV 42).

The seminarian is a man recognized as discerning and preparing for the priesthood of Jesus Christ. Being a seminarian, sponsored as such by a bishop or religious superior, is the first step that one takes toward the clerical state of sacred orders (diaconate, priesthood and episcopate). The "cleric" is the man whom Christ through his Church chooses to be more set apart, to be with the Lord as his heritage, in light of some specific form of service to his Mystical Body. When a candidate for Holy Orders receives the sacred character of ordination, he will then have a duty to strive for greater knowledge of divine truth and greater holiness of life so as to communicate more effectively Christ to those entrusted to his care. Therefore, the seminarian must already be learning how to be set apart from the ordinary pursuits of this world, in order to "fix his heart on things above where Christ is seated at God's right hand" (Col. 3:1).

By entering the Seminary, a candidate should begin to accept and take on this new identity, which is based on a divine call that is both a gift and a responsibility. The call to the priesthood is an unmerited and free gift of God through the Church. In his response, the seminarian has the responsibility to strive constantly to conform his life to the gift. The seminarian, like the priest, is already a public person, subject to the scrutiny of those around him and of society at large. He must recognize that his attitudes, words and actions will affect an ever-widening range of people, for better or worse. From the beginning of his formation, the seminarian would do well to heed the wisdom of the maxim: "The kind of seminarian you are is the kind of priest you will be."

A Formative Environment

For all Christians without exception, the radicalism of the Gospel represents a fundamental, undeniable demand flowing from the call of Christ to follow and imitate him by virtue of the intimate communion of life with him brought about by the Spirit.... This same demand is made anew to priests, not only because they are 'in' the Church, but because they are 'in the forefront' of the Church, inasmuch as they are configured to Christ, the Head and Shepherd, equipped for and committed to the ordained ministry, and inspired by pastoral charity (PDV 27).

The purpose of the Seminary is to help men discern if Christ is calling them to his priesthood. The Seminary also helps configure candidates for ordained ministry into the form of Christ, the Head and Shepherd of the Church. The priesthood of Jesus Christ is a life flowing from the "radicalism of the Gospel." The Seminary, therefore, is necessarily a formative environment. The Seminary has no comparable analogue in human society, and therefore is radically different in its life and expectations from a secular university, organization or business. Seminary life is a place of friendship and brotherhood, of holiness and communion. It can be filled with joy and peace while also being at times intense and difficult. The Seminary is where a vocation to the priesthood not only is discerned and confirmed, but is also tested.

The candidate himself and those responsible to God and the Church for his formation examine every aspect of such a life. The four major dimensions of priestly formation are human, spiritual, academic and pastoral. All four are of vital importance to forming a man to be a priest after Jesus' own heart. The members of the Seminary community daily strive for greater virtue and conformity of their lives to Christ the High Priest. Mass, the Liturgy of the Hours and private prayer profoundly shape the day. Study offers opportunities for broadening and deepening one's relationship to the truth, and for forming habits of right thinking, writing and speaking. Pastoral work shifts the focus from primarily personal concerns to care for the concerns of one's neighbor in need. Community living can slowly but surely shape and mold the whole person. The process of formation does not end with ordination. Jesus and his Church continually call the priest to an ever deeper holiness, an ever greater love of God and neighbor, allowing the Lord to help him deal with and transform his shortcomings, as St. Paul urges St. Timothy, "I remind you to rekindle the gift of God that is within you" (*2Tim. 1:6, cf. PDV 70*).

Community Life

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 it self "has a radical 'communitarian form' and can only be carried out as a 'collective work'" (PDV, no. 17). (PPF 259)

The candidate preparing for the priesthood necessarily sees himself as part of a brotherhood and seeks to build fraternity with those others who are also preparing for the priesthood. The seminarian is preparing to become a pastor who will shepherd a community of faithful. The Seminary provides a vital experience of community life. Here seminarians can grow in responsibility, mutual respect and accountability, faith sharing, social interaction, conflict resolution, and self-sacrifice.

The priest, and therefore the seminarian, is always a public person. The words and actions of a seminarian shape him and deeply touch the lives of those around him. It should also be understood that one's public conduct reflects on the individual as well as the Seminary, Abbey and the entire Church. Proper conduct is presumed when dining, shopping, attending cultural or recreational events, etc. The seminarian must remember that he is a seminarian even when away from the hilltop or during vacation periods, and is expected to behave accordingly.

Inappropriate behavior in public will lead to direct intervention from the formation faculty. Depending on the nature of the behavior, a seminarian may even be dismissed.

Though still finishing their formation, deacons are members of the clergy and are expected to behave accordingly by setting an example of leadership and service to the community.

Sundays

Seminaries are to be a continuation in the Church of the apostolic community gathered around Jesus. This basic organizing principle means the Seminary is first and foremost a learning community of the disciples of Jesus. At the same time, the Seminary is a community of charity and friendship, where fraternal bonds are anchored in genuine relationships to the Lord and his Body, the Church. Finally, the Seminary is a worshipping and praying community that finds its source and summit in the celebration of the Eucharist. (PPF 290; PDV 48).

The center of the Christian life and worship, and thus of the priesthood, lies in the Eucharist whose greatest manifestation is the Sunday celebration. Given the importance of the celebration of the Eucharist on Sunday in the formation of priests, Sunday is a community day.

Participation in the Sunday schedule is mandatory for seminarians.

When the Sunday is a free day, seminarians may be away from the hilltop and participate in Mass elsewhere.

Absence from the Seminary

It is expected that seminarians take full part in the life of the community. Although there are usually no Seminary classes on the weekends, these days are important times of formation and community life as well. Hence, they are expected as a general rule to remain on the hilltop on weekends as well. A special weekend schedule is observed at the Seminary for Mass and Sunday Vespers, either in the Seminary chapels or in the Abbey church.

In emergencies it is important to know how to reach individuals. Bishops, religious superiors, vocation directors and family members have a right to expect that the seminarian be responsible enough to provide information as to his whereabouts at all times.

Seminarians are expected to participate in daily Mass and pray the Liturgy of the Hours when away from the Seminary.

Free Weekends and Absences from the Seminary

Certain days of the academic year are designated as free days. These are days when no classes are scheduled and seminarians are not required to be on the hilltop. Normally one weekend a month is also designated a free weekend. On these weekends seminarians are free to leave the hilltop after Evening Prayer on Fridays and are expected to be back by Sunday evening curfew. The schedule is to be consulted to find out which days are free days. Those who will be away overnight or for more than a day are to provide emergency numbers and return information on their door. Seminarians in college must ask permission from their formation directors in advance. Seminarians in theology and pre-theology must notify their formation directors in advance. Frequent weekend absences from the Seminary are to be avoided.

Absences from Required Events

All requests for absences involving the missing of classes or Seminary programs require the permission of the student's Vice-Rector. The first step is to fill out a written request form, available in the slots near the main bulletin board in Anselm Hall and the lobby of Annunciation. Missing classes also requires prior written approval of the appropriate faculty members. Missing pastoral assignments requires prior approval of the Director or Associate Director of Pastoral Formation.

Vacation

Vacation plans are not to disrupt class or exam schedules, or the annual retreat. Travel plans and visa arrangements need to be made well in advance and with the academic calendar in mind. The current calendar (rather than an earlier projected version of the calendar) should be consulted.

All seminarians are expected to leave from and return to the Seminary at the times stipulated in the Seminary calendar.

Seminarians may not remain at the Seminary during Christmas and summer vacation. Major maintenance takes place at these times. Staying late or returning early from vacations requires a written request to the Vice-Rector.

Departure at Breaks

Students are not to leave early for the scheduled breaks (Thanksgiving, Christmas, Spring, Easter and Summer). The dates and times for each of the breaks are clearly indicated in the academic calendar. In scheduling airline flights, the student should take into consideration that he needs to be at the airport one-and-a-half to two hours before the flight leaves. Necessary medical or other appointments need to be so scheduled that they can occur during the break without leaving the Seminary early.

If an exception to this norm is necessary, the student's Vice-Rector must approve the exception before an airline ticket is purchased. If a student (or his parents) purchases a flight earlier than the scheduled departure break without obtaining permission beforehand, he will be asked to reschedule it, even if he must pay a penalty to do so.

Withdrawal from the Seminary

The decision to leave the Seminary should conclude a serious discernment process. A seminarian should guard against the temptation to leave the Seminary without due consideration. If one begins to doubt that he has a vocation to the priesthood, he should meet with his spiritual director and formation director to discern the situation. He should also speak with his vocation director before any decision is made.

The student may also take advantage of the school psychologist to help with the discernment. If, after a period of wise discernment, the student decides to leave the Seminary, he should talk to the President- Rector and his Vice-Rector. If the decision is made to leave the Seminary, before leaving he should completely fill out the form provided for one who is withdrawing from the Seminary. Unless this form is fully completed, transcripts will not be released nor will letters of recommendation be sent.

Residential Living

Each seminarian is expected to demonstrate sensitivity to the needs of others in the community. He is also expected to exhibit a lifestyle in harmony with his intention of moving toward priestly ordination. In order to provide an environment conducive for prayer and study and to insure the privacy of seminarians, the residential areas of the Seminary are normally closed off to anyone not living in those areas.

Unnecessary noise (including shouting and loud music) in the residence halls is unacceptable.

It is expected that 10:00 PM will mark a time of quiet on residence floors. All activities on residence hall floors that might cause disruption to the rest, prayer or study of others are to cease at that time. It is expected that any socializing after 10:00 PM will take place in the recreation areas.

Audio equipment is to be kept at low volume at all times. Earphones are highly recommended. Sound from audio equipment in an individual room should never be heard in the hallway or beyond.

Pictures, posters or other decorations in rooms are to be appropriate for priesthood candidates. Firearms, lethal weapons, and explosive devices are not allowed on campus.

Furniture in common areas are never to be moved without permission from the building supervisor.

The exterior fire escapes are to be used only in case of emergency. They are not to be used as gathering places or as means of entry/exit for the residence floors. The balconies in front of Aquinas and Anselm Halls are always off limits for safety reasons.

Entering a Student's Room

Students are not to enter another student's room without permission from the student whose room it is. Theology students are not to visit college students in their room, nor may college students visit theology students in their room without first obtaining permission from the Vice Rector. (College students should seek permission from the Vice-Rector of Theology to visit a room in Aquinas and theology students should seek permission from the College Vice-Rector to visit students in Anselm or Subiaco.)

The Seminary administration has the right, for a serious cause, to inspect a student's room, including the desk, closet, computer, etc. (usually with the student present).

Room Cleanliness

A seminarian should feel at home while he is living in one of the Seminary dormitory buildings. At the same time, the student is to be aware that the room assigned to him is the property of the Seminary, and as such it is to be respected as someone else's property. The student rooms are to be kept clean and neat.

At least once a semester the Coordinator of Student Services may inspect each undergraduate student's room to note the cleanliness of the room itself, as well as the sink, medicine cabinet, other cabinets and closets and the desk area. The student should get into the habit of making his bed every morning and of changing the bed linens at least every two weeks. The sink should generally be cleaned weekly and the carpet vacuumed weekly. Food in the room is to be so stored that it will not attract mice.

Curfew for College Students

On school nights (Sunday through Thursday) the curfew begins at 10:30 PM. A student needs permission from his Vice-Rector to be off the hill beyond the curfew.

On weekends (Friday and Saturday evenings), the curfew begins at 12:00 AM. A student needs permission from his Vice-Rector to be off the hill beyond the curfew.

In the absence of a Vice-Rector, one should seek permission from a formation director.

Guests

"All guests should be received as Christ." (*Rule of Saint Benedict*) Seminarians are encouraged and expected to be welcoming to all hilltop guests, whether they be guests of the Seminary or monastic community, retreatants on the hilltop or travelers passing through the area. Seminarians are responsible for arranging for and providing hospitality for their personal guests.

The annual Inaugural Address formally begins the academic year. At this time the residential areas are closed to female visitors and children not in one's family.

Female members and children of a seminarian's family may be brought to the residence floors occasionally during a visit in order to see the seminarian's room. The seminarian must obtain permission from a formation director of the floor and notify other residents. When moving in at the beginning of the year and packing up at the end, it is permitted for a seminarian's family and accompanying guests to visit the room with the permission from a formation director of the floor and with notification of other residents.

The community of Mount Angel Seminary is pleased to welcome priests, seminarians/prospective seminarians and friends who wish to visit and stay on the hilltop. The following procedure is used in making arrangements for visiting guests of the Seminary or seminarians:

- For prospective students, arrangements must be made in advance with the Coordinator of Student Services.
- Seminarians with male friends/relatives over the age of 18 wishing to stay in residence halls must obtain permission from the Vice-Rector. Upon receiving approval, they must contact the Coordinator of Student Services prior to arrival, so that appropriate arrangements for accommodations may be made.
- The Coordinator of Student Services will provide complimentary meal tickets for guests.
- Guests of the Seminary, except for bishops, vocation directors and prospective seminary students, staying in the Seminary residence halls will be charged an accommodation fee.
- Room rates for the Abbey Retreat House (Benet Hall) are set by the Director of the Retreat House. For more information on costs, reservations and room availability, contact the Retreat House Manager at (503) 845-3025.
- The Benedictine Sisters of Queen of Angels Monastery in downtown Mount Angel also have rooms available for rent at a generally lesser cost per person per day. For more information or reservations contact the Coordinator of Hospitality at (503) 845-6141.
- Arrangements for female guests must be made with the Retreat House.

Student Body Meetings

Meetings to handle residence hall or school business will occasionally be called by the President- Rector, Vice-Rector, Chair of the Pastoral Council, house chairs, or the formation directors. Whenever possible, notice will be given in advance. Seminarians are required to attend student body and house meetings.

Attire

Since a seminarian has taken on a new identity and is preparing for a life as a public leader, his lifestyle and personal appearance must reflect a professional demeanor. To develop sensitivity to the need for appropriate attire according to time and place, the following expectations for three types of attire are to be observed:

Formal Attire

Formal attire is expected at Sunday Mass, as well as for formal dinners and other special occasions as announced. Formal attire consists of the following:

a.) For theologians and pre-theologians, formal attire is clerical dress i.e., clerical shirt, Roman collar, black suit or black sport coat, black dress trousers, black socks and black dress shoes. Black is the only acceptable clerical color for jackets as well (e.g. tweed is not acceptable formal attire). The Roman collar must remain in place while wearing clerical attire. Non-ordained seminarians do not normally wear clerical attire for apostolic ministry or any travel unless authorized by the President-Rector.

b.) For collegians, formal attire consists of a suit or sport coat, dress shirt and tie, dress slacks and polished dress shoes (or formal lava-lava, dress shirt and tie for Samoan seminarians only).

Regular Attire

Regular attire for theology and pre-theology students consists of a clerical shirt and black slacks. For collegians, it consists of a shirt with visible collar (turtleneck is acceptable) and slacks. Collegians are to wear a tie for morning classes. Theologians and pre-theologians may wear a shirt with collar for afternoon classes. All must wear appropriate footwear, i.e., dress shoes, presentable walking shoes or decent sandals with dark socks. Shirts must always be tucked in.

Regular afternoon attire is appropriate for Evening Prayer from Monday through Friday, conferences, the annual retreat, days of recollection, the evening meal in the dining room, and final exam week unless otherwise indicated.

Informal (Casual) Attire

Informal attire such as jeans, T-shirts, and sports clothing is appropriate for relaxing on the residence floors, in the recreation areas, and for exercising. Informal attire is also acceptable dress on Saturdays. Choice of clothing needs to fit the occasion. The sensitivities of others should always be respected.

Attire in General

Shirts should always be worn on the hilltop. Athletic shorts, tank tops, worn jeans or worn T-shirts, and hats are not acceptable for the indoor public areas of the hilltop, e.g., chapel, dining room, library, classrooms, conference rooms or office areas. Hats should never be worn at meals.

The dress code remains in effect while the Seminary is in session, beginning with the Mass of the Holy Spirit until after the graduation exercises.

Social Etiquette

Seminarians are expected to demonstrate proper etiquette in social situations. A seminarian should always be a model of a Christian gentleman. As a public person, he must be able to navigate comfortably in the many social levels in contemporary society. The seminarian, consequently, should learn proper etiquette during his Seminary training. Such etiquette includes, but is not limited to, knowledge and use of proper table manners, appropriate manner of addressing and introducing persons, ability to converse in a respectful manner, use of appropriate vocabulary, proper grooming and attire, and acknowledging and greeting others. Because the seminarian represents the Church and in a unique way Christ himself he should always strive to be a Christian gentleman who is aware of and sensitive to those around him.

Grooming

Seminarians are expected to maintain a neat and clean appearance not only through dress but also by hygiene. Good hygiene includes showering regularly, using deodorant, brushing teeth, combing hair and shaving, clipping fingernails, and wearing clean and, if necessary, ironed clothes. Hair is to be kept at a reasonable length.

Seminarians are permitted to have facial hair within the following guidelines. Facial hair may consist only of a beard, goatee or moustache. It must be kept clean and trimmed. Sideburns must be kept trimmed.

Resident Assistants (RAs)

RAs assist with those tasks pertaining to the care and supervision of the residence halls, especially those responsibilities associated with emergency procedures. RAs are CPR and First Aid certified. RAs work in cooperation with an appointed administrator. Their specific responsibilities include:

- Are available, on an “on-call” basis, for emergency procedures (fire drills, medical emergencies, residence lockouts, etc.) and daily or weekend floor duty (coordinates schedule with other building RAs and Vice-Rectors).
- Are expected to promote positive daily interaction among community members as well as be attentive to individual students, especially on his assigned floor, who may benefit from fraternal support.
- Assists the Vice-Rector in implementing Seminary policy and guidelines concerning residential living.
- Performs weekly “service check” on community service jobs and monitors general cleanliness of his assigned areas.
- Participates in the annual “check in/check out” procedures for private rooms on assigned floor.
- Assists in annual orientation of new students.

In case of emergency, all seminarians are asked to cooperate fully with the Resident Assistants (*See Emergency Procedures at the end of this handbook*).

Implications of Cultural Diversity

Part of the richness of the Mount Angel Seminary community is its diversity of cultures and ethnic groups. The Seminary population reflects the growing diversity of the Catholic population of the western United States and Pacific Rim. A variety of cultures offer unique opportunities: cross-cultural understanding, language practice, and exposure to various customs, outlooks and religious devotions. This also presents demanding challenges. Miscommunication, misunderstanding, isolation, and tension between cultural groups may occur if people behave immaturely or insensitively. Community living demands a high level of maturity and sensitivity.

Seminarians are encouraged to:

- Discuss with others their customs, forms of celebration, and outlooks;
- Respect an individual's cultural identity and background;
- Include all present in conversations—especially at table—by using English as the common language;
- Encourage the use of English in order that others may become multi-lingual as quickly as possible;
- Appreciate the use of English by those learning the language, rather than see it as a rejection of their particular ethnic background or group;
- Allow English as a Second Language students to do their own work, assist them mainly by pointing out areas for improvement.



The Santo Nino from the annual Santo Nino Mass and Procession

As has been already noted, Mount Angel Seminary is a culturally diverse community. Seminarians are expected to be open and inviting to everyone and to consistently use English at table, and to make every honest effort to learn English well and to encourage everyone else who has the same need to learn English for ministry. We are a multicultural community that values the diversity of traditions found here, but ministry in English is a common goal for everyone. In addition, some students will eventually be able to serve people in other languages.

Learning a new language takes a good deal of emotional energy over and above the intellectual stages of learning grammar, vocabulary, and pronunciation. Improving one's ability to speak a language takes humility, courage, teamwork, and lots of practice outside the classroom. Students who are in the intermediate stages of language study can distract themselves from the emotional challenges by needlessly worrying about losing their own language or culture (i.e., their own identity), or by imagining that improving their pronunciation would somehow make them too cooperative with the influential but secular culture of the United States. Ideas such as these are groundless and counterproductive; they simply delay one's own progress toward multicultural diversity. Therefore, everyone at Mount Angel Seminary is asked to use English as our common language all day, every weekday, in the dining room and in any weekend settings where English is the only language that unites all those who are present.

North American Culture

Those new to the United States find themselves surrounded by a very open culture. The high value put upon freedom results in the availability of almost everything. From movies to the Internet, from telephones to urban centers, there are infinite cultural opportunities and temptations. It is important to be aware that not everything available is positive and that some aspects of U.S. culture are very alluring and addictive. Formation directors, spiritual directors and those from other cultures who have lived here for some time are valuable resources for discerning what is beneficial for one's adaptation and enculturation, as well as his priestly formation.

Health and Personal Development

Positive psychological and physical health is vital for effective ministry. The seminarian must learn to live an integrated lifestyle that will support his personal needs and future ministry.

Psychological Health

The natural and supernatural dimensions of the human person are meant to be harmonious. The psychological health of the priest, and therefore of the seminarian, is of significant importance since his very personality must be a bridge and not an obstacle for the spreading of the Gospel (*PDV 43*). To assist each seminarian in the process of attaining "affective maturity," Mount Angel Seminary provides psychological services. These include opportunities for assessment, personal development, exploration of family issues, addiction referral, crisis intervention and social skill development. These programs are designed to encourage seminarians to take responsibility for their own mental health in preparation for lifelong service as priests. (*For further information see Counseling Services under Seminary Services in this handbook, or contact the Coordinator of Counseling Services.*)

Physical Health

Good physical health is vital to priestly ministry. The daily life of a parish priest can be physically demanding. The seminarian is expected to develop positive habits of healthy diet and to follow a regular schedule of physical exercise that will carry over into priestly life. It is also expected that seminarians will make use of appropriate Seminary resources to develop and maintain a healthy life- style. To assist them in this regard, the Seminary provides facilities and opportunities for individual cardiovascular health and strength building as well as opportunities to participate in team sports.

Abbey Infirmary

There is a registered nurse on duty on a regular basis at the Abbey infirmary. Seminarians should check when the nurse is available and schedule visits at least several hours in advance to determine the exact time the nurse will be available. In case of emergency, seminarians are welcome to contact the Abbey infirmary at extension 3145. A CNA (Certified Nurse Assistant) is on duty, daily from 6:00 a. m, until 6:00 p.m. should a seminarian have health-related questions or be in need of medical assistance. For emergency situations, the seminarian himself or a neighboring seminarian should contact the resident assistant or formation director on the residence floor so that appropriate emergency personnel can be contacted.

Alcohol

Seminarians who are twenty-one (21) years of age or older may possess and use alcoholic beverages in moderation in Aquinas Hall. Mount Angel Seminary supports those who choose not to drink alcohol and makes a point to include non-alcoholic beverages at Seminary-sponsored social functions. Moderation, good judgment and discipline are to characterize the seminarian's use of alcohol. Excessive or immoderate drinking is entirely inappropriate and will not be tolerated. Referral for alcohol or drug counseling can be arranged between a diocese or religious order and the Seminary Coordinator of Counseling Services.

Consumption of alcoholic beverages by or providing alcoholic beverages to persons under the age of twenty-one (21) is a violation of Oregon State Law (*Oregon Revised Statutes 352.008, and OSSHE Administrative Rule 580-19-001*), and may result in the dismissal of all involved.

Minor in Possession (MIP): The legal drinking age in Oregon is 21. If you are under 21, it is illegal for you to:

- Attempt to purchase or to acquire alcoholic beverages;
- Have personal possession of alcoholic beverages, including accepting any gift, or consuming alcohol that belongs to someone else;
- Enter or attempt to enter any portion of licensed premises posted or otherwise identified as prohibited for use by minors.

Penalty: fine of up to \$250.

Minors under the age of 18 who are convicted of any crime involving the possession, use, or abuse of alcohol or controlled substances will lose their driver's license for one year for the first offense and two years for a second offense. Unlicensed minors, who are convicted, will lose their right to apply for a license for one year or until the age of 17; whichever is longer.

Identification: It is illegal to:

- Loan your ID to someone else;
- Attempt to use ID belonging to someone else or attempt to use falsified ID;
- Make a written statement of age that is false when applying for ID or in trying to enter a bar.

Penalty: fine of up to \$2,500 and up to one year in jail.

Furnishing to a Minor: It is illegal to furnish or make alcohol available to a minor in any fashion, including selling or collecting party donations. Parents or legal guardians may provide alcohol to their own minor children in a private residence.

Penalty: first offense, fine of \$350; second offense, fine of \$1,000; third offense, fine of \$1,000 and not less than 30 days in jail. These are minimum penalties that the judge cannot reduce. Maximum penalty is a fine of up to \$2,500 and up to one year in jail.

Seminarians who consume alcoholic beverages provided for social functions on the hill are not to drive Seminary or private vehicles afterward.

When consuming alcohol while off the hill, seminarians must have a designated driver. If a group of seminarians fails to designate a driver, each participant will be held accountable for violating this rule.

Alcohol Policy—College Students

It is the policy of Mount Angel Seminary that Anselm Hall is a “dry” student residence. No student living there may keep alcoholic beverages in his room nor serve alcohol at social gatherings. This policy includes those resident students who are 21 years of age or older. The rationale for this policy is the prevention of situations in which those under 21 may be tempted to drink alcoholic beverages, which is illegal in the State of Oregon.

Students who are 21 years of age or older are permitted to drink such beverages when they are off the premises and may do the same when permitted to socialize with the pre-theology and theology students in Aquinas Hall.

Television/Gaming System Policy—College Students

Students living in Anselm Hall are not to have televisions and gaming systems in their rooms. It is the experience of those responsible for academic and human formation that many students do not possess adequate study habits and skills when coming to college. When faced with periods of time for reading texts and writing papers, many students instead turn to entertainment rather than face the hard work of study, particularly when such entertainment is readily available. A number of students, when confronted with low GPAs at the end of a semester, admitted that they had wasted a great deal of time watching television and movies and playing video games. This waste of time and resources has an added dimension when one considers that their dioceses may financially support these students. Another factor is the absence of adequate soundproofing between the rooms in Anselm Hall. Students watching television and playing video games have disturbed the rest and study of other seminarians.

The Seminary recognizes that there are some worthwhile programs being televised. Both Aquinas and Anselm Hall have lounges with large-screen televisions that are available to the students. The students are not forbidden to watch these televisions except during the annual retreat, the two days of recollection and on the evenings of quiet. The Seminary recognizes as well that many of the students’ computers have DVD drives. These we do not seek to regulate. What we do seek to regulate and limit is the students’ access to unlimited entertainment, especially at a time in life when many are still internalizing habits of behavior which, it is hoped, will benefit them when they study theology and when they are priests serving the Catholic people.

Smoking

All Seminary and Abbey buildings (Annunciation, Aquinas Hall, Anselm Hall, Benet Hall, Library, Damian Center, and the Fort) are smoke-free. Smoking on the hilltop is restricted to ten feet away from any building and is allowed only in those areas where receptacles for disposal of cigarettes are provided.

The health risks of smoking have been demonstrated not only for smokers, but for those exposed to “second-hand smoke”. Those who smoke should be sensitive to both the presence and the concerns of non-smokers, especially by smoking only in those areas officially designated for smoking.

Illegal Drugs

Possession or use of unauthorized or illegal drugs and narcotics, including marijuana, on or off campus, will result in immediate dismissal from the Seminary.

Evangelical Counsels

Human Formation deals primarily with the external, visible actions and expressed motivations and attitudes of the seminarian. The evangelical counsels of chastity, simplicity of life, and obedience contribute to the recommendation for ordination, and thus come under the domain of human formation.

Celibacy for the Kingdom

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 (PPF 77).

Mount Angel Seminary makes every effort to prepare men for the chaste celibate life through spiritual direction, regularly scheduled conferences, classes and seminars. Celibacy is a divine call of love and requires that one freely choose the celibate life before ordination, and not view celibacy simply as “part of the package” of priestly ordination. The life of celibacy should be full and lack for nothing. To make a free and mature vocational choice concerning priesthood, one must experience living a sustained commitment to celibacy. It is a normal expectation of Mount Angel Seminary that an applicant has lived a chaste celibate life for two years prior to acceptance into the Seminary. In addition, following the guidance of the Church, the seminarian must seek to gain a practical understanding of the celibate commitment and an appreciation of its contributions to his spiritual life. Healthy friendships, personal prayer, and a deeply rooted spiritual life make it possible to live a chaste celibate life. The attainment of such necessary relationships precludes:

- Dating, which is understood to be the fostering of relationship(s) that would normally lead to marriage or exclusivity of any kind;
- Genital sexual involvement;
- Possessive or exploitative behavior of any kind, including emotionally dependent relationships or disrespect for men or women;
- Possession or use of pornography;
- Stereotyping and labeling (of oneself or others);
- Aligning oneself with any sexually oriented subgroup, this can hinder one’s ability to minister to a broad range of persons.

Violation of these guidelines will raise serious questions as to a candidate's fitness for a commitment to celibacy.

Policy for the Protection of Children and Youth

In 2002 Mount Angel Abbey established the Office of Child Protection in response to the USCCB's Charter and Essential Norms for the Protection of Children and Young People. In that same year, it also created a Review Board, which advises the Abbey in these matters. Since 2005 Praesidium, Inc. an abuse risk management company has accredited the Abbey. Praesidium has developed the Instruments of Hope and Healing program that has 25 rigorous, defined standards for safe environment and it evaluates the Abbey every three years.

In accordance with these standards, the Abbey and its Review Board, in conjunction with Conference of Major Superiors for Men, have developed and implemented a Program for Child Protection. A mandatory training as a part of the Instruments of Hope and Healing is offered every three years, at which time the Program for Child Protection is reviewed by the monastic community and a manual of the program is provided. All members of the Mount Angel Seminary community - employees, volunteers, and students – are required to participate in designated aspects of this review.

All seminary students – diocesan, religious, non-resident – are required to participate in a Safe Environment training every three years. Seminary staff offers the SE training once a year in the fall, and again in January for new students. After the training, each is required to sign a knowledge and compliance statement. Additionally, a background check is required as part of the admission process and is kept on file for all seminary students.

Many seminarians are assigned to parishes in the Archdiocese of Portland in Oregon for their pastoral formation on-site placement. The archdiocese requires all employees and volunteers in parishes who work with children to participate in their "Called to Protect" training and clear a background check. The seminary has collaborated with the archdiocese to insure that the Abbey Program for Child Protection complies with the archdiocesan requirements. Consequently those seminarians assigned to parishes are not required to participate in parish training programs for child protection nor undergo an additional background check. A letter from the seminary is provided to these parishes confirming this agreement.

Harassment

Mount Angel Seminary is committed to providing all students (seminarians and non-residents), faculty, administration, professional staff and employees with an environment free of harassment, including sexual misconduct. Harassment by students or those employed by Mount Angel Seminary is contrary to Christian principles and is not tolerated by the Seminary.

Forms of harassment include, but are not limited to, verbal, visual, and physical conduct; threats and demands; and retaliation for reporting harassment. Any incident of harassment is to be reported to the appropriate administrator. Those reporting inappropriate conduct will be taken seriously and appropriate investigation and action will be undertaken promptly.

Use of the Internet for viewing obscenity or in order to make illicit contact is illegal, immoral, and incompatible with Christian values. Such actions are strictly forbidden and will result in dismissal from the Seminary. This policy flows directly from and works in conjunction with the *Sexual Misconduct Policy and Procedures of Mount Angel Abbey*. This policy is available in the Abbey business office. Sexual misconduct in this policy refers to four types of conduct: sexual abuse, sexual exploitation, sexual misconduct, and sexual harassment (see applicable law for definitions).

The following is the process within the Seminary for reporting if a seminarian or student is harassed, or if one knows of another seminarian or student who is being harassed in any way. This procedure reflects, and is an application of, the procedures listed in the *Sexual Misconduct Policy and Procedures of Mount Angel Abbey (7.1.1-2 & 8.1.1-2)*.

- If the student is harassed by another student or group of students:
 1. The harassed student, if he is a seminarian, reports the incident to his respective formation director, or, if the student is a non-resident, to the director of non-resident students.
 2. The formation director or the director of non-resident students reports the incident to the President-Rector.
 3. The President-Rector reports the incident to the Abbot, Chancellor of the Seminary.

- If the student is harassed by a Vice-Rector, a formation director, monk or contracted employee of the Seminary:
 1. The harassed student reports the incident directly to the President-Rector.
 2. The President-Rector reports the incident to the Abbot, Chancellor of the Seminary.

- If the student is harassed by the President-Rector:
 1. The harassed student reports the incident directly to his Vice-Rector or the Director of Human Formation.
 2. The Vice-Rector or Director of Human Formation reports the incident to the Abbot, Chancellor of the Seminary.

- If the student is harassed by the Abbot:
 1. The harassed student reports the incident directly to the President-Rector.
 2. The President-Rector reports the incident to the Prior of the monastery.

Movies and Entertainment

Seminarians may view movies for enjoyment as well as for educational and cultural enrichment. The moral and cultural value of films shown on the hilltop has an impact on the viewers and reflects on the Seminary. Therefore, care must be taken in selecting movies for public and private viewing. Seminarians are also expected to use good judgment when visiting movie theaters.

Only movies rated *morally suitable* (A1-A3) according to the United States Conference of Catholic Bishops Office for Film and Broadcasting (www.usccb.org/movies) are to be shown in the Seminary common areas and in seminarian rooms. Movies rated *with reservations* (L) or *morally objectionable* (O) are not to be shown or possessed by seminarians. These ratings are not infallible. A seminarian is morally obliged to avoid any film that is an occasion of sin.

In order for seminarians to have adequate time for prayer and study, gaming systems (e.g. Nintendo, PlayStation, Game Cube, etc.) and televisions are not permitted in the college. Computer monitors may not be used for TV reception. Computer games are strongly discouraged. Seminarians are encouraged to use common areas for recreation (and some television viewing) to encourage communal relationships as well as to aid other seminarians by helping them enrich their use of recreational activities.

Time spent in entertainment must be limited and never impede Seminary formation.

In like manner, care must be exercised in the use of the internet, and with such means of communication as blogs, MySpace, YouTube, etc. Such means of communication can be a wonderful way to keep in touch with family and friends, but they can also be used for less wholesome purposes, and can become a means to waste a great deal of time. The seminarian must remember that he is always a public person, and in everything that he does, he represents the Seminary and the Church. Therefore, such means of communication require great prudence and good judgment. It is to be understood that the Seminary administrators always have the final decision as to what is and what is not a prudent use of these means of communication.

Simplicity of Life

The formation program should articulate the distinctive qualities of simplicity of life appropriate for one preparing for priestly leadership (PPF 98).

If priests are to call people credibly to the radicalism of the Gospel, seminarians should likewise model a simple life-style. This is not negative; rather, it is the paradoxical recognition that when people step beyond the blindness of a driving need for acquisition, they are free truly to appreciate the beauty and bounty of God's creation. A simple life-style is essential for anyone desirous of living out the priestly responsibility of standing in solidarity with the poor.

Simplicity of life is not only about ownership. It is a way of being in the world and in one's concrete situation. It means a care for creation, a respect for the environment, and attentiveness to the order of one's surroundings (PPF 97, 98, 99).

Stewardship

Mount Angel benefits from the gifts, hard work and sacrifices of many people. All that it possesses is due to the generosity of others. The facilities, moreover, are not just for those currently residing on the hilltop but also for subsequent generations. Therefore, proper care is expected. Seminarians will be held responsible for any damage they do to Seminary property.

Broken or malfunctioning items in the buildings should be reported promptly by filling out a "Facilities Request" slip.

Seminarians are encouraged to maintain an aspect of financial stewardship as well. They should consider contributing to the support of their home parish, or to the support of Seminary projects or collections.

Community Service

Care of facilities and resources is part of priestly formation. Willing service includes generosity and mutual responsibility for those with whom one lives. Seminarians are assigned various community service jobs on a rotating basis. Duties are to be carried out promptly and responsibly. If a seminarian cannot carry out an assigned community service, he is to find a substitute and notify the floor RA.

Individual classes of students are assigned on a rotating basis to set-up, serve, and clean up for special meals, events and socials.

Recycling and Resource Conservation

Mount Angel Abbey and Seminary as an expression of good stewardship and gratitude for what God has provided expect recycling and the conservation of resources. The wise use of limited resources, such as energy and paper products, shows respect for the environment as well as our concern for the generations to come. This conscientious respect should extend to concern for the surrounding environment by keeping the grounds free of litter. Garbage containers and recycling bins are conveniently located in the residence halls and throughout the hilltop grounds and facilities. It is expected that all will recycle paper, glass, and metal products.

Littering on the hilltop or anywhere is not acceptable.

Lights and windows in classrooms, private rooms, and other private areas are to be turned off or closed when not in use.

Obedience

Seminaries should articulate that priestly obedience begins with humble and willing cooperation in Seminary life, docility to direction, and wholehearted compliance with the Seminary's policies and programs. This will prepare seminarians to cooperate with their bishop or superior, especially in the very practical matter of undertaking and faithfully fulfilling whatever sacred duty is given to them (PPF 69).

It is expected that seminarians will take initiative in maintaining regular lines of communication with their diocese or religious superiors. The importance of developing relationships with one's bishop, religious superior, fellow diocesan or religious clergy, and local faith communities cannot be overstated.

An (arch) diocese or religious order must know a seminarian well before calling him to Orders. Communication about routine matters serves as a valuable foundation when more serious matters arise. Topics requiring communication with one's vocation director, bishop or religious superior include:

- Dispensation from regular parts of the Seminary program (CPE, retreats, language requirements, etc.);
- Serious physical or emotional health concerns;
- Personal, financial, disciplinary, or legal considerations, which may affect one's status as a seminarian;
- Delaying the reception of ministries, candidacy, diaconate, or priesthood;
- Serious thought to leave the Seminary or disaffiliation from one's diocese or religious community.

Such items are brought to the attention of the President-Rector, the bishop, vocation director, religious superior, and formation director. The sooner these topics are raised with the President-Rector and vocation director, the greater the possibility of a satisfactory outcome. Each seminarian is expected to communicate regularly with his vocation director and his bishop.

Joining organizations, clubs, associations outside the seminary

Upon entry into Mount Angel Seminary, a seminarian should discuss with his formation director any and all organizations he belongs to outside the Seminary, including Catholic or other religious organizations, the military, professional and self-help organizations. He should confer with his formation director before joining any new ones during his time at Mount Angel Seminary. This includes any online memberships. A seminarian will be required to terminate any memberships judged inappropriate by the President-Rector or his formation director.

The Seminary is interested in avoiding any organizations that might disturb, influence or compete with Mount Angel Seminary formation or conflict with Seminary activities and policies. Time involvement in outside activities is a further consideration in light of Seminary responsibilities.

Persons who recruit members for any organization must obtain the permission of the President-Rector before any recruiting occurs and before any distribution of printed or electronic material at Mount Angel Seminary.

During his time at Mount Angel Seminary, a seminarian's principal activity must be his formation for the priesthood. The formation is extensive and will fill his time; he should not undertake any unsupervised ministry/pastoral work, or any form of employment (even online) except with the prior approval of his formation director.

Disciplinary Action

Given that one embraces the identity of a seminarian, he necessarily excludes behaviors from his life that are unbecoming to this state and would harm his formation for priesthood or religious life. There are some actions that might lead to immediate dismissal from the Seminary by the President-Rector. These include, but are not limited to, pedophilia, driving under the influence of alcohol or other narcotic, and conviction of any felony violation of civil law. All other serious disciplinary actions are at the discretion of the Vice-Rectors, assisted by the President-Rector and the formation faculty. Lesser infractions of Seminary rules are subject to community service hours or other appropriate punishment, determined by either the Vice-Rector of the undergraduate or graduate level, depending on the individual(s) involved.

Formation Probation

The Seminary has a primary responsibility to the bishops and religious superiors it serves. Serious health concerns, vocational indecision, disciplinary concerns, or chronic difficulty with some aspect(s) of Seminary life may demand that a seminarian's diocese or religious superior be notified. Prior to such notification, the seminarian will be informed. He will also be consulted regarding suggested forms for improvement. The aim is to assist the seminarian to a point where he can recognize when action is needed for positive change.

When a seminarian is placed on formation probation, the formation faculty informs him of the reasons, and the conditions for removal from probation. It is the responsibility of the seminarian, not the formation faculty, to ensure that he is meeting the conditions to be removed from probation. Failure by a seminarian on probation to make adequate effort in the following semester to meet the requirements will result in dismissal.

II. Spiritual Formation

Human formation, when it is carried out in the context of an anthropology, which is open to the full truth regarding the human person, leads to and finds its completion in spiritual formation. Every human being, as God's creature who has been redeemed by Christ's blood, is called to be reborn "of water and the Spirit" (Jn. 3:5) and to become a "son in the Son" (PDV 45).

Those who are to take on the likeness of Christ the priest by sacred ordination should form the habit of drawing close to him as friends in every detail of their lives. They should live his paschal mystery in such a way that they will know how to initiate into it the people committed to their charge. They should be taught to seek Christ in faithful meditation on the word of God and in active participation in the sacred mysteries of the Church, especially the Eucharist and the Divine Office, to seek him in the bishop by whom they are sent, and in the people to whom they are sent, especially the poor, little children, the weak, sinners and unbelievers (OT 137).

Spiritual formation administers certain aspects of spiritual development for seminarians so that they develop continuously and progressively in their personal relationship with Christ, in their commitment to the Church, and in living with integrity their priestly vocation through prayer, simplicity of life, obedience, pastoral service and celibate chastity.

The spiritual life of Mount Angel seminarians centers on the celebration of the Eucharist and the Liturgy of the Hours. While this Seminary primarily trains candidates for diocesan priesthood, it is uniquely enriched by Benedictine life and spirituality. This rich monastic tradition is characterized by devotion to the Eucharist, meditation on the Word of God, devotion to Our Lady, scholarship and hospitality.



The mosaic of the Annunciation at Mount Angel Seminary

The Director of Spiritual Formation oversees the various aspects of liturgical and spiritual life. The Director is a member of the President-Rector's Council.

The Director of Spiritual Formation coordinates spiritual direction, the annual Seminary retreat, spiritual conferences and days of recollection, and the Intensive Spirituality Program. He has oversight of the daily Eucharist and Liturgy of the Hours, penance services, and training for liturgical ministries.

Growth in the Spiritual Life

Liturgical Life

(T)he liturgy is the summit toward which the activity of the Church is directed; it is also the fount from which all her power flows (SC 10).

Mount Angel Seminary echoes these words in the daily liturgical life of the Seminary. This is accomplished by the care, which is taken to celebrate liturgy according to the mind of the Church and with attention to beauty and hospitality.

Mount Angel Seminary firmly believes that the liturgy lies at the heart of the Christian life and, in a unique way, at the heart of formation for priesthood. *The Program of Priestly Formation* clearly states that seminarians are to participate daily in the celebration of the Eucharist (*PPF 116*), and to pray Morning Prayer and Evening Prayer daily (*PPF 117*). Mass is celebrated each day, including Saturdays, for the seminarians in the Seminary chapel or the Abbey church. Morning Prayer and Evening Prayer are celebrated each weekday with the whole community. On weekends and rare other occasions when not celebrating in community, the seminarians are expected to pray Morning Prayer and Evening Prayer privately.

- Each Mount Angel seminarian is to participate actively and fully in the daily community celebration of the Eucharist.
- Seminarians participate in the Abbey Mass on Sundays, unless they are on pastoral assignments or it is a free weekend. They also participate in Abbey Mass on Tuesdays and certain other major liturgical days.
- Seminarians likewise are to participate in all communal celebrations of the Liturgy of the Hours.
- On Sunday's seminarians other than deacons participate in Vespers with the monks in the Abbey Church, unless it is a free weekend.
- If a seminarian does not attend a scheduled liturgical exercise, a graduate seminarian is to give an explanation to his formation director that same day, unless he is excused because of a pastoral assignment or some other legitimate reason. An undergraduate seminarian is to give an explanation to both his formation director and the Vice-Rector.
- Silence is observed in the Abbey church, St. Joseph Chapel, sacristy and on the stairway to St. Joseph Chapel.
- The seminarian also participates in Mass and prays the Liturgy of the Hours on Saturdays, free days and during vacation periods.
- Collegians and pre-theologians are to pray Morning, Evening and Night Prayer each day. The praying of the entire Liturgy of the Hours is encouraged. Theologians are expected to pray the entire Liturgy of the Hours (Office of Readings, Morning, Daytime, Evening and Night Prayer).

- Seminarians are encouraged to gather in informal groups to pray the Liturgy of the Hours when they are not celebrated with the entire community.

The center of the Christian life and worship, and thus of the priesthood, lies in the Eucharist, whose greatest manifestation is the Sunday celebration. Given the importance of the Sunday itself in the Christian rhythm of life, the seminarians join the monastic community on Sundays and other important days for the Eucharist and for Vespers.

- At Vespers on Sundays, seminarians may pray in the choir stalls with the monastic community. Seminarians in the choir stalls wear formal attire.
- When the Sunday is a free day, seminarians may be away from the hilltop and participate in Mass elsewhere, as well as pray the Liturgy of the Hours privately.

Prayer

The habit of daily prayer and meditation enables seminarians to acquire a personalized sense of how God's salvation has taken hold of their lives and how they might respond to that grace. This prayer happens in a context of silence and solitude in which they learn to be attuned to God's movements in their lives (*PPF 110*).

Devotion to the Blessed Sacrament must be encouraged. Scheduled hours of Eucharistic exposition are particularly desirable to provide opportunities for the adoration of the Blessed Sacrament in the Seminary. It is also desirable that seminarians develop a habit of personal visits to the Blessed Sacrament in the tabernacle (*PPF 124*).

Devotional prayer, especially centered on Eucharistic adoration, the Blessed Virgin Mary—in particular the rosary—and the saints, assists seminarians in assimilating the mystery of Christ and hearing the invitation to live that mystery in the particular circumstances of their own life (*PPF 110*).

Personal Prayer

It is expected that all seminarians will make personal prayer and spiritual reading daily priorities. Individual prayer and participation in liturgy need to be linked to a communal spirituality and prayer for the Church. The Benedictine tradition offers solid grounding in *lectio divina* - attentiveness to the Word of God as it is read, pondered and prayed. Seminarians are encouraged to familiarize themselves with the various genuine forms of prayer that mark the pluralism of spiritual expression in the contemporary Church. It is important that each seminarian, in consultation with his spiritual director, incorporate meaningful styles of prayer into his life. Self-discipline and perseverance are essential for deepening a personal relationship with Jesus Christ through personal prayer.

Shared Prayer

Jesus Caritas is a worldwide fraternity made up of small groups of diocesan priests who share prayer and the developments in their lives. Mount Angel Seminary expects all diocesan seminarians to experience this fraternity. Each seminarian joins five or six others, usually by diocese or region, in a small group. Groups meet once a month on a particular evening. Each group gathers to share Evening Prayer, dinner, Scripture reflection, and a review of life.

In addition, one morning each week each group meets for Morning Prayer. The purpose for Mount Angel Seminary's support of the formation of these groups is to encourage seminarians to continue this experience after they are ordained to the priesthood.

Other forms of shared prayer by small groups are encouraged but must be sanctioned by the Director of Spiritual Formation.

Devotional Life

Catholic spirituality is firmly grounded in the liturgy, particularly in the Eucharist. The richness of the liturgy, however, leads to a devotional life that both flows from the liturgy and prepares for it (SC-13). Devotions such as private prayer before the Blessed Sacrament, the rosary, veneration of the saints, the Stations of the Cross, and devotional prayers of various kinds continue to play a significant role in shaping Catholic spirituality and culture. Seminarians are encouraged to develop a strong devotional life that springs from their daily liturgical experience.

Especially important for priests is the veneration of Mary, the Mother of God. Seminarians are encouraged to pray the rosary. Mount Angel Seminary encourages each seminarian to develop a personal devotion to Mary, as well as to become familiar with those devotions that will be important to the people he is called to serve. The devotional life of Mount Angel Seminary includes the singing of traditional Marian antiphons in Gregorian chant.

Each week the seminarians spend approximately an hour in public adoration of the Blessed Sacrament. Apart of the Liturgy of the Hours is prayed during this exposition of the Blessed Sacrament. The seminarians are encouraged to pray daily before the Blessed Sacrament in the tabernacle at times convenient to their own schedule.

The Evangelical Counsels

The teaching and example of Christ provide the foundation for the evangelical counsels of chaste self- dedication to God, of poverty, and of obedience (LG 43).

These three disciplines have nourished the faith life of a variety of individuals and groups within the Church since the time of Christ. For priests, these counsels are usually particularized as chastity, simplicity of life, and obedience. They are not separate counsels, but interwoven threads within the fabric of priestly spirituality.

Celibacy for the Kingdom

The spiritual formation of one who is called to live celibacy should pay particular attention to preparing the future priest so that he may know, appreciate, love, and live celibacy according to its true nature and according to its real purpose, that is, for evangelical, spiritual, and pastoral motives (PDV 50).

Spiritual formation in celibacy cultivates the evangelical motivations for embracing this commitment and way of life: the undivided love of the Lord, the spousal love for the Church, apostolic availability, and the witness to God's promises and kingdom (PPF 110).

Mount Angel Seminary believes and teaches that celibate chastity is a positive value in the Church and for the world, a gift freely given for the building up of God's kingdom. To make a free and mature vocational choice concerning priesthood, one must experience living a commitment to celibacy. This not only involves a requirement for priestly ordination, but also a personal and integrated commitment to a chaste celibate lifestyle.

An integral celibate commitment requires a well founded and developed prayer life, as well as the practice of prudence, moderation and charity, lifelong discipline, affective maturity, holy friendships, asceticism, and physical fitness through proper diet, rest, exercise and recreation. The attainment of these virtues and practices depends on grace and one's personal response to grace. They are also enhanced by sound guidance and internal motivation. Hence, on each level of formation (college, pre- theology, theology) the seminarian must be open to the guidance and instruction appropriate to his level.

To help the seminarian develop a clear understanding of celibacy, presentations by experts are given, conferences are dedicated to the topic, and spiritual directors discuss the topic with the individual seminarian. The specific issues dealing with the use of the Internet pornography, and forms of entertainment are addressed each year.

Simplicity of Life

[The Rule of Life] must also foster simplicity of life, encouraging fasting, almsgiving, and the asceticism demanded by a Christian life and the priestly state. The Seminary environment itself should foster a simple way of life and a spirit of forthright detachment. Seminarians should be made aware that they are accountable for the proper stewardship of material goods and personal health (PPF 269).

The witness of a genuine simplicity of life is especially important in the context of American affluence (PPF 110).

Priests are called to live evangelical poverty in the form of simplicity of life. In order to be about the work of the Kingdom, the priest must cultivate interior freedom from material possessions. By his simplicity of life, a priest is able to give a prophetic witness in the midst of a culture obsessed with consumerism and possessions. This witness will also allow the priest to stand in solidarity with the underprivileged, and help create a more just society. Simplicity of life also entails a deep sense of gratitude for the resources that others generously donate to the seminarian's formation, especially by his diocese or religious community.

- It is expected that on the hilltop, a seminarian's possessions must fit reasonably into his private room.
- Except in the case of illness or for other legitimate reasons, seminarians are expected to eat their meals in the Seminary cafeteria. They are free to go out to eat on occasion, but these occasions should not become frequent or a pattern of life.

Obedience

The obedience of those in spiritual formation for priesthood must be characterized by the willingness to hear God, who speaks through his Word and through his Church, and to answer his call with generosity. It is also a surrender of one's own will for the sake of the larger mission.

In this regard, the candidate for priesthood must develop a growing and deepening solidarity with the Church established by Christ, a solidarity with Church teaching so as to be able to present that teaching with conviction, having appropriated it as true, and a solidarity with ecclesial leadership to strengthen and sustain Church unity (PPF 110).

The practice of obedience in the priesthood has particular reference to the relationship between the priest and his bishop or religious superior. To a great extent, obedience depends on one's appreciation of legitimate authority and one's sense of service. Mount Angel Seminary provides ongoing opportunities for the seminarian to be formed in each of these three pivotal areas. He learns obedience and respect for authority by living faithfully the expectations of the Seminary and by relating openly with the administration, faculty and staff. He learns service to others as he fulfills the expected liturgical functions, completes his house jobs, and helps his brother seminarians in various ways.

- Each seminarian is expected to become familiar with the *Rule of Life* and to faithfully live by it.
- Each seminarian will have duties assigned to him in the chapel, the dormitories, the cafeteria and other areas of the campus. The fulfillment of these duties teaches one to be of service to others.

Spiritual Direction

The spiritual director assists the seminarian in acquiring the skills of spiritual discernment and plays a key role in helping the seminarian discern whether he is called to priesthood or to another vocation in the Church (PPF 129).

Spiritual direction, aimed at deepening one's relationship with God, is an essential component of the Seminary formation program. The relationship between a seminarian and his spiritual director is confidential and reserved to the internal forum. Nothing from spiritual direction is shared with anyone and neither is it a part of the evaluation process. This is meant to assist the openness and honesty necessary for growth in the spiritual life and developing a priestly identity. While the substance of what is discussed in spiritual direction remains in the internal forum, how often a seminarian meets with his spiritual director is matter for the external forum.

The spiritual director offers the seminarian support, guidance, insight and challenge. Areas of discussion for spiritual direction include the following: habits of personal and liturgical prayer, what occurs during times of sustained prayer, spiritual reading, vocational discernment, growth in fraternal charity and in the spirit of service, the Church's sacramental life, interpersonal relationships and social living, faithfulness to Seminary expectations, sexuality and the commitment to celibate chastity, as well as Christian virtue and self-discipline.

- To be guided in the development of his relationship with God, each seminarian is assigned a spiritual director from those priests approved by the Archbishop of Portland in consultation with the President-Rector and the Director of Spiritual Life.
- For seminarians truly to benefit from the spiritual direction program, it is expected that each one meet with his director five to seven times each semester.

Sacrament of Reconciliation

The Sacrament of Penance fosters the mature recognition of sin, continuous conversion of heart, growth in the virtues, and conformity to the mind of Christ (PPF 110). The Seminary must schedule frequent opportunities at various times during the week and encourage the individual celebration of the Sacrament of Penance (PPF 120).

The celebration of the Sacrament of Penance is an important aspect of the spiritual life of the seminarian and the priest. Each seminarian is encouraged to have a regular confessor and to celebrate this sacrament frequently. A seminarian's confessor may be his spiritual director, but all seminarians are free to choose any confessor. Designated hilltop confessors are available according to a published schedule. Communal reconciliation services are celebrated during Advent and Lent.

Retreat, Days of Recollection, Conferences and Evenings of Quiet

The Seminary program and spiritual direction should teach seminarians to value solitude and personal prayer as a necessary part of priestly spirituality. Occasions for silence and properly directed solitude should be provided during retreats and days of recollection (PPF 121).

Retreat

The annual Seminary retreat takes place in January at the beginning of the second semester. This retreat is for all diocesan seminarians. An atmosphere of quiet and recollection is to be fostered on the grounds and in the Seminary buildings. Seminarians are expected to remain on the hilltop throughout the retreat.

- Participation in the full retreat is required of each diocesan seminarian.
- Participation in those retreats specified for key transition times are also required.
- Seminarians who belong to religious orders are to make their annual retreat with their community.

Days of Recollection

All seminarians are strongly encouraged to develop the habit of "going apart" for prayer and spiritual nourishment on a regular basis. For this purpose, an on-campus day of recollection is scheduled once each semester.

- All seminarians, including religious, are expected to participate fully in the days of recollection
- Personal schedules and pastoral assignments are to be arranged well in advance in order to avoid conflicts with the days of recollection.
- Seminarians are to maintain a spirit of recollection and silence throughout the days of recollection.

Conferences

Conferences on the development of personal holiness and on priestly formation are regularly scheduled. From time to time a particular conference may be directed only to the graduate seminarians, or, likewise, to the undergraduate seminarians. The President-Rector addresses the seminarian student body on a monthly basis.

- Seminarians are required to attend all scheduled conferences unless personally excused beforehand by their formation directors.
- To miss a President-Rector's conference, a seminarian must be excused beforehand by the Vice- Rector of his division.

Evenings of Quiet

Approximately five times during the academic year, Monday evenings are dedicated to Evenings of Quiet. These evenings are to be considered mini-days of recollection when the seminarian has the opportunity in silence to focus on the spiritual dimension of his life. Generally the Evening of Quiet begins with Eucharistic Adoration. Silence will continue until the following morning. In addition to Adoration, the evening will consist of a conference and, the Liturgy of the Hours, as well as time for reflection and spiritual reading

Intensive Spirituality Program

In the summer before beginning their first year of theology, all diocesan seminarians are expected to participate in the Intensive Spirituality Program (ISP). The Intensive Spirituality Program began in 1998 as a response to the desire of the Regents of Mount Angel Seminary for their seminarians to have a lengthier period of time to devote themselves to spiritual formation in preparation for the scientific study of theology.

The ISP is a retreat that begins at the end of July or in early August and lasts approximately three weeks. During this time, the seminarians are given conferences on spiritual themes and have the opportunity for sustained periods of prayer, reflection, and *lectio divina*. Silence and solitude are important elements in the retreat, and each seminarian is assigned a spiritual director with whom he meets each week. The retreat concludes before Orientation Week of the fall semester.

- All diocesan seminarians entering theology at Mount Angel Seminary are expected to attend the entire ISP retreat except for grave reason and when special arrangements have been made with the President-Rector beforehand.
- Diocesan theology students who are entering Mount Angel Seminary after having completed their first year of theology are also expected to participate in the ISP.

III. Intellectual Formation

Intellectual formation has its own characteristics but it is also deeply connected with, and indeed can be seen as a necessary expression of, both human and spiritual formation: it is a fundamental demand of man's intelligence by which he "participates in the light of God's mind" and seeks to acquire a wisdom which in turn opens to and is directed towards knowing and adhering to God (PDV 51).

Disciples are learners . . . Seminary intellectual formation . . .prolongs the catechesis and mystagogia that is part of every Christian's journey of faith. At the same time . . . intellectual formation has an apostolic and missionary purpose and finality (PPF 137).

Intellectual formation is an essential element in the preparation of candidates for the priestly mission of proclaiming and teaching the Word of God. "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." (PPF 137). Mount Angel Seminary is committed to teaching the Catholic faith according to the mind of the Church as expressed through her tradition and the *magisterium*.

The intellectual formation program must emphasize the intrinsic relationship between the knowledge gained in theological preparation and the ecclesial dimensions of priestly service, since the education of a priest is never seen in isolation from the Tradition of the Church (PPF 139).

The Academic Vice President "administers the academic program of the Seminary in all its aspects" (PPF 334). Together with the College and Graduate School Associate Deans and the academic faculties, the Academic Vice President oversees the graduate and college programs, the implementing of the academic guidelines of the *PPF* and of other appropriate church documents regarding priestly formation, evaluates the performance of faculty and students, and works with faculty and administrators on continuously improving academic formation of students. The Academic Vice President is a member of the President-Rector's Council.

Academics constitute a primary responsibility for seminarians. Time must be planned wisely for study and class preparation in light of the spiritual, personal and pastoral demands of the schedule. The use of a study schedule is highly encouraged.

Graduate and Undergraduate Programs



Graduate Theology

The intellectual formation of the future priest is based and built above all on the study of sacred doctrine, of theology. The Synod Fathers summarized this as follows: “True theology proceeds from the faith and aims at leading to the faith . . .” The theologian is therefore, first and foremost, a believer, a man of faith (PDV 53).

Theology in Seminary intellectual formation is truly to be fides quaerens intellectum, faith-seeking understanding. This direction is not the same as the approach of religious studies or the history of religions. The Seminary study of theology begins in faith and ends in faith, as should all true theological inquiry and study (PPF 163).

Mount Angel Seminary has developed an integrated theological curriculum. The unifying core of the theological program is Communion Ecclesiology. This approach draws on the 1500-year-old Benedictine tradition that roots the entire formation of the person in the liturgical experience of the Mystery of Christ.

College and Pre-Theology

A crucial stage of intellectual formation is the study of philosophy, which leads to a deeper understanding and interpretation of the person, and of the person’s freedom and relationship with the world and with God . . . Philosophy greatly helps the candidate to enrich his intellectual formation in the “cult of truth”, namely, in a kind of loving veneration of the truth, which leads one to recognize that the truth is not created or measured by man but is given to man as a gift by the supreme Truth, God. . . (PDV 52).

A liberal education also has a special value as a preparation for the study of theology. The liberal arts have traditionally provided the college-level candidate with an understanding of the cultural roots of his faith. By understanding the human sciences, they can better comprehend the world in which God’s spirit acts. By grasping how faith and culture have interacted in the past, they gain some insight into the working of God’s plan in larger historical events (PPF 149).

Benedictines have been credited with giving life and nurture to western culture through the ages. Mount Angel Seminary continues to emphasize the liberal arts, not only as a foundation to the study of theology but also as a necessary means of the incarnational embodiment of Christian culture. It is expected that priests are conversant not only in theology, but also in a wide range of topics and interests.

Learning Environment

In the classroom setting, all students have the opportunity of advancing not only in knowledge, but also in the skills of respectful dialogue, courtesy, openness to other persons' opinions, learning from a variety of perspectives, etc. All of these skills are important both in the academic setting and in ministry.

IV. Pastoral Formation

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.... This pastoral aim ensures that the human, spiritual and intellectual formation has certain precise content and characteristics; it also unifies and gives specificity to the whole formation of future priests (PDV 57).

Pastoral formation is an important component in the overall formation of a seminarian. Effective ministry requires that seminarians be prepared humanly, spiritually, academically and pastorally to serve the Church. The Seminary collaborates with the (arch)dioceses it serves in developing meaningful pastoral experiences according to the individual needs of the seminarians as leaders and ministers.

Pastoral Formation Office

The Director of Pastoral Formation oversees the pastoral formation program and office. The Director works to ensure that the goals of the program are achieved. The Director of Pastoral Formation is a member of the President-Rector's Council. The Office also includes an Associate Director of Pastoral Formation and the office secretary.

Requirements for a Master of Divinity Degree

In addition to all course requirements noted in the *Mount Angel Seminary Catalog*, the M.Div. degree also requires pastoral experience in the form of a pastoral placement. The usual track for earning an M. Div. is to complete field education assignments in Theology I and IV, and a pastoral internship, typically after Theology II (see *Standard Pastoral Formation Program A*, p. 97 of the Academic Catalog). The alternative track is to complete field education assignments in Theology I, II, and IV, and a CPE experience typically in the summer following Theology II (see *Alternative Pastoral Formation Program B*, p. 98 of the Academic Catalog).

Field Education

Theology I

Seminarians in Theology I, or those matriculating with limited pastoral experience, participate in the *Introduction to Pastoral Ministry* course and are expected to spend four to six hours each week in a supervised assignment. Settings are chosen which enable the seminarian to interact with people in a pastorally meaningful way, and provide him with the opportunity to learn new skills and discover the wide range of pastoral work in the Church. Especially relevant is the experience with the Rite of Christian Initiation for Adults. Learning agreements are drawn up between the seminarian and supervisor and approved by the Seminary. Seminarians meet regularly with their supervisor. Written evaluations of their work are submitted to the Associate Director of Pastoral Formation by seminarians and supervisors. Additionally, seminarians in Theology I (or Theology II; cf. catalog) Field Education meet at least once a semester with the Associate Director of Pastoral Formation who reviews their progress with them and also composes a report. These documents form the basis for a pastoral formation report, which is included in the annual evaluation.

Theology IV

Seminarians in Theology IV, many of whom are deacons, are assigned to a particular parish on weekends. Each seminarian, having participated in the preparatory workshop for students and pastor-supervisors, works out a learning agreement for the year with his pastor-supervisor. The Director of Pastoral Formation visits the seminarian so the student can be observed carrying out ministry in the parish, especially preaching. The director also works with the seminarian and pastor-supervisor to make an assessment of the learning agreement for the annual evaluation.

Pastoral Internship

It will also be [the bishops'] charge to determine the opportuneness of providing for a certain interruption in the studies or of establishing a suitable introduction to pastoral work, in order that they may more satisfactorily test the fitness of candidates for the priesthood (OT 12).

The nine-month, one academic yearlong pastoral experience in a parish setting has proven invaluable for numerous seminarians and dioceses. It has assisted vocational discernment, been a time of personal growth and maturing, and provided dioceses with important insights into their ministerial candidates. The pastoral internship year is strongly endorsed by Mount Angel Seminary. The pastoral year program is a full-time, parish-based, residential experience of pastoral ministry in the seminarian's own (arch)diocese. The experience is normally taken following the second year of theology. By this time the seminarian has had an opportunity to obtain basic theological knowledge and skills, yet it is early enough in the seminarian's preparation that it may assist vocational discernment. In certain cases, a student's program may include two years of internship.

The Director of Pastoral Formation assists the (arch)diocese in formulating the terms of the placement. In collaborating with the diocese, the Seminary provides a preparatory workshop for students and pastor-supervisors during the spring prior to placement, and assists in the final evaluation of the intern. The successful completion of the intern's learning agreement results in the award of academic credits toward the M.Div. degree.

Students who participate in the Pastoral Internship Program must register for the course credits and pay the appropriate tuition.

Clinical Pastoral Education

Clinical Pastoral Education (CPE) is a proven program for developing the important skills for working with the sick, the hospitalized, and the grieving. Additionally, it offers the seminarian a focused, supervised opportunity for introspection and theological reflection; it is therefore highly recommended for all theology students. If their diocese requires it, seminarians usually complete one basic unit of CPE after the second or third year of theology. While the responsibility for applying to a particular CPE program is the student's, the Associate Director of Pastoral Formation assists him in the process. The seminarian is responsible for seeing that a copy of his final CPE evaluation is sent to the Pastoral Formation Office. The seminarian reviews his CPE evaluation with the Associate Director early in the academic year following the placement. A copy of the evaluation is placed in the student's file.

Other Pastoral Assignments

Apostolic Ministry

Seminarians in college and pre-theology spend time each week doing apostolic work in the geographic area of the Seminary. They serve in ministries to the sick and elderly, the poor, the mentally and physically challenged, in parish religious education programs and as mentors to at-risk youth. Settings are chosen which enable the seminarian to interact with people in a pastorally meaningful way, and provide him with the opportunity to learn new skills and discover the wide range of pastoral work in the Church. Students in their first year of college participate in a program that involves service to those who are in need with an opportunity for reflection on their experience.

Summer Assignments

Summer assignments provide an ideal opportunity for seminarians in theology to get to know and work in their local church. These assignments may take place in a parish, summer religious program, Hispanic ministry or some other work, and are assigned by their respective dioceses. College seminarians are not expected to have a formal summer placement in the diocese.

Preparation for Hispanic Ministry

The need for priests who are fluent in Spanish and who understand and appreciate Hispanic culture has grown in the United States. Mount Angel Seminary is committed to assisting seminarians to be appreciative of Hispanic culture, language, and pastoral needs. To that end, each seminarian is expected to meet the following:

- Complete the academic requirement in multi-cultural ministry and pastoral ministry offered at the seminary;
- Achieve familiarity with celebrating the Rites and Sacraments in Spanish.

The Pastoral Formation Handbooks and Portfolio

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 (PPF 236).

While at Mount Angel Seminary, a seminarian is always in pastoral formation. The *Pastoral Formation Handbook and Portfolio* guides the seminarian's pastoral formation throughout his career.

That formation, however, is not simply a matter of teaching some techniques or of being an apprentice. Pastoral formation, rather, is a matter of leading the student into the sensitivity of being a faith-filled shepherd of souls able to assume all of the responsibilities of that office.

Accordingly, on-site pastoral formation in both college, pre-theology and theology is designed to give students an experience of the varied ministries that belong to the parish priest. Students have the opportunity to take responsibility with appropriate supervision for learning practical and relational skills for ordained ministry. Even those students who are not involved in a ministry placement participate in pastoral formation. They build relational and decision-making skills through leadership positions and regular associations within the Seminary community.

To ensure that a student's experience is an educational experience, goals and objectives have been devised for each year through Theology IV. These goals and objectives are presented in three handbooks: the *Pastoral Formation Handbook*, the *Pastoral Internship Handbook* and the *Theology IV Pastoral Formation Handbook*. Each seminarian writes a Learning Agreement focused on actions relating to the goals and objectives for each level and submits a pastoral formation self-evaluation addressing his accountability for his Learning Agreement.

A seminarian begins to build his own pastoral formation portfolio from his first days at the Seminary. Included in this portfolio are his Learning Agreements, theological reflections, self-evaluations, supervisors' evaluations and any other documents that pertain to his pastoral formation. The contents of this portfolio show in behavioral ways that he is, in fact, growing in the sensibilities and skills that are constitutive of priestly ministry.

Each student procures the pastoral formation handbook and portfolio appropriate to his level. He reviews and follows the policies and procedures that direct his pastoral formation. The student completes the Learning Agreement appropriate to his standing in the Seminary. The Learning Agreement is approved according to procedures and personnel spelled out in the handbook. At the time of the student's yearly evaluation, the student's success in acquitting the goals and objectives of his Pastoral Formation Learning Agreement are evaluated with him and his vocation director.

Theological Reflection

Developing the habit of theological reflection is germane to a life of ongoing conversion in Christ. It is essential for doing pastoral ministry. It is therefore essential to the seminarian's formation. Theological reflection for those in Field Education takes the form of one-on-one discussions with their supervisors in their settings. CPE provides both individual and group reflections as a regular component of the program. The seminarian on a pastoral internship year is expected to engage in theological reflection on his experience with his pastor-supervisor and his spiritual director. All the pastoral formation handbooks contain detailed information about written theological reflection requirements.

Supervisors

The Seminary selects as supervisors those who are models of priestly and lay ministerial life and who have demonstrated effective pastoral leadership. Supervisors are to meet regularly with the seminarian, and to submit the necessary evaluations to the school. They are also expected to participate in the supervisory workshops sponsored by the seminary. Seminarians with pastoral placements are accountable to their supervisor.

Travel

Seminarians are assigned vehicles as available for travel to ministry. In order to drive a Seminary vehicle, a student must be in compliance with Seminary policies. Those who use personal vehicles are reimbursed at a nominal rate for gasoline expense. Parking expenses are also reimbursed.

Code of Ethics

The Pastoral Formation Handbook contains the Code of Ethics that governs everyone in pastoral formation. Each student is expected to read, understand, and abide by the Code. Each student is to sign an updated Code of Ethics Receipt each year he is at the Seminary and file it with the Pastoral Formation Office in the fall.

Assignment Protocol

Deacon Assignments

Archdiocese of Portland in Oregon: Deacons who serve in the Archdiocese as part of the Pastoral Formation Program of Mount Angel Seminary, are assigned by the Director of Pastoral Formation to a parish, with the consent of the pastor and in consultation with archdiocesan personnel. They receive faculties to minister from the Archbishop.

Archdiocese of Seattle: Deacons of the Archdiocese of Seattle, who serve within the Archdiocese of Seattle as part of the Pastoral Formation Program of Mount Angel Seminary; are assigned by the Director of Pastoral Formation to a parish, with the consent of the pastor and in consultation with archdiocesan personnel. They receive faculties to minister from the Archbishop of Seattle.

Pastoral Internship

Diocesan Seminarians: A diocesan seminarian is assigned by his (arch)bishop to an internship in the diocese of his affiliation as part of the Pastoral Formation Program of Mount Angel Seminary. While an intern, the seminarian is under the direct supervision of his appointed supervisor within the (arch)diocese.

Religious Seminarians: A religious seminarian is assigned by his superior to an internship as part of the Pastoral Formation Program of Mount Angel Seminary. While an intern, the religious seminarian is under the direct supervision of his appointed supervisor within the parish in which he is serving.

Clinical Pastoral Education (CPE)

A seminarian participates in CPE and is subject to the supervision, policies, and procedures of the program that has selected him as a participant.

Field Education Assignments

Archdiocese of Portland in Oregon: Non-ordained seminarians serve in parishes and other Catholic institutions within the Archdiocese of Portland as part of the Field Education and Apostolic Ministry Program of Mount Angel Seminary. They may also serve in institutions not within the Archdiocese or in non-Catholic institutions as part of the Field Education Program of Mount Angel Seminary.

Summer Assignments

Summer pastoral assignments are not part of Mount Angel Seminary's pastoral formation program. If a seminarian is assigned to a placement during the summer by his bishop or religious superior, the seminarian is subject to the supervision, control, policies and procedures of that bishop or religious superior including those established for the protection of children and young people by the (arch)diocese in which he is serving.

V. Evaluation Process

Given that the formation of candidates for the priesthood belongs to the Church's pastoral care of vocations, it must be said that the Church as such is the communal subject which has the grace and responsibility to accompany those whom the Lord calls to become his ministers in the priesthood (PDV 65).

Because education and growth are gradual processes, the continuing evaluation of students is necessary. Seminarians profit most from a system of periodic evaluation in which they receive clear and accurate information about their behavior and attitudes so that they can change and correct what is inappropriate or improve in those areas of development in which they may be weak (PPF 529).

The diocesan bishop or religious ordinary expects the objective and critical judgment of the Seminary rector and faculty in coming to his decision to call seminarians to orders (PPF 535).

The PPF considers the annual evaluation of seminarians to be among the highest responsibilities of those who direct Seminary formation. The President-Rector retains the ultimate authority for the advancement or dismissal of seminarians within the Seminary program. The evaluation process, however, being comprehensive and complex, requires that he consult broadly, especially with the Vice- Rector, the Director of Human Formation and the formation faculty.

The formation faculty is comprised of priests who work with the various levels of seminarians in human formation. They meet throughout the year. In the fall they methodically review all pertinent information on each seminarian (admissions materials, previous evaluations, conversations and behavior observations). They also observe a seminarian's progress, and suggest commendations and recommendations for further growth according to the seminarian's level in formation. An individual formation director, assigned to work with each seminarian, acts as liaison with the formation faculty. Through individual conversations, as well as group seminars, the formation director strives to come to know the individual seminarian. He listens to him and he communicates observations from the formation faculty, as well as his own, in an effort to assist the seminarian to deepen self-insight.

Near the end of the first semester, the seminarian is provided with suggestions regarding writing a self- evaluation and asked to start this process. The individual formation director drafts a formation report based on his conversations and dealings with the particular seminarian, the observations of the formation faculty, the academic faculty, and those involved in his pastoral education. The formation report, along with faculty comments and pastoral or field education report, is made available to the seminarian prior to the evaluation session. Evaluations take place from the beginning of the second semester until about Easter. For those seminarians in College I, College II, or who are relatively new to the Seminary, the evaluation session consists of a dialogue between the seminarian and his formation director about the written report. Those further along in their formation have a scheduled formal evaluation session. Attending this meeting are the seminarian, formation director and representative(s) from the seminarian's diocese or religious community. Then the seminarian is directed to formulate a response to the evaluation in the form of an accountability statement.

During the late spring or summer, the evaluation, accountability statement, and a letter from the President-Rector are sent to the appropriate bishop or religious superior. Seminarians in College I, College II, or who arrive after the beginning of the year normally receive a brief written report. The President-Rector summarizes the comments of the written report in a letter to the seminarian's bishop or religious superior.

Each pastoral intern receives an annual evaluation at his placement. Because of the nature of the pastoral internship, intern evaluations follow a different protocol. For more information on intern evaluations, see the document *Pastoral Internship Program at Mount Angel Seminary*.

Although frequently stressful, evaluations can be valuable tools for personal development. The process of evaluation helps to clarify goals, restructure priorities and highlight strengths and areas for further growth. Dioceses and religious communities rely on Seminary evaluations to better understand and work with their seminarians. The Seminary itself needs the challenge of evaluations to help clarify the ultimate goals and day-to-day programs of seminary life.

Evaluations do not determine whether a seminarian is advanced or dismissed. Decisions concerning advancement or dismissal; are made by the President-Rector in consultation with the formation faculty, the academic faculty and the seminarian's bishop, vocation director, or major religious superior. The evaluation, however, normally will figure prominently in the President-Rector's decision.

Evaluation Documents

To ensure an objective and thorough assessment, a number of interviews and written reports from pertinent sources are included in the annual evaluation of each seminarian. The following components make up the evaluation document.

The Formation Report

The formation report, written by the individual formation director, focuses on those qualities necessary for mature living and priestly ministry according to the formational dimensions appropriate for the seminarian's level. It covers such areas as vocational discernment, growth in virtue, spiritual life (external forum), social skills, personal discipline, celibate chastity, leadership, affective maturity, and physical health, as appropriate for the different formational levels.

The formation report concludes with a set of commendations and recommendations, which summarize some of the main points of the evaluation. The seminarian then drafts an accountability statement meant to build on strengths and outline a plan for progress in areas of needed growth.

Academic Report

The Academic Dean seeks observations from those involved with the seminarian's scholastic progress. Faculty members are asked to comment on the seminarian's observable academic performance, personal character, academic potential, behaviors, and readiness for advancement, social interactions and pastoral interest. These observations, along with the first semester grades, form part of the evaluation document.

Pastoral Education Report

The pastoral education report covers either the diaconate placement, Field Education in theology, or apostolic ministry in the pre-theology and college programs. In the case of seminarians in theology, the pastoral education report includes written responses from both the seminarian and the supervisor. The appropriate coordinator prepares a written evaluation summary based on interviews with the seminarian, on-site visitations, and the written evaluations from the supervisor and seminarian. For seminarians in college or pre-theology, the report is based on interviews with the seminarian and supervisor, and on-site visitations.



Self-evaluation

According to the published schedule, the seminarian submits a typewritten self-evaluation to his formation director. Guidelines are provided to assist in the writing of the self-evaluation. The self-evaluation invites the seminarian to reflection, insight and growth.

Evaluation Session

The Formal Evaluation Session

Seminarians in College III and IV, Pre-Theology, and Theology participate in formal evaluation sessions. The criteria for evaluations (below), the process of evaluation, and the content of the formation report are to be made clear to the seminarian prior to the formal evaluation session.

The following normally participate in the annual evaluation session.

- Seminarian
- Formation director
- Seminarian's Ordinary, religious superior, and/or vocation director, and/or delegate
- President-Rector in the case of a seminarian petitioning for Holy Orders or graduating from college.
- Director of Pastoral Formation (normally only for Theology II seminarians or for Theology III seminarians when they will be entering a Pastoral Internship year).
- Coordinator of Theology IV pastoral placements
- Another formation director if specially requested and approved by the Director of Human Formation
- The Director of Human Formation or the President-Rector may permit others to participate if the situation warrants.

The Informal Evaluation Session

Seminarians who are full-time English students and those in the first and second year of college schedule a private meeting with their formation director. At this meeting the formation report is reviewed.

Accountability Statement

In view of the reports and the discussion at the evaluation session, the seminarian is to write a brief statement of accountability. In this document he outlines his understanding of the evaluation and indicates the concrete steps he will take to implement the recommendations of the evaluation. This document emphasizes the fact that each seminarian remains responsible for following the recommendations made in his evaluation. The evaluation document and the accountability statement become a kind of contract, which guides the seminarian's formation over the next year.

Notations

If any significant items surface during the evaluation session that were not in the evaluation document, an addendum is added to the report by means of a notation page. This page becomes part of the final document that is sent to the seminarian's Ordinary or religious superior.

Recommendation for Advancement

When the official copy of the evaluation is sent to a seminarian's Ordinary or religious superior, a letter accompanies it from the President-Rector indicating the status of the seminarian and whether he is recommended for advancement. The vocation director also receives a copy of this letter. The seminarian does not receive a copy of this correspondence.

Confidentiality Regarding Evaluation Document

The evaluation session is considered a *privileged forum*; that is, the content of the evaluation session is confidential. Evaluation content is intended for the benefit of the seminarian and its use is restricted to those Seminary and religious or diocesan officials who are directly concerned with a seminarian's status and advancement. All participants at the evaluation session are to observe a seminarian's right to privacy.

Copies of the complete evaluation document go to a seminarian's Ordinary or religious superior and to his vocation director, the pastoral ministry representative (in the case of seminarians preparing to enter a pastoral internship), and the seminarian. If a seminarian desires, he may release a copy to his spiritual director or counselor. A cover page is attached to each evaluation document, which specifies the purpose of the copy and whether it may or may not be retained by the individual. All recipients of the evaluation document are expected to observe the instructions that are given on that page. No other individual is allowed access to an evaluation document without a signed release of information form from the seminarian.

The Dimensions

Mount Angel Seminary refers to the criteria for evaluation as *dimensions*. These delineate the primary qualities expected of a seminarian at the various levels of the program.

Dimensions Considered in the Annual Evaluation Process

Full-Time English Communications Seminarians

Transition (for new seminarians)

- Is able to adapt to community life, U.S. culture
- Deals with transition from family, language, country

Academic Formation

- Attends classes/is well prepared
- Dedicates necessary time to studies
- Demonstrates ability to complete the English Language Program

Personal and Spiritual Formation

- Shows an openness to his formation director
- Participates in common exercises
- Participates in formation seminars
- Demonstrates social skills/manners/hygiene
- Engages in spiritual direction
- Makes an effort to be of help to others
- Is open to/accepting of those of different cultures
- Maintains good physical health

College I, II

Transition (for new seminarians)

- Adapts well to community life
- Deals with transition from family

Human Formation

- Shows an openness to formation
- Is receptive to feedback, guidance
- Demonstrates social skills/manners/hygiene
- Has appropriate interpersonal skills
- Shows personal responsibility/discipline
- Maintains good physical health

Spiritual Formation

- Participates in common exercises
- Has basic knowledge of the Catholic faith
- Shows interest in spiritual development

Academic Formation

- Has curiosity about life, self, others
- Attends classes/is well prepared
- Dedicates time and energy to studies
- Has necessary study habits
- Demonstrates ability to complete BA

Vocational Discernment

- Participates in formation seminars
- Makes an effort to be of help to others
- Articulates why he is in the seminary
- Is open/accepting of those of different culture

College III

Relationship with Formation

Director/ Program

- Is willing to self-disclose
- Is open to the formation process
- Interacts with authority figures

Transition (if the seminarian is new)

- Adapts well to community life

Vocational Discernment

- Listens to others
- Is generous with time/is other oriented
- Participates in formation seminars
- Articulates his attraction to priesthood
- Can identify his models for priestly life
- Is able to perform liturgical roles well
- Is willing to embrace roles of service

Spiritual Formation

- Participates in common exercises
- Evidences personal prayer life
- Has appropriate knowledge of the faith
- Shows balance of liturgical/devotional prayer
- Is able to see God's work in his own life story
- Engages in spiritual direction
- Takes responsibility for his own life
- Dedicates time/energy to self-improvement
- Is able to make decisions and act on them
- Is open to family of origin concerns
- Is able to seek help

Human Formation

- Is developing self-insight
- Is aware of personal strengths and weaknesses

Academic Formation

- Has curiosity about life, self, others
- Attends classes/is well prepared
- Dedicates time and energy to studies
- Has necessary study habits
- Demonstrates ability to complete BA

Celibacy/Chastity

- Has friends within the community
- Demonstrates sense of personal boundaries
- Expresses feelings and emotions naturally
- Relates warmly with men and women
- Has knowledge of human sexuality
- Is able to articulate personal sexual history

Physical Health

- Has a regular habit of physical exercise
- Maintains good physical health

Pre-Theology I

Relationship with Formation

Director/ Program

- Is able to self-disclose/to be open
- Interacts with authority figures

Transition (if the seminarian is new)

- Adapts well to community life
- Is able to adapt to formation/academic program

Vocational Discernment

- Participates in formation seminars
- Articulates what draws him/what are hesitations
- Serves others/is generous
- Accepts persons of other cultures/other opinions/relationships
- Is open to learning/trusts vocational direction
- Is willing to embrace roles of service

Spiritual Formation

- Participates in common exercises
- Evidences a personal prayer life
- Has appropriate knowledge of the faith
- Balances liturgical/devotional prayer
- Sees the work of God in his own life story
- Participates in spiritual direction

Human Formation

- Is able to identify personal limitations and strengths/demonstrates self-insight
- Is open to constructive criticism/affirmation

- Takes responsibility for his own life
- Demonstrates social skills/manners/hygiene
- Is able to make decisions and act on them
- Is able to seek help
- Identifies family of origin concerns
- Follows through on counseling, if recommended

Academic Formation

- Has curiosity about life, self, others
- Attends classes/is well prepared
- Dedicates time and energy to studies
- Has necessary study habits

Celibacy/Chastity

- Has appropriate interpersonal relationships
- Has mature relationships with men and women
- Maintains personal and social boundaries
- Is able to self-disclose appropriately
- Has appropriate affect/identifies emotions
- Evidences realistic knowledge of sexuality
- Is able to reflect on personal sexual history

Physical Health

- Has regular habit of physical exercise
- Maintains good physical health
- Deals appropriately with health concerns
- Is able to manage stress/balance involvements

College IV/Pre-Theology II (transition)

Relationship with Formation

Director/ Program

- Self-discloses
- Takes responsibility for his own formation
- Interacts with authority figures

Transition (if seminarian is new)

- Adaptation to community life
- Deals with pressures of formation/academics

Vocational Discernment

- Wants to proceed to graduate formation
- Participates in formation seminars
- Manifests his desire to be ordained
- Serves others/is generous with time
- Accepts persons of other cultures/other opinions
- Articulates concern for social justice
- Performs liturgical roles satisfactorily
- Understands what a “public person” is

Spiritual Formation

- Participates in common exercises
- Evidences a personal prayer life
- Balances liturgical/devotional prayer
- Uses opportunities for spiritual development
- Has appropriate knowledge of the faith
- Sees God’s hand in his own life story
- Engages in spiritual direction

Human Formation

- Has developed self-insight
- Is able to identify limitations and strengths

- Is open to constructive criticism/affirmation
- Takes responsibility for his own life
- Demonstrates ability to speak publicly
- Demonstrates social skills/manners/hygiene

Human Formation (cont.)

- Makes decisions and acts on them
- Is able to seek help
- Deals with family of origin concerns
- Follows through on counseling, if recommended
- Appropriately engages in studies in collaboration with his instructors

Celibacy/Chastity

- Has mature relationships with men and women
- Has wholesome friendships
- Maintains personal and social boundaries
- Self-discloses appropriately
- Has appropriate affect/identifies emotions
- Evidences realistic knowledge of sexuality
- Is able to reflect on personal sexual history
- Lives chastely/expresses sexuality appropriately
- Accepts celibacy as requirement for ordination
- Shows interest in learning about celibacy

Physical Health

- Has a habit of regular physical exercise
- Deals appropriately with health concerns
- Is able to manage stress/balance involvements

Theology I

Relationship with Formation

Director/ Program

- Is open with formation director
- Invests in the formation program
- Interacts with authority figures

Transition (if seminarian is new)

- Adapts well to community life
- Deals with pressures of formation/ academics

Vocational Discernment

- Shares personal faith story
- Is generous with time and talent
- Engages in community life
- Listens to/values opinion of others
- Accepts persons of other cultures
- Exhibits gentlemanly behavior/manners
- Engages in leadership activities
- Performs liturgical roles well
- Identifies with his local Church
- Begins to understand he is a "public person."

Spiritual Formation

- Participates in common exercises
- Articulates the work of God in his own life story
- Balances liturgical/devotional prayer
- Evidences devotion to Eucharist
- Prays the Liturgy of the Hours, as required
- Makes good use of evenings of quiet, days of recollection, retreats
- Engages in spiritual direction
- Reads the Word and meditates upon it

Human Formation

- Articulates realistic self-knowledge

- Is open to constructive criticism/affirmation
- Takes responsibility for his own life
- Makes decisions and follows through on them
- Foregoes personal preferences for common good
- Is able to seek help
- Deals with family of origin concerns
- Follows through on counseling, if recommended
- Appropriately engages in studies in collaboration with his instructors

Celibacy/Chastity

- Maintains mature relationships with men/ women
- Has wholesome friendships
- Understands personal and social boundaries
- Self-discloses in appropriate ways
- Exhibits appropriate affect/identifies emotions
- Evidences realistic knowledge of sexuality
- Owns personal sexual history
- Lives chastely/expresses sexuality appropriately
- Works to interiorize value of celibacy
- Articulates celibacy as a deliberate personal choice

Physical Health

- Has a habit of regular physical exercise
- Deals appropriately with health concerns
- Is able to manage stress/balance involvement

Theology II (transition)

Seminary Formation Program

- Takes responsibility for his own formation
- Works to interiorize formation values

Vocational Discernment

- Expresses desire to be ordained
- Gives positive evidence to support his desire
- Is generous with time and talent

Public Persona/Leadership

- Exhibits gentlemanly behavior/manners
- Evidences leadership skills
- Works collaboratively and professionally with men and women
- Has inviting presence/engages in community life
- Listens to/values opinion of others
- Demonstrates commitment to social justice
- Seeks to perform liturgical service well
- Proclaims the Word with confidence
- Desires to witness/to lead prayer
- Understands ecclesial nature of vocation
- Respects Church leadership and teaching

Spiritual Formation

- Participates in common exercises
- Evidences personal prayer life/discipline
- Evidences devotion to Eucharist
- Celebrates sacrament of Reconciliation
- Prays the Liturgy of the Hours as required

- Sets time aside for spiritual development (days of recollection, retreats)
- Engages in spiritual direction

Human Formation

- Has realistic self-knowledge, leading to compassion
- Demonstrates genuine ability to empathize
- Accepts constructive criticism and affirmation
- Respects others/is appropriately assertive
- Takes responsibility for his own life
- Makes prudent decisions/follows through
- Is able to seek help
- Appropriately engages in studies in collaboration with his instructors

Celibacy

- Freely chooses the celibate life
- Maintains mature relationships with men/women
- Has wholesome friendships
- Maintains personal and social boundaries
- Owns personal sexual history
- Lives chastely/expresses sexuality appropriately
- Works to interiorize value of celibate chastity
- Articulates celibacy as a deliberate personal choice

Physical Health

- Has a habit of regular physical exercise
- Deals appropriately with health concerns
- Is able to manage stress/balance involvements

Theology III (Call to Orders)

The Program of Priestly Formation offers the following criteria for evaluation based, in part, on a concrete living out of the evangelical counsels—chastity, simplicity of life, and obedience:

Ecclesial Vocation

Candidates should possess a sense of the ministerial priesthood that is ecclesial, a vocation in the Church - manifested by:

- Fidelity to the Word of God and the teaching of the magisterium combined with a deep love for the Church
- Commitment to a life of personal prayer and the ability to assist others in their spiritual growth
- An abiding love for the sacramental life of the Church, especially the Eucharist and the sacrament of Reconciliation
- Commitment to evangelization

Lifelong Celibacy

- Acceptance of a lifelong commitment to chaste celibacy
- Demonstrates the practice of obedience and simplicity of life
- Ability to establish and maintain wholesome friendships and to deal with intimacy

Apostolic Heart and Zeal

An apostolic heart and zeal for service as manifested by:

- Ability to work in a multicultural setting with people of differing and racial backgrounds
- Commitment to justice, peace, and human life as well as to the universal mission of the Church
- Pastoral skills and sensitivity in proclaiming God's Word and leading divine Worship (*PPF 544*)
- Sensitivity to the ecumenical dimension of the Church's mission

Internalization of Seminary Formation

Candidates should show evidence of having interiorized their seminary formation. Growth in self-awareness and sound personal identity is the hallmark of a healthy personality, which establishes a secure basis for the spiritual life. Such growth may be demonstrated by:

- Sound prudential judgment
- Capacity for courageous and decisive leadership
- Ability to work in a collaborative, professional manner, with men and women, foregoing personal preferences in the interest of cooperative effort for the common good. (*PPF 545*)

Theology IV (Priesthood)

The elements included in the evaluation process are:

1. Student Report

(written by the student)

Looking Back

What have been your main formational challenges in each of the four areas (spiritual, personal, pastoral, academic)?

Which challenges have been met and which are ongoing?

The objective of this component is an accurate description of self in light of the challenges of priestly ministry.

Planning Ahead

What will be your main formational challenges during transition to priesthood and beyond?

The objective of this component is to create a useful outline of ongoing formation objectives and a practical means for achieving them.

Knowing your diocese

What diocesan expectations and practical considerations must be planned for during transition? What resources are available for your assistance and how can they be utilized?

The objective of this component is to help draw attention to the practical demands of transition, as well as to outline a thoughtful plan for utilization of community and diocesan resources.

Building fraternity

Becoming part of a specific presbyterate under a bishop.

The objective of this component is to help focus attention on the spiritual and practical implications of being part of a presbyterate and possible ways for the newly ordained to foster authentic fraternity.

2. Pastoral Education Report

(apostolic heart and zeal-interiorization and skills)

3. Academic Report (fidelity to the Word of God and the *magisterium*-interiorization and articulation)

4. Formation Summary

(formation director)

a. A brief outline of the positive evidence that indicates a seminarian has sufficiently interiorized the criteria for Orders included in the *Program of Priestly Formation* and how he currently exhibits them in his daily life. (PPF 544, 545) These criteria are based, in part, on living out the evangelical counsels. This summary provides a basis for a positive recommendation for Orders by the President-Rector.

b. A brief outline of those areas which form the agenda for the seminarian's ongoing formation as he makes the transition to ordination and ministry in the (arch)diocese.

VI. Ministries, Candidacy, & Diaconate

Those aspiring to ordination as deacons and priests must first receive the ministries of reader and acolyte as well as be accepted as candidates for Holy Orders.

The apostolic letter *Ministeria Quaedam* (August 15, 1972) states that candidates for the sacrament of Holy Orders, “both by study and by gradual exercise of the ministry of the word and of the altar,” should reflect upon the double aspect of the priestly office and come to a deeper understanding of it.

Candidacy for Orders is a rite by which a seminarian “publicly manifests his will to offer himself to God and the Church.” The Church, in turn, accepts this offering and calls the seminarian to a more immediate preparation for the reception of Holy Orders.

Institution of Readers and Acolytes

At Mount Angel Seminary, the ministry of reader is received by all seminarians in Theology I, unless a diocese or religious community has a policy to the contrary. The Rite of Institution of Readers is scheduled annually at the Seminary. A written petition for the ministry of reader, along with a recommendation from the President-Rector, is sent to a seminarian’s Ordinary for his consideration. It is up to the Ordinary to decide when and where a particular seminarian will receive the ministry.

The ministry of acolyte is received by all seminarians in Theology II, unless a diocese or religious community has a policy to the contrary. The Rite of Institution of Acolyte is scheduled annually at the Seminary. A written petition for the ministry of acolyte, along with a recommendation from the President- Rector, is sent to a seminarian’s Ordinary for his consideration. It is up to the Ordinary to decide when and where a particular seminarian will receive the ministry.

The candidates meet with the President-Rector prior to the reception of these ministries. The significance of the ministry is discussed and the required documentation completed.

If a seminarian chooses not to receive a ministry, he is to inform his formation director and state his reasons. The formation director is to communicate this to the President-Rector. The President-Rector will communicate directly with the seminarian’s vocation director and bishop.

Candidacy

Candidacy is normally received by all seminarians in Theology III. A candidate must have completed at least one year in the formation program of Mount Angel Seminary. The President-Rector may make an exception for a seminarian in Theology III who is in his first year at the seminary if he deems it appropriate.

The procedure for application is as follows:

- Submission of a completed application form to the President-Rector
- Consideration and approval of the application by the formation faculty and recommendation for approval to the President-Rector
- Reading and study of pertinent material on candidacy
- A meeting with the President-Rector and/or his delegate (Theology III Formation Director) to discuss the meaning of candidacy and to complete the required documentation, including a letter of petition to one's bishop or religious superior for final approval
- The seminary then recommends to the Ordinary or Religious Superior that the candidate is ready
- Approval by one's bishop or religious superior is required before the candidate will be admitted to Candidacy

Order of Deacon

A seminarian in Theology III may petition for the Order of Deacon at any time after he has received candidacy. A recommendation for Holy Orders presumes that a candidate has completed at least two full years in the formation program of Mount Angel Seminary, that he has received the ministries of reader and acolyte, and that he has been an acolyte for at least six months (*c. 1035, §2*).

The procedure for application is as follows:

- Submission of a completed application to the President-Rector indicating that he wishes to receive a recommendation for Holy Orders
- Consideration of the application by the formation faculty and recommendation for approval to the President-Rector
- Meeting of the candidate with the President-Rector prior to his annual evaluation; indication of the recommendation;
- Verbal indication of the Seminary's recommendation at the candidate's annual evaluation;
- Completion of required documentation (indicating fulfillment of canonical requirements for Holy Orders) after a candidate's annual evaluation;
- A liturgy of commitment (profession of faith/ oath of fidelity/ declaration of freedom) is celebrated before the required documentation is sent to the bishop.

A retreat of "at least five days" (*c. 1039*) is required of all candidates for Holy Orders. This retreat should be scheduled during vacation time; it is not to interfere with the academic schedule.

Order of Presbyter

A transitional deacon may petition for the Order of Presbyter any time during his final year in seminary formation. A recommendation for Holy Orders presumes that a candidate has completed at least two full years in the formation program of Mount Angel Seminary, however the President-Rector in collaboration with the Formation Faculty may grant a waiver from this norm. The Priesthood may be conferred only upon those who have completed their twenty-fifth year of age and possess a sufficient maturity; moreover, an interval of at least six months between the diaconate and the priesthood must have been observed (*c. 1031*)

The procedure for application is as follows:

- Submission of a completed application to the President-Rector indicating that he wishes to receive a recommendation for Holy Orders
- Meeting of the candidate with the President-Rector prior to his annual evaluation; indication of the recommendation;
- Verbal indication of the Seminary's recommendation at the candidate's annual evaluation;
- Completion of required documentation (indicating fulfillment of canonical requirements for Holy Orders) after a candidate's annual evaluation;

A retreat of "at least five days" (*c. 1039*) is required of all candidates for Holy Orders. This retreat should be scheduled during vacation time; it is not to interfere with the academic schedule.

VII. Student Organizations

Pastoral Council

The Pastoral Council of Mount Angel Seminary provides a forum in which students can make observations and recommendations regarding every aspect of seminary life, offer counsel to the President-Rector on issues affecting the community and, with the President-Rector and the President-Rector's Council, assist in the task of planning and developing services for the good of all (*Constitution of the Pastoral Council, I, A*).

The Pastoral Council of the Seminary is based on a parochial model (SC 536, §1), and functions as the chief consultative body of seminarians and lay students to the President-Rector.

The Pastoral Council is made up of elected and appointed members. The President-Rector is pastor of the Pastoral Council, and the chair is the division chair of theology. Other officers include the vice-chair and the secretary. Members of the Pastoral Council are expected to provide vision and assume roles of leadership within the school. Each fall a training session for Pastoral Council members is held.

The Pastoral Council meets monthly. An executive committee (Theology chair, College chair, Pre-Theology chair, secretary, religious representative, and lay student representative) in consultation with the President-Rector prepares its agenda. All students are welcome at the Pastoral Council meetings, and are encouraged to suggest agenda items through their representatives.

Finally, there is seminarian representation on the undergraduate and graduate faculties as well as a representative from the various religious communities enrolled in the Mount Angel Seminary program. One seminarian is elected from each of these three divisions. All are members of the Pastoral Council.

Commissions, Committees, and Faculty Representatives

Mount Angel Seminary has five commissions that make a significant contribution to the life and well being of the seminary. These commissions are: Spiritual Life, Theology and Ecumenism, Justice and Peace, Athletics, and Cultural Affairs. Commissions are made up of elected, appointed, and volunteer members (depending on the commission), and each commission has a faculty or administrative advisor. Because commission work is a good way to involve oneself in the life of the community, the active participation of all seminarians and lay students is encouraged.

A number of committees are established each year either on a permanent or ad hoc basis. Among the permanent committees are the Student Orientation Committee, Appreciation Dinner Committee, Regents' Dinner Committee and Annunciation Dinner Committee. These committees deal with particular aspects of Seminary life, and the participation of students is appreciated.

There are cultural committees made up from the various ethnic communities present at the Seminary (Filipino, Hispanic, Samoan, Vietnamese, Anglo, African, Korean, etc). These committees plan and prepare both liturgical events and cultural events that enrich and bring the seminarians into closer understanding with each other.

VIII. Seminary Services

Health and Counseling Services

An infirmary located in the Abbey is open to seminarians during the times posted on the main Seminary bulletin boards. There is no service charge for assistance provided by the CNA on duty. Charges for special medicines, physician or hospital care must be submitted to the student's personal insurance carrier.

The Abbey infirmary can be contacted at extension 3145. A CNA (Certified Nurse's Assistant) is on duty 12 hours a day, from 6:00am until 6:00pm, should a seminarian have health-related questions or be in need of medical assistance. For emergency situations, the seminarian or a neighboring seminarian should contact the resident assistant or formation director on the residence floor so that appropriate emergency personnel can be contacted.

Mount Angel Seminary provides a number of services to assist resident and pastoral intern seminarians with personal development and growth. The Seminary provides opportunities for psychological assessment, for personal growth, for exploration of family issues, social skills development, and referrals for addiction services. These programs are designed to promote a secure and private place for an effective use of counseling and also to encourage students to take responsibility for their own mental health in preparation for future Church ministry. Services are provided both at the Seminary and away from it. For more information on these services contact the Seminary's Coordinator of Counseling Services.

Insurance

Each seminarian is required to carry an adequate health insurance policy financed by himself, his diocese or his family. It is important for each seminarian to take the time to inform himself regarding the provisions of the insurance plan and the procedures for accessing its benefits. If a student arrives without proof of insurance, the Seminary will assist him in obtaining coverage. In that event, the Seminary will pay the premium and will bill the diocese for that amount, plus an amount for administrative costs in obtaining the insurance.

Internet Services

Mount Angel Abbey provides the internet server at Mount Angel Seminary; it is thus the prerogative of Abbey personnel to monitor and filter what passes through their server. A "web filter" has been installed which blocks access to many sites. The filter is monitored and all internet activity can be traced to those computers on the hilltop that have been used to attempt access or have accessed objectionable material.

Seminarians are encouraged to use their time wisely and to keep their use of the Internet within appropriate boundaries.

The "Acceptable Use Policy" outlines the application of the principles that govern our academic community in the appropriate use of Seminary computer and information network resources. Students are expected to agree to and abide by this policy.

Being a literate person today is coming to include computer and internet literacy. Mount Angel Seminary supports the following:

- Seminarians should have equal access to resources available on the Internet.
- Seminarians are expected to be able to utilize this tool and understand its applications for academic and ministerial purposes.
- Time spent on the Internet is to be kept within appropriate boundaries and must never impede other Seminary programs and demands.
- Receiving child pornography is illegal. A seminarian who receives child pornography, via internet or otherwise, will be dismissed immediately. (See also *"Movies and Entertainment"* section of *Human Formation*.)

Writing Center

The Writing Center is a peer-tutoring program for individuals who want to strengthen their writing skills. Tutors work with all levels of seminarians, strategizing, managing the timing and research of the various stages of writing, and reviewing assigned work. For further information, stop by the Writing Center located in Anselm Hall or speak to the faculty advisor.

Laundry

Coin-operated laundry machines are located on the lower levels of Anselm and Aquinas Halls.

Food and Beverage Services

Food service is provided for resident seminarians while school is in session. Guests are welcome to share meals in the dining room and are to use meal tickets, which can be purchased at the Business Office. When a group of more than ten is invited for lunch or dinner, the Seminary Coordinator of Student Services should be notified so that adequate food can be prepared. Seminarians may request food from the kitchen for special outings, group dinners or parties. The Seminary Coordinator of Student Services communicates with the kitchen and submits all food and drink requests. Special food requests are paid for out of student fees or normal meal charges. Requests must be made on the appropriate forms at least two weeks in advance of pick-up.

The above procedures also apply to special beverage requests.

- Available beverages are juice and water.
- Requests for beverages need to be submitted along with special food requests.

Annual Events

Special food and beverages are available for designated Seminary and hilltop events.

- Annual events include: ISP beach outing, Orientation Week BBQ at Silver Falls, College Beach Weekend, Regents' Dinner, Pastoral Supervisor Workshops, Theological Symposium, Our Lady of Guadalupe, Santo Niño, Tet, Formation Symposium, Annunciation Dinner, Appreciation Dinner, Graduation reception and socials, and a few other special social occasions.
- Coordinators of these events need to submit the proper request forms to the Coordinator of Student Services at least two weeks prior to the event.
- Coordinators are expected to keep a record of events, note needed adjustments and recommendations, and pass on this information to future coordinators.

Hospitality and Seminary Guests

A hallmark of Benedictine monastic life, hospitality is an essential aspect of Seminary formation as well.

Seminary guests are invited to join the Seminary community for worship and meals. Prospective seminarians may stay as guests of the Seminary. The Coordinator of Student Services contacts the seminarian in charge of hospitality as to the dates of arrival and departure so that the room will be ready. The seminary will provide transportation to and from the airport; arrangements will be made by the Coordinator of Student Services. (See *"Guests" section of Human Formation.*)

Photocopying

A coin-operated copy machine is available for student use in the library. Seminary machines are for the use of Seminary administration and faculty. Only assigned work-study students are to use the faculty/ staff copy room.

Mail

On-campus U.S. postal service is provided at St. Benedict, Oregon, 97373, with mailboxes available for rent according to United States Postal Service guidelines. Seminarians need to provide summer mail forwarding information.

Hilltop Communications

Telephones

Each private room is equipped with a telephone. In order to make long distance telephone calls, seminarians must purchase prepaid phone cards. Seminarians are expected to provide answering machines for their rooms, and should maintain the same telephone number for the entire duration of their time at Mount Angel Seminary. Those returning from pastoral year can normally expect to have the same telephone number that they had prior to leaving for their time of pastoral work.

Seminarians are allowed to have cellular telephones. The use of cellular phones during class or liturgies is forbidden.

A fax machine is located in Annunciation. Faxes can be received at 503-845-3128. Every attempt will be made to keep fax contents confidential and to notify students as soon as they arrive. Students should contact the Seminary receptionist if they are expecting to receive a fax.

Bulletin Boards

Bulletin boards are located in the main entryways of Anselm and Aquinas Halls, and on the lower level of Annunciation. The bulletin board in Anselm Hall should be considered the primary place to locate information regarding hilltop happenings. The “24-hour board” should be checked frequently by seminarians as a means of staying informed of changes in schedule, special events, etc.

Permission to post items should be sought before posting any notice. Those posting notices are responsible for taking them down in a timely fashion. Notices posted on the 24-hour board need to be taken down or moved after 24 hours. Notices are to be dated. Undated notices or notices more than one week old will be removed. Letters and notices for individual seminarians are to be delivered to the seminarians’ mailboxes rather than posted on the bulletin board. Conserve: if a half page notice will suffice, use a half page.



Students taking part in the Day of Election for the Hispanic community

Email

Each seminarian is provided with a Mount Angel Seminary email account upon his arrival at the Seminary. Seminarians are expected to access that account regularly, and if they choose to use another account, such as hotmail, yahoo, etc., should communicate that to the IT Administrator so that they can be added to the Seminary email "List Serv". The "List Serv" is a means of parallel communication, which can be accessed by the seminarians, faculty, staff and administration as a means of disseminating information to the entire Seminary community quickly and efficiently.

Emergency Contact Information

Seminarians are encouraged to share their personal contact information with their family and friends as soon as they arrive at the Seminary. Family and others may leave a message on the seminarian's answering machine. The seminarian is encouraged to give his family the numbers of several students to ensure that in case of a family emergency he can be reached in a timely fashion.

Intra-Campus Mail

Each seminarian has a mailbox in his residence hall in which intra-campus communications and mail are placed. The seminarian is expected to check his mailbox regularly.

Textbooks and Supplies

A textbook store is located in the Press building. Hours of operation are posted. A small supply of clerical shirts is kept in stock; however, clerical attire can be ordered with the assistance of the staff at the store. The gift shop (including books and religious articles) is located on the main floor of the retreat house. Seminarians are responsible to their diocese for any bills sent to their diocesan account. Those items not specifically approved by their diocese are to be purchased in cash or with a personal check or credit card.

Seminarians are responsible for making sure their account with the Abbey is paid off. Those who have an unpaid balance will not be allowed to purchase textbooks or charge further on their account until the balance is paid.

Automobiles

If a seminarian owns a car, he will find it convenient to have it at the Seminary. In order to have a vehicle on campus, a seminarian must provide the Seminary Coordinator of Student Services with proof of a valid driver's license, proof of liability insurance and proof of registration. All seminarians must obtain an MVR (Motor Vehicles Report) from the Department of Motor Vehicles of the state in which they received their operator's license if they wish to drive a Seminary vehicle.

Seminarians are allowed only one personal motorized vehicle each on campus.

Security

Local police provide protection for vehicles on the hilltop. To assist this process:

- Vehicles must be registered at the Seminary (registration forms are available from the Seminary Coordinator of Student Services)
- Parking permit stickers must be placed in the rear windows of vehicles
- Designated parking is to be used in the lower parking area behind Annunciation

Vehicles displaying a parking permit from a previous year need not be re-registered.

Seminary Vehicles

The Seminary has certain vehicles which may be used by registered, properly licensed and insured seminarians who have signed a Seminary release form (available in the office of the Seminary Coordinator of Student Services) for official excursions. Only those twenty-one (21) years of age and older with an updated MVR will be eligible to drive Seminary vehicles.

Seminary vehicles may be used only for official Seminary business, field education placements, and shuttles to and from the airport. Seminary vehicles are not available for personal use.

Student Use of Seminary Vehicles

The Seminary Coordinator of Student Services oversees the use of Seminary vehicles and the following guidelines govern their use:

- Seminary vehicles are equipped with first aid supplies. Important documents and emergency information are kept in the vehicle envelope.
- Priority for vehicle use is given to approved Seminary activities.
- When a seminarian is using a Seminary vehicle, he accepts full responsibility for the vehicle and is urged to drive with care. In case of an accident, the driver is answerable for any damage which may occur. The Abbey insurance policy covers liability only.
- Seminarians are subject to Oregon law regarding the consumption of alcohol and driving.

Prior to using a Seminary vehicle:

- The seminarian is assigned a vehicle in the vehicle reservation calendar. The name of the driver and the departure and arrival time are noted in the calendar.
- There is to be no smoking in any Seminary vehicle.

Upon return of a Seminary vehicle:

- The keys should then be returned to the appropriate place.
- The vehicle must be returned by the stipulated time. It should be left in clean condition, with adequate fuel, and ready for others' use.
- Vehicles requiring service should be reported to the Seminary Coordinator of Student Services. The vehicle will then be removed from service and repairs made.
- Only gas purchased for approved long distance trips will be reimbursed when a receipt is presented.

IX. International Student Services

Mount Angel Seminary is fortunate to have a richly diverse community with many students originating from other cultures and countries. Many of our seminarians are here on government-issued student visas, which allow them to study at Mount Angel Seminary for the duration of their student status.

The international student is subject to complex federal regulations that govern his ability to maintain lawful status and to remain legally in the United States. The United States government assigns the student the responsibility of understanding these regulations and complying with them. The consequences of violating one's status can carry severe immigration penalties.

The Seminary's Director of Immigration Services works in collaboration with the student and his diocese or religious order to assist him in maintaining his student visa status. It is the responsibility of the student to comply with the government regulations as well as with the Seminary's guidelines and procedures, which are stated in the *International Student Handbook*.

X. Hilltop Facilities

The Hilltop Community

The hilltop community consists of approximately 50 monks living in the Abbey, 145 resident diocesan seminarians, 30 religious seminarians affiliated with various religious communities and 30 non-resident lay students. The Benedictine charism for hospitality extends to all who live on or who frequent the hilltop.

Monastery

The monks reside within the monastery enclosure. The distinctive monastic way of life requires some privacy. The monks refrain from conversation during much of the day; thus they may not extend customary greetings when passing on the hilltop. The quadrangle (large grassy area extending from the Abbey church to the Damian Center) is not to be used as a recreation field. The soccer/athletic field is to be used for all sports and games.

The Abbey Church is open to the public from 5:15 AM until after Compline in the evening, approximately 8:00 PM.

On rare occasions, seminarians are invited into the monastic enclosure. Formally dressed seminarians are invited to join the monks in the choir stalls for the Liturgy of the Hours and certain Masses.

Monastery facilities, including the garage and workshops, are not available for seminarian or student use.

Seminary

The offices of administrators and faculty are mainly located on the first floor of Anselm Hall and all three floors of Annunciation. The basement, second and third floors of Anselm Hall and all floors of Aquinas Hall are the residence areas for the seminarians.

Exterior doors of Anselm and Aquinas Halls and the Damian Center are equipped with push button combination locks. Some doors are left unlocked during the business day. Combinations are changed periodically.

Seminary staff is in residence in Anselm and Aquinas Halls. They are responsible for managing the following:

- Safety
- Fire alarms
- Crime reports
- Suspicious circumstances and persons
- Maintenance problems

Seminary Rooms

Student rooms and furnishings are under the supervision of the Coordinator of Student Services. Request for furnishing needs are to be placed on a written form. Room selection is conducted by the RAs in collaboration with the Vice-Rectors.

Private Rooms

Corridor fire doors are to remain closed at all times. They will also remain locked for security reasons.

Each seminarian is expected to maintain his own living quarters, as well as common areas, in a clean and orderly manner. This demonstrates a person's sensitivity and respect for himself as well as for those with whom he lives.

Personal belongings are to be properly stored. Nothing is to be left in the hallways.

Only the permanent wall hooks are to be used for pictures and crucifixes; no nails, tacks, or adhesives may be used on walls, furniture or cabinets.

Rooms are not to be painted or carpeted without permission of the Coordinator of Student Services.

Seminary furnishings are not to be removed, even when a seminarian changes rooms.

Keys remain the property of the Seminary. The Coordinator of Student Services distributes them at the beginning of the year. Lost keys should be reported to the Coordinator of Student Services as soon as possible. A fee is charged for replacement keys. All Seminary keys are returned at the end of the academic year.

Air conditioners, ceiling fans, elevated bunks; electrical exercise equipment, halogen lamps, and portable heaters are prohibited.

No additional cables or wiring may be added to the room, even by window.

Common Areas

Residence hall kitchenettes are for the use of all. They are to be kept clean and intact. Failure to comply will result in forfeiture of kitchen privileges.

Pets are not allowed on campus.

Conversations in hallways and lounge areas next to seminarian rooms should be kept at low volume, and DISCONTINUED AT 10 P.M.

Damian Center

The Seminary Coordinator of Student Services manages the Damian Center with the assistance of the Athletic Director. The following guidelines govern the use of the facility:

- The Damian Center is for the use of monks, seminarians, lay students, and employees of Mount Angel Seminary and Abbey.
- Seminarians, students or employees may invite a personal guest (not groups) to use the Damian Center and must admit and accompany that guest while in the Damian Center. Monks may invite up to three personal guests to use the Center and must admit and accompany these guests while they are in the Damian Center.
- All invitations by students or employees to more than one guest are to be cleared with the appropriate Vice-Rector beforehand. All invitations by monks/religious seminarians to more than three guests are to be cleared with the appropriate Vice-Rector beforehand.
- Under no circumstances is the combination or key to any door of the Center to be given to any person who is not a student, employee or monk of Mount Angel Abbey and Seminary.
- The guest master may provide adult guests staying in the Retreat House with a key to the front door of the Center. Guests take responsibility for their own safety.
- Requests to use the Damian Center for any non-Seminary event, e.g., performances, presentations, or athletic events of any sort, must be approved beforehand by the Seminary administration and scheduled by the Coordinator of Student Services.
- Smoking is no longer allowed in any buildings on the hilltop. There are designated areas for smoking and there are no exceptions. Food and beverages are not allowed in the Damian Center except when approved beforehand by the Coordinator of Student Services.
- Music practice rooms are available for student use.
- Black-soled and street shoes are not allowed on the main floor or racquetball court.
- Unaccompanied children are not allowed in the Damian Center, and they are never permitted in the weight lifting areas.

Weight Room

A weight room is located in the Fort. All seminarians, students, faculty and staff are welcome to use this facility. A punch lock is located on the outside door to the facility. The code changes from year to year and can be obtained from the Coordinator of Student Services.

Fort Art Studio

The Fort Art Studio is located to the north of Anselm Hall. Various supplies and facilities for arts and crafts are available. These include pottery, calligraphy, and icon writing. Although supplies are limited, the possibilities are only limited by imagination and the materials individuals may bring with them.

All scheduling, special requests, and reporting are made directly to the appropriate Fine Arts faculty. The following guidelines govern the use of the facility:

- The Fort is available to the monks, seminarians, lay students, and staff of Mount Angel Abbey and Seminary. Scheduled classes have priority. Those who are serious about engaging in the arts are encouraged to utilize this facility.
- Group use of the Fort is limited to those enrolled in courses held there. Use of the facility by other groups must be approved ahead of time.
- Permission to use supplies, other than those provided for a class, must be received ahead of time.
- Instructors and individuals using the Fort are responsible for keeping their own work areas clean, and for reporting any damage to facilities or equipment.
- Smoking is not allowed in the Fort.
- The Fort is not an open facility for guests of the Abbey and Seminary. Monks and seminarians are encouraged to show the Fort to interested guests, but the President-Rector must clear any use of the facility by guests ahead of time.

Computer Lab

A largely Macintosh computer lab is available for student and faculty use. The lab is located on the lower level of Anselm Hall. The Director of Audio-Visuals oversees the Computer Lab. All scheduling, special requests, and reporting are made to the student lab assistants or to the Director of Audio- Visuals. The following guidelines govern the use of the facility:

- The times for classes will be posted in the computer lab. All persons not enrolled are asked to leave the computer lab ten minutes prior to class time.
- Food, beverages and smoking are not allowed in the computer room.
- Extended conversations and other activities, which may disturb those who are working, are not permitted. Listening to music may be done only with headphones.
- The printers are not to be left unattended during printing.
- Personal data disks, books, and personal belongings are not to be stored or left in the computer lab.
- Out of courtesy for others who may want to use a computer, anyone taking a break of more than ten minutes should shut the machine down and clear the workspace.
- Lab software and manuals are not to be taken from the room, copied or reproduced in any manner. Lab software has been purchased and appropriately licensed. Any reproduction of licensed software is a copyright infringement and is illegal and unethical. Anyone copying software may forfeit use of the lab and receive disciplinary action.
- Some computer software may include games. Internet access is available. Class work takes precedence over any recreational uses of the lab.

Abbey Library

The Abbey library is open to seminarians, lay students and guests daily at the hours posted on the bulletin board inside the front doors. The library is protected by an alarm system on all exit doors.

Seminarians are strongly encouraged to use the library resources for study, research and personal enrichment. Policies regarding use of the library are stipulated in the *Library User's Handbook*.

Never download programs onto library computers. This slows the machines, causes program conflicts, and adds programming information to the operating system. These machines are for everyone's professional library use.

Benet Hall (Retreat House)

The Retreat House is available for guests of seminarians. Charges are the responsibility of the seminarian or the guest [not the Seminary]. A punch lock combination is provided for guest entry during the hours when doors are locked. The lobby area of Benet Hall contains a book and religious gift store open from 10:00 AM until 4:30 PM Monday through Friday, and from 9:00 AM until 4:30 PM on Saturdays. **When a seminarian enters the Retreat House he should maintain silence so as not to disturb those on retreat. He should also remember that the resources of the Retreat House (such as coffee, tea, etc.) are the property of the Retreat House and NOT for seminarians.**

Facilities Security

The hilltop has been relatively crime-free. Mt. Angel Police, provide police protection, which includes routine 24-hour random patrols of all grounds. Some incidents, however, have occurred. Exercising care can minimize these.

- Entry door combinations are not to be given to unauthorized persons.
- Exterior doors to the residential areas are never to be propped open.
- Seminarians' room doors are to be locked when the seminarians leave the area.
- Seminarians are to politely ask visitors entering residential areas to identify themselves and make sure proper permission has been granted. Suspicious looking individuals are to be reported immediately to a Seminary administrator. If a crime is discovered or suspected, notify a member of the Seminary administration immediately. The administrator will report the incident to the proper civil authorities.

Crime Statistics and Crime Rates

In accordance with federal regulations, Mount Angel Seminary provides information relating to crime statistics and security measures to prospective students, current students and employees. When local police provide crime statistics, they are posted on the main bulletin boards in the residence halls. The crime rate is calculated by dividing the total number of full-time equivalent (FTE) students and employees by the number of incidents reported in a given year.

XI. Miscellaneous Information

File Policy and Release of Information

Confidential information learned about a seminarian in the course of priestly formation is the property of Mount Angel Seminary. Any faculty, professional staff, students and volunteers with access to such information are charged with the responsibility and obligation of protecting the information and, therefore, the persons involved. Such information should not be disclosed to anyone without the “need to know” or without appropriate written consent. The “need to know” is understood to apply in cases where confidential information is required for the responsible carrying out of assigned priestly formation work. Access, authorized or not, does not confer any right to disclose such information. Any question regarding confidential information is to be referred to the President-Rector.

Faculty, professional staff, students and volunteers are not permitted to remove, use for personal purposes, or make any kind of copy of any Mount Angel Seminary records, reports or documents without prior approval of the President-Rector or his delegate.

The Mount Angel Seminary File Policy and Release of Information, document outlines in detail the Seminary policy and procedures regarding the use and/or permanent record of such information. All release of information from a student file must be in compliance with the policy outlined in the *Mount Angel Seminary File Policy and Release of Information* document. The policy is available for review by seminarians and students of Mount Angel Seminary. Copies are kept in the President-Rector’s office.

General Release of Information Policy

Seminarians, Seminary staff and personnel sometimes request verbal or written recommendations. Permission to give recommendations must be authorized by the President-Rector. He may then delegate responsibility for drafting the recommendation to an administrator, faculty member or another member of the professional staff.

Admissions and Dismissal Policy

Mount Angel Seminary provides its educational services in compliance with applicable federal, state, and local non-discrimination laws. It is the prerogative of the Seminary to determine which applicants will be admitted. The Seminary administration reserves the right to determine the conditions under which seminarians and other students may continue in the Seminary programs or be required to withdraw.

Acceptance and entrance into the program indicates that the seminarian agrees to abide by the *Release and Indemnity Agreement* of Mount Angel Seminary. The Seminary administration determines when seminarians and other students have fulfilled the requirements for degrees.

Monastic and Religious Seminarians

All monastic seminarians who reside in the Abbey and are enrolled in the Seminary are expected to adhere to the norms found in the *Customary* of Mount Angel Abbey.

If a visiting monk is in temporary profession, his immediate superior is the Junior Master of Mount Angel Abbey. If he is solemnly professed, his immediate superior is the Prior of the monastery.

Visiting monks living in the Abbey, as well as other religious living in their respective houses, and taking classes in the Seminary receive an evaluation worked out collaboratively between Abbey/Religious Order and Seminary formation personnel in collaboration with the norms of the *Program of Priestly Formation: 5th* edition. All religious and monastic seminarians in Theology III, who are requesting a recommendation from the seminary for Ordination to the Diaconate, are to have a formal evaluation (both written and oral). The monastic/religious seminarians' local superior, or designated person, who functions as his Formation Director, prepares the written evaluation and leads the oral evaluation with both the seminarian and the President Rector present. The same is true for all Theology IV monastic and religious seminarians requesting a recommendation for Ordination to the Priesthood. The only difference for those being advanced to the priesthood is that the transitional deacon leads the oral evaluation. In preparing the evaluation, the monastic/religious Formation Director consults with various parties (primarily the Seminary Formation Faculty). He is provided access to faculty and field education reports on the monastic/religious seminarians. The monastic/religious Formation Director prepares the report based on the observations of all the parties consulted, as well as his own observations. Copies are provided to the seminarian, to his abbot or superior, and to the President-Rector of Mount Angel Seminary.

Monastic and Religious seminarians in College, Pre-Theology and the Theology I and II do not have oral evaluations. These seminarians are expected to meet with their local superior, or designee, who functions as their Formation Director, on a regular basis to review the dimensions for their level of formation. The local Formation Director is asked to meet with the Seminary Formation Faculty on a yearly basis to review each of their candidates so that the Formation Faculty can prepare commendations and recommendations for each seminarian, which in turn are presented by the Formation Director to the seminarian.

Policy Statement Regarding a Drug-Free Community

Mount Angel Seminary encourages all members of its community (seminarians, students, faculty and staff) to embrace the highest values personally, professionally, and for society. The Seminary is committed to preventing the use of illegal substances by seminarians, students, faculty and staff. Mount Angel Seminary promotes responsible behavior regarding alcohol and legal addictive substances through policy, needs assessment, education, and referral for treatment.

Mount Angel Seminary makes available to each seminarian, student, faculty and staff member:

- A copy or summary of the *Mount Angel Seminary Drug Free Campus Policy*
- A description of the health risks associated with the use of illicit drugs and the abuse of alcohol
- A description of the applicable legal sanctions under local, state, or federal law for the unlawful possession or distribution of illicit drugs and alcohol
- A description of any drug or alcohol counseling, treatment, rehabilitation, or re-entry programs that are available off campus to employees and students

Mount Angel Seminary offers primary services of assessment, referral, and short-term counseling to seminarians who are experiencing substance abuse problems. A seminarian may seek these services on his own initiative, or a supervisor of a seminarian may direct him to the service when a decline in performance is observed.

In addition, the Seminary provides awareness programs, which focus on the dangers of and health risks associated with the use of illicit drugs and the abuse of alcohol. Such programs are coordinated annually by the Mount Angel Seminary staff and are open to all seminarians.

Mount Angel Seminary prohibits the unlawful manufacture, distribution, dispensing, possession, consumption, sale or use of controlled substances and alcohol on or in Seminary-owned or -controlled property or in the course of Seminary business or activities. Individuals including, but not limited to, students, employees, contractors, agents, or volunteers, who violate this policy shall be subject to discipline, termination/dismissal, debarment, arrest or citation, and referral by Seminary officials for prosecution, as applicable. Additionally, employees or students who violate this policy may be required to participate satisfactorily in a drug abuse assistance or rehabilitation program approved by the Seminary.

Any student guilty of violating a local, state, or federal law pertaining to unlawful possession, use or distribution of illicit drugs and alcohol must notify the appropriate Seminary official in writing, no later than five (5) calendar days after conviction. Failure to comply with this notification requirement will result in immediate termination or dismissal.

No later than thirty (30) calendar days after receiving notification of such conviction from a student, the Seminary shall:

- Take action against the student to include any range of authorized disciplinary actions up to termination/dismissal; and/or
- Require the student to participate satisfactorily in a drug abuse assistance or rehabilitation program approved by the Seminary; and
- If the student is authorized to receive funds through the federal government at the time of the incident, the Seminary shall notify the agency which awarded the grant within ten (10) calendar days after receipt of notification from the student.

Mount Angel Seminary will review this policy and the relevant education assessment and treatment programs annually to determine their effectiveness and to ensure that sanctions are consistently enforced. This policy is promulgated in compliance with federal law. Where issues of suitability for priestly ministry are raised, the Code of Canon Law supersedes civil law. The Seminary reserves the right to implement changes at any time by approval of the President-Rector.

XII. Seminary Procedures

End-of-the-Year Procedures

Cleaning

The responsible maintenance of all Seminary facilities is part of good stewardship and therefore part of priestly formation. Each seminarian is expected not only to respect, but enhance Seminary facilities and grounds. This includes:

When leaving the Seminary at the end of the school year:

- Leave private rooms ready for summer guests.
- Pay any fees charged for missing keys (\$5 min.) and unreturned library materials. These debts must be paid prior to registering for class or receiving grades or transcript materials.
- Make any special arrangements for summer storage or vehicles left at the Seminary with the Coordinator of Student Services.
- Contact the Coordinator of Student Services to report any needed repairs.

Check-out Procedure:

- Before departure, arrange for an RA to inspect your room according to the guidelines issued at the end of the year.
- Place all seminary keys issued to you in the envelope provided, and leave on the desk.
- Return all library books.

A checklist is provided for each seminarian at the end of the school year or when he vacates his room.

- Clear the desk and leave the top two drawers empty.
- Leave the books neatly on the bookshelf.
- Leave half of the closet empty.
- Put the things being left in the cupboards or on top of the cupboards (off the floor).
- Clean the room and sink area.

Summer Storage Procedures

- Seminarians may store personal items in the designated storage spaces in the Seminary. All items to be stored are to be boxed and clearly marked with a seminarian's name.
- Personal vehicles are to be taken home during the summer. Only the President-Rector may make any exceptions, and a set of keys must be left with the Seminary Coordinator of Student Services.
- Houseplants are to be taken home; the Seminary is unable to water or care for them.

Grievance Procedure

Mount Angel Seminary has established the following grievance procedure to provide an avenue for resolving differences between a seminarian and a member of the Seminary staff, faculty, or administration:

Step One

If a grievance arises between a seminarian and a member of the staff, faculty, or administration, the seminarian should first discuss the grievance with the person with whom it has arisen within five days of the incident or occurrence.

Step Two

If this process does not settle a grievance, the seminarian should consult verbally with the appropriate program director (Academic Dean, Director of Human Formation, Director of Spiritual Formation, Director of Pastoral Formation) or the person's immediate supervisor, within five days of the initial meeting with the member of the staff, faculty, or administration.

Step Three

If a grievance is still not settled, a seminarian may file a written grievance within ten days to the President-Rector. The President-Rector, or his designated representative, will hear the grievance and respond to the seminarian within seven calendar days unless he determines that additional time is required.

The Seminary encourages seminarians to handle all grievances at the individual or department level. The following instances, however, are recognized as exceptions in which a seminarian may file a grievance with the President-Rector without first meeting with the director or supervisor:

- If the seminarian suspects or has proof that a civil or canon law is being violated or is about to be violated;
- If a safety hazard exists that threatens the health of a staff member, seminarian or guest;
- If the grievance directly involves a director or supervisor and the seminarian can reasonably demonstrate that the administrator may not be able to deal objectively with the situation.

Pastoral Interns

In cases where a grievance arises between a pastoral intern and a member of the Seminary staff, faculty, or administration, the *Seminary Grievance Procedure* applies. However, diocesan policies and procedures apply in cases where a grievance arises between a pastoral intern and his pastor- supervisor or a member of the parish staff. In either case, the pastoral intern informs his vocation director and the Seminary coordinator of pastoral internship of his decision to resolve a grievance.

Emergency Procedures

It is important for each member of the hilltop community to be familiar with the emergency procedures contained in this handbook. They have been designed to help ensure the safety of all.

To Report a Crime or Emergency:

- Dial 9-911 and report the situation (Give address: Mount Angel Seminary, 1 Abbey Drive, St. Benedict, Oregon).
- Notify a member of the administration so he/she can report it to the necessary Seminary and Abbey personnel.

Fire and Fire Alarms

Evacuation from the building:

- If you are in a seminary building and see a fire, smell smoke, or hear a fire alarm, get out calmly and quickly.
- If you see fire or smell smoke and the alarm is not ringing, set off the alarm, if this can be done without danger to yourself.
- If there is smoke in the building, crawl close to the floor, since smoke rises.
- Feel each door for heat before opening it. If the door is hot, do not open it. Use another exit. Open only those doors necessary for your escape.
- Close doors behind you as you leave. The last one out on the fire escape should close the door or window.
- Meet in the front of your building away from electrical wires and other dangerous objects for a head count.
- Follow the RA or formation director's instructions—do not assist with the evacuation unless asked to do so by one in charge.
- If you are trapped by fire and/or heavy smoke:
- Place a wet towel across the bottom of the door to prevent smoke from entering the room.

- Close the transom above the doorway.
- If you are on an upper floor, open the window slightly and hang something out of it (like a shirt or towel) to attract attention. Leave the window open an inch or two for ventilation and stay down low.
- If smoke becomes overpowering, place a wet tee shirt or other cloth over your face to filter the air and keep smoke out of your eyes.
- If your clothing catches fire, stop, drop to the floor, and roll over and over again to put out the flames. Stop, drop, and roll.

Earthquake Procedures

During an earthquake:

- Stay calm.
- Inside: Stand in a doorway, or crouch under a desk or table, away from windows.
- Outside: Stand away from buildings, trees, telephone and electric lines.
- On the Road: Drive away from underpasses/overpasses, stop in a safe area, and stay in the vehicle.
- Meet in a predetermined place (somewhere on center walkway) away from buildings, electrical wires, and other dangerous objects.
- Check for injuries and report injuries to administrator or other person in charge (RAs or formation directors)
- Wear shoes.
- Turn on radio and listen for instructions from public safety agencies.
- Use the telephone only for emergency purposes.



Explanation of Seal:

The seal is comprised of a shield divided into three panels, each with a bearing. The shield connotes “protection, dignity and power”. The upper part of the shield is the American eagle with outstretched wings facing uncharacteristically eastward. Although no specific information can be found for this direction, it makes sense that the face of the eagle, symbolic of America, is oriented towards the direction of the rising sun, a cosmic symbol of the Resurrection and Second Coming. Such an explanation would make the point that America will find her ultimate destiny in the death and resurrection of Jesus Christ. The lower right part of the shield bears a section of the American flag. The lower left part contains the superimposed Greek letters *X* (*chi*) and *P* (*rho*), the first two letters in the Greek word for “Christ”. A cross tops the entire shield. The shield is flanked by two additional symbols: a sword and a pen. It is thought that these symbols are meant to express the proverb, “The pen is mightier than the sword.” With this seal Mount Angel Seminary wishes to impress on the student that on leaving his *alma mater* he enters the world with the symbols of the Gospel and the best traditions of American culture. From their time of formation at Mount Angel Seminary, graduates are formed by God in Christ and equipped with learning (the pen) to bring the saving Gospel of Jesus Christ to the people of the United States. It is thought that the seal was designed by Frs. Urban Fischer, OSB, and Dominic Waedenschwyler, OSB, and was in use by 1891.

(cf. *Catalogue of Mt. Angel College and Seminary, 1897*; explanation by Fr. Maurus Snyder, OSB, in *Pacific Star*, 1941, Feb. 7, p. 6)