



# **MOUNT ANGEL SEMINARY**

## **RULE OF LIFE**

**2024**



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## Explanation of the Seal

The Mount Angel Seminary 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)

# Introduction

Mount Angel Seminary is a formative community where seminarians from many dioceses and religious communities carry out the important and vital task of discerning and being formed for the Lord's call to ordained priestly ministry in the Church. As a formative community, all who participate in the life of the Seminary—the Benedictine community of monks, professors, formation directors, spiritual directors, pastoral field education supervisors, local pastors called upon to supervise deacons in weekend assignments, administration, and support staff—intentionally support and contribute to the mission of the Seminary and accompany the seminarian at each stage of his discernment and preparation. Every aspect of life is meant to be formative for the seminarians who live, pray, and study here at Mount Angel and are accompanied in their formation by all whose work occurs on, and contributes to, this hilltop.

The Seminary is not just a place, but also a time for each seminarian who, in discerning a vocation to priestly ministry in the Church, is continuing to learn what it means to be a disciple of Jesus Christ, while entering in to a new phase of understanding how the Lord is calling him to “Come and see.” The seminarian's journey of discipleship began at his baptism and continues through the guidance and nurturing of that foundational vocation by those who have accompanied him: his family, parish, and wider community of friends. While it is a journey begun at baptism, in the formative community that is the Seminary, the seminarian advances on what is an integrated path through consecutive stages of formation.

The Program for Priestly Formation describes the stages of Seminary formation as—propaedeutic, discipleship, configuration and vocational synthesis. The *propaedeutic* stage allows the seminarian to lay a foundation for a new way of life by developing a life of prayer, study, fraternity, and appropriate docility to formation. In the *discipleship* stage, there is a systematic and rigorous formation that has at its core the goal of growing in an intimate relationship with Jesus Christ through the life of meditation and contemplation, as well as the training of one's character in Christian virtue. The study of philosophy, with its academic focus on Christian humanism, occurs during the discipleship stage (*PPF6 120, 132*).

In the *configuration* stage the Seminary seeks to assist the seminarian in his desire to realize a deeper configuration to the person of Jesus Christ into whose life he was grafted at baptism. This configuration results in the formation of a man to be a priest with the heart and mind of Jesus Christ, the Good Shepherd. The study of theology, with its academic emphasis on Communion Ecclesiology, occurs during this stage. The *vocational synthesis* stage is a gradual realization of the cleric's responsibility for the care of souls while he resides full-time in a pastoral setting, usually the parish (*PPF6 135, 137*).

The four dimensions of Seminary formation—intellectual, spiritual, human, and pastoral—give shape and structure to the identity of the seminarian and the priest, and make him capable of that ‘gift of self to the Church’, which is the essence of pastoral charity. As stated in *The Gift of the Priestly Vocation*, “The fundamental idea is that Seminaries should form missionary disciples who are ‘in love’ with the Master, shepherds ‘with the smell of the sheep’, who live in their midst to bring the mercy of God to them. Hence every priest should always feel that he is a disciple on a journey, constantly needing integrated formation, understood as a continuous configuration to Christ” (3).

This Rule of Life provides the policies, procedures, and expectations for all seminarians that guide

and shape life, conduct, and formation as a member of the Mount Angel Seminary community. 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 (PPF6 221). The Seminary reserves the right to make any changes, adaptations, or clarifications it deems necessary or appropriate in general or specific cases at its sole discretion.

## 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 other 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, self-possession, and self-discipline in order to better prepare himself to become a true spiritual father and shepherd after Jesus' own heart.

The Coordinator 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 Coordinator of Human Formation is a member of the President-Rector's Council.

A formation director oversees the human formation of each diocesan seminarian as well as those religious seminarians who participate in the Seminary's human formation program, and is a member of the formation team. As he accompanies the seminarian during his time at Mount Angel, the role of the formation director is to appropriately support and challenge. The formation director also supervises discipline regarding Seminary rules and regulations. In collaboration with administrators, academic faculty, 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 (arch)dioceses and superiors of religious communities who take part in the Seminary's human formation program.

The formation director and members of the formation team 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.

Each seminarian's formation director collaborates with the other formation directors, forming a formation team, whose 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 team is treated professionally and respectfully. The formation team, in the best interest of the seminarian, collaborates with the President-Rector and may consult with the individual's vocation director. Collaboration with others in the formative community of Mount Angel Seminary helps to assure objectivity and to deal with issues with fairness, understanding and justice.

Since the formation director and the formation team 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 formation 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 accompany the seminarians in their formation and who make up our "hilltop community"—Seminary administrators, academic 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 others.

## **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 (PPF6 151).*



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 develops and exercises an internal locus of control (self-possession) 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 relationships 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 others, including 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.

## **Codes of Conduct**

Mount Angel Seminary has adopted Codes of Conduct to protect the rights of students, faculty, and staff. These codes promote a learning environment that is characterized by mutual respect, civility and good citizenship.

All Mount Angel students, as members of the academic community, are expected to accept and adhere to these high standards of personal conduct. Accordingly, students shall:

- Treat all members of the academic community with courtesy, respect, and dignity.
- Comply with directions of Seminary officials acting in the performance of their duties.

- Treat the campus itself with respect, including buildings, grounds, and furnishings.
- Respect the rights and property of other members of the community.
- Fulfill their obligations through honest and independent effort and integrity in academic and personal conduct.
- Accept responsibility for and the consequences of their actions and encourage responsible conduct in others.
- Respect the prohibition of possession, consumption, distribution, and provision of alcohol where prohibited on campus as well as the illegal possession, use, distribution, and provision of controlled substances.
- Abide by all published policies including but not limited to those that appear in Mount Angel Seminary's Academic Catalog, Rule of Life and other pertinent publications.
- Refrain from tampering with fire or other safety equipment in campus buildings.
- Have no firearms, weapons or any other item designed to inflict harm or damage on campus.
- Always seek to act in ways that demonstrate mutual respect and charity, avoiding inappropriate profane, vulgar, offensive, and sexually explicit language or conduct.
- Seek to exhibit Gospel virtues and conduct themselves in ways that avoid even the reasonable impression of impropriety or inappropriate behavior or interest in another, including complying with the Seminary's policies on safe environment, harassment, and appropriate conduct.

All Mount Angel faculty, as members of the academic community, are expected to accept and adhere to these high standards of personal conduct. Accordingly, faculty and staff members shall:

- Avoid asking students for personal favors.
- Meet with students in their offices or other public spaces during normal office/business hours and avoid having students in their room, living spaces or other private areas.
- Avoid any behavior that would reasonably give an impression of preference for or preferential treatment of a student, such as frequently socializing individually or in self-selected groups with students.
- Always seek to act in ways that demonstrate mutual respect and charity, avoiding inappropriate profane, vulgar, offensive, and sexually explicit language or conduct.
- Avoid drinking with or providing alcohol to students, except in Seminary group organized activities where alcohol is available to all over 21.
- Avoid giving gifts to or receiving gifts from students, except for gifts of de minimis value to show appreciation on a particular occasion, which should be rare.
- Avoid engaging with students on social media with personal social media accounts.
- Model the virtues desired to be instilled in the students and conduct themselves in ways that avoid even the reasonable impression of impropriety or inappropriate behavior or interest in a student, including complying with the Seminary's policies on safe environment, harassment, and appropriate conduct.

### **Seminary's Commitment to Each Student**

The Seminary will work to see that each student will:

- Receive appropriate assessment of his educational and formational needs;
- Be treated with 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;
- Be informed in a timely manner about formation and evaluation criteria, and the procedures for the annual evaluation, including student responsibilities and possible sanctions;
- Receive timely and appropriate information regarding dismissal from the Seminary or non-recommendation for continuance;
- Understand 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*)

### **Internal Forum**

A Seminary confessor or spiritual director (unless permission is given otherwise) 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 Reconciliation is held in absolute confidence by the confessor, guaranteed by the Church's "seal of confession." In the case of the spiritual director, 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 or confessor by those responsible for Seminary formation.

The spiritual director and confessor have the obligation to counsel the seminarian regarding any serious moral obstacles in his life, including advancing toward ordination.

### **External Forum**

All others, including the monastic community, administrators, formation directors, seminary counselors, academic faculty and staff members, hilltop employees not directly related to the Seminary and even guests 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 Coordinator 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, religious superior, and/or vocation director.

For a serious reason, e.g. a situation that the President-Rector determines is beyond the Seminary resources, such as addictions to drugs or alcohol, the Seminary and/or diocese/religious community may request (and the diocese/religious community 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 and/or bishop/religious superior rather than on behalf of the seminarian, and provided to the Seminary and the bishop/religious superior. 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 President-Rector's/bishop's/religious superior's obligation to judge prudently in light of his own knowledge whether a particular candidate should be ordained to the diaconate or to 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 to better 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" (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. 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, and for a more intentional life of missionary discipleship and configuration, 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, in as much 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, to help form missionary disciples, and to 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 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 the 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" (PDV 12). Viewed in this way, the Seminary community is the essential formational matrix for those preparing for ordained ministry, which itself "has a radical 'communitarian form' and can only be carried out as a 'collective work'" (PDV 17) (PPF6 150).*

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 team. 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 (PPF6 406), (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 following Sunday schedule is mandatory for seminarians.

- Seminarians, other than deacons or those in assigned pastoral ministry, are to be at the Community Mass in the Abbey church. The attire is **formal**.
- Seminarians are to join the monks for Vespers at 5:15 in the evening. The attire is **regular business**. (Cf. below for description of this attire.)
- Each Sunday designated seminarians will be assigned to sit in the choir stalls for Vespers. Seminarians are always welcome to sit in the stalls for Mass and Vespers as space allows. The attire is the same as above: **formal** and **regular business** respectfully.

### **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. 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. When a seminarian is away overnight, he is expected to leave a note on his residence door to provide emergency numbers and return information.

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

### **Long Weekends and Absences from the Seminary**

Throughout the academic year, some weekends are designated a 'long weekend', when classes are not scheduled on a Monday or Friday resulting in a three day weekend. Seminarians are expected to remain on the Hilltop and to maintain the normal horarium.

If a seminarian needs to be away from the Seminary and will be absent from required Seminary activities (e.g., Mass, prayer or class), he must seek permission from his formation director. Those who need to be away overnight are to post emergency numbers and return information on their room doors. Permissions for such absences are normally limited to events involving immediate family. If several seminarians are considering an overnight outing, permission for the whole group should be sought from the Vice Rector. Frequent absences from the Seminary are generally not permitted.

### **Process for Requesting Absences from Required Activities**

All requests for absences involving the missing of classes or Seminary activities require the permission of the seminarian's formation director and Vice Rector. The first step is to fill out a

written request form, available in the racks found in the lobbies of Anselm and Annunciation. Missing classes also requires prior written approval of the instructors whose class(es) will be missed. Missing pastoral assignments requires prior approval of the Coordinator of Pastoral Formation. For prolonged absences, seminarians should also obtain permission from their Vocation Director or Religious Superior.

## **Vacation**

Vacation plans are not to disrupt the Seminary schedule, including class or exam schedules, symposia and the annual retreat. Travel plans and visa arrangements need to be made well in advance and with the academic calendar in mind. The most recently updated calendar, accessible through Populi, should be consulted.

All seminarians are expected to leave from and return to the Seminary at the times stipulated in the Seminary calendar. Seminarians are not to leave early for the scheduled breaks (Thanksgiving, Christmas, Spring, Easter and Summer). These are posted on the Seminary calendar. Attendance at the Baccalaureate Mass and Commencement Exercises is required. In scheduling airline flights, the seminarian 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 Vice Rector must approve the exception before an airline ticket is purchased. If a seminarian's bishop or vocation director asks for an exception for whatever reason, it is generally granted. Exceptions for a seminarian's personal or family reasons are on a more *ad hoc* basis. In any case, permission must be sought. If a seminarian (or his parents) purchases a flight earlier than the scheduled departure break without obtaining permission beforehand, he may be asked to reschedule it, even if he must pay a penalty to do so.

As a norm, 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 permission from the Vice Rector.

## **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 seminarian may also take advantage of the Seminary counselors to help with the discernment. If, after a period of wise discernment, the seminarian decides to leave the Seminary, he should talk to the President-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 may not be released nor letters of recommendation sent. International seminarians (with F-1 visa status) must meet with the Director of International seminarians to discuss the immigration status implications of withdrawal from studies.

## **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 p.m. 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 p.m. will take place in the recreation areas away from dorm rooms, in a manner that is respectful of those trying to pray, sleep or study.

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. Decorations, such as posters or flags, are not permitted in windows. Firearms, lethal weapons, and explosive devices are not allowed on campus.

Furniture in common areas is never to be moved without permission from the Coordinator of Student Services.

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 Seminarian's Room**

Students are not to enter another seminarian's room without permission from the seminarian whose room it is. Seminarians in Aquinas are not to visit seminarians in their room in Anselm or Subiaco, and vice versa, without first obtaining permission from the Vice Rector. (seminarians in Anselm or Subiaco should seek permission from the Vice Rector to visit seminarians in Aquinas, and seminarians in Aquinas should seek permission from the Vice Rector to visit seminarians in Anselm or Subiaco.)

The Seminary administration has the right, for a serious cause, to inspect a seminarian's room, including the desk, closet, computer, etc. (usually, but not necessarily, with the seminarian present).

### **Room Cleanliness**

A seminarian should feel at home while he is living in one of the Seminary residence halls. At the same time, the seminarian 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 seminarian rooms are to be kept clean and neat.

At least once a semester the Coordinator of Student Services or designate may inspect each seminarian's room to note the cleanliness of the room itself, as well as the sink, cabinets and closet, and the desk area. The seminarian 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 vermin.



## **Curfew**

Curfew is mandated for those seminarians not in the configuration stage, but it is expected that configuration seminarians will exercise prudent judgment and normally observe the curfew as well. On school nights (Sunday through Thursday) the curfew begins at 10:30 p.m. On weekends (Friday and Saturday evenings), the curfew begins at 12 a.m. A seminarian needs permission from his formation director to be off the hill beyond the curfew. In the absence of his formation director, the seminarian should seek permission from the Vice Rector.

For seminarians in the propaedeutic stage, there is a curfew of 10 p.m. every night of the week, by which time the seminarians are to be in their rooms and no longer using any screens. Seminarians may still make visits to the chapel after this time of curfew. Any further exceptions to this curfew may be sought from their 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.

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 annual Mass of the Holy Spirit and Inaugural Address formally begin the academic year at which time the residential areas are closed to female visitors and minors.

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 arranging for visiting guests of the Seminary or seminarians:

- For prospective seminarians, arrangements must be made in advance through his appropriate diocese or religious community with the Coordinator of Student Services.
- The Coordinator of Student Services will provide complimentary meal tickets for prospective seminarians.
- Bishops and Vocation Directors will be housed in the Guesthouse, unless rooms are unavailable, at which time they would be housed in a Seminary guest room.
- Other guests, including alumni, will be housed in the Guesthouse. Arrangements should be made directly with the Guesthouse.
- Room rates for the Guesthouse and Retreat Center are set by the Guesthouse. For more information on costs, reservations and room availability, contact the Guesthouse at (503) 845-3025 or by e-mail at [retreat@mtangel.edu](mailto:retreat@mtangel.edu).

## **Student Body Meetings**

Meetings to handle residence hall or school business will occasionally be called by the President-Rector, Vice Rector, Student 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 both on and off the hill. Shirts should always be worn on the hilltop. Athletic shorts, tank tops, sweat pants, worn jeans or worn T-shirts, pajamas, footwear without socks, etc. are not acceptable for the indoor public areas of the hilltop, e.g., chapel, dining room, library, The Press, classrooms, conference rooms, office areas, etc. Hats should not be worn at the table or inside. To develop sensitivity to the need for appropriate attire according to time and place, the following expectations for four types of attire are to be observed:

### **Formal Attire**

Formal attire is expected at Sunday Mass, when serving as a liturgical minister, and special Masses in the Abbey, as well as for formal dinners and other special occasions as announced. For those who have been admitted to Candidacy, formal attire consists of black 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 at their pastoral ministry placements or off-hill unless authorized by the President-Rector. For all other seminarians, formal attire consists of a suit or sport coat, dress shirt and tie, dress slacks and dress shoes (or formal lava-lava, dress shirt and tie for Samoan seminarians only).

### **Regular Attire**

*Regular* attire is worn on school days for Morning Prayer and Mass, through lunch, and for classes (both morning and afternoon classes). It consists of a black clerical shirt and black slacks for configuration seminarians who have been admitted to Candidacy. For those who have not been admitted to Candidacy, it consists of a shirt with visible collar, necktie, and slacks. All must wear appropriate footwear, i.e., dress shoes, presentable walking shoes or decent sandals with dark socks. Shirts should be tucked in.

### **Business Casual Attire**

*Business Casual* attire is appropriate in the public areas of the hilltop for other times including Evening Prayer from Sunday through Friday, conferences, the annual retreat, days of recollection, the evening meal in the dining room, and final exam week. It is somewhat less formal than regular attire. All seminarians are to wear collared shirts, but ties are not required.

### **Informal Attire**

*Informal* attire, such as jeans, appropriate T-shirts, and sports clothing is appropriate for relaxing on the residence floors and in the recreation areas, and for exercising. Informal attire is also acceptable dress on Saturdays. Choice of clothing needs to fit the occasion and present a professional appearance in keeping with the public nature of the seminarian. The sensitivities of others should always be respected. The Seminary reserves the right to determine what is acceptable.

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.

## **Personal Hygiene**

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 clean and at a reasonable length.

Seminarians may have a beard, goatee or mustache, but all facial hair, including sideburns, must be neatly trimmed.

The Seminary reserves the right to determine what is acceptable in all questions regarding clothing and hygiene standards.

## **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. Resident Assistants:

- Are CPR and First Aid certified;
- Work in cooperation with Coordinator of Student Services;
- 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 Rector);
- Are expected to promote positive daily interaction among community members, as well as be attentive to individual seminarians, especially on his assigned floor, who may particularly benefit from fraternal support;
- Are expected to check in with those seminarians on the floor who may be ill and arrange for food, and/or Holy Communion brought to them;
- Assist the Vice Rector in implementing Seminary policy and guidelines concerning residential living;
- Perform a weekly “service check” on house jobs and monitor general cleanliness of assigned areas;
- Participate in the annual “check in/check out” procedures for private rooms on assigned floor;
- Assist in the annual orientation of new seminarians.

In case of emergency, all seminarians are asked to cooperate fully with the RAs. Emergency procedures can be found in the Mount Angel Abbey Guidelines for Emergency/ Crisis/reportable Incident Procedures reference charts found near the entrances of the buildings on campus.

The Coordinator of the propaedeutic stage elects one seminarian from that cohort to serve in a capacity equal to that of an RA, but without having access to seminarian rooms or assisting in orientation. His position is called the Floor Assistant for the Propaedeutic House.

## **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 offers unique opportunities: cross-cultural understanding, language enrichment, exposure to a rich variety of foods, customs, outlooks, and religious devotions; it can also present challenges. Community living, as the Christian life in general, demands maturity and sensitivity, and all are encouraged and expected to live the Benedictine charism of “receiving all as Christ.”

Accordingly, seminarians are encouraged to:

- Respect and value the inherent dignity of every human person created in the image and likeness of the Triune God as brothers and sisters in Christ;
- Interact broadly with the wider community;
- Discuss customs, forms of celebration, outlooks, and other aspects of culture, in order to learn from and be enriched by one another;
- Respect the cultural identity and background of each person;
- Be respectful, welcoming and inclusive at all times in all interactions, including conversations;
- Help one another learn non-native languages to the extent possible, in order that all may become as multilingual as possible so as to enhance ministerial competency;
- Share elements of one’s own culture with the wider hilltop community to help promote multicultural understanding;
- Engage in and assist with the various cultural activities and celebrations available both on and off the hilltop in order to enhance one’s cultural literacy and competency for community life now and ministry in the future.

Mount Angel Seminary is a culturally diverse and multi-lingual community that values the diversity of persons and traditions found here, and all are encouraged to develop familiarity with languages and cultures such that they will become better able to serve the diverse people who will be entrusted to their care in their future ministry assignments.

## **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 integrated. 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. All seminarians in the propaedeutic stage meet with one of the counselors provided by the Seminary at least twice a semester, deciding together with the counselor and their formation director what the frequency of their meetings will be throughout the year.

### **Counseling Services**

Angela Rosson, LPC (ext. 3586)  
Annunciation B12  
[angela.rosson@mtangel.edu](mailto:angela.rosson@mtangel.edu)

Dr. Ruth Hayes-Barba (ext. 3550)  
Annunciation B13  
[ruth.hayes-barba@mtangel.edu](mailto:ruth.hayes-barba@mtangel.edu)

### **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 lifestyle. 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.

Seminarians are expected to follow a regular schedule of physical exercise. It is also expected that seminarians will make use of appropriate seminary resources to develop and maintain a healthy lifestyle.

### **Care of the Ill**

In case of emergency, seminarians are welcome to contact the Abbey Infirmary at extension 503-580-7863 or via email to [infirmary@mtangel.edu](mailto:infirmary@mtangel.edu). A Certified Nurse Assistant (CNA) is on duty from 7 a.m. until 2 p.m. should a seminarian have health related questions or in need of medical assistance. For emergency situations, the seminarian himself or a neighboring seminarian should contact his RA or formation director on the residence floor so that appropriate emergency personnel can be contacted.

Urgent Care facilities are available in nearby towns at the following hours: BestMed Urgent Care (2902 Tom Tennant Dr, Woodburn, Monday to Sunday, 8 a.m.-8 p.m.), and Legacy Urgent Care (1475 Mt. Hood Ave. Suite 110, Monday to Friday, 10 a.m. to 6:30 p.m.; Saturday, 10 a.m. to 3 p.m.).

If a seminarian is ill and unable to go to class, prayer, and meals, he should inform his RA, who will be responsible to see that he is brought meals. The RA will also arrange to have the designated deacon (usually the deacon serving in the Abbey church the Sunday before) bring him Holy Communion if he so desires.

### **Drug Free Community**

Mount Angel Seminary is a drug free community. The Seminary encourages all members of its community (seminarians, students, faculty, staff and others) to embrace the highest values personally, professionally, and for society. The Seminary is committed to preventing the use of illegal substances by all members of the community and promotes responsible behavior regarding

alcohol and legal addictive substances through policy, needs assessment, education, and referral for treatment.

The Seminary's Drug and Alcohol Abuse Prevention Program is included at the end of this document and is made available annually to each seminarian by way of the Annual Security and Fire Report. The Drug and Alcohol Abuse Prevention Program contains information regarding 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 use, possession or distribution of illicit drugs and alcohol; and, 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 may be directed by a member of the academic faculty, formation team or an administrator to the service.

### **Counseling Services**

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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.

### **Alcohol Policy – All Seminarians**

Seminarians who are twenty-one (21) years of age or older may possess and use alcoholic beverages responsibly and 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 at all times. 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.

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 as well as legal sanctions.

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 who is not to drink any alcohol whatsoever during the entire outing. If a group of seminarians fails to designate a driver, each participant will be held accountable for violating this rule.

### **Alcohol Policy – Discipleship Seminarians**

It is the policy of Mount Angel Seminary that Anselm Hall and Subiaco are “dry” seminarian residences. No seminarian living there may keep alcoholic beverages in his room or elsewhere in the building nor serve alcohol at social gatherings. Alcohol is likewise not normally permitted in the Damian Center. This policy includes those resident seminarians 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.

Discipleship seminarians who are 21 years of age or older are permitted to drink alcoholic beverages in accordance with all the above stipulations when they are off the premises, and may also do the same when permitted to socialize in non-resident areas of Aquinas Hall.

### **Alcohol Policy – Propaedeutic Seminarians**

The propaedeutic stage is a privileged opportunity for solidarity among the cohort and ascetical practice. In keeping with this, throughout the propaedeutic stage, while seminarians are residing at the Seminary (i.e., July - May) they are to refrain from consumption of alcohol. The only exceptions to this are prudent alcohol use when on break and at special Seminary banquets (e.g., the Episcopal Council Banquet, Annunciation/Appreciation Banquet).

### **Illegal Drugs**

Mount Angel Seminary prohibits the unlawful manufacture, distribution, dispensing, possession, consumption, sale or use of controlled substances and alcohol by seminarians at all times and by others on or in Abbey/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.

Possession or use of marijuana or any unauthorized or illegal drugs and narcotics by seminarians, on or off campus, is subject to disciplinary action including possible dismissal from the Seminary.

(See the Mount Angel Seminary Drug and Alcohol Abuse Prevention Policy below.)

The Seminary reserves the right to ask a student to submit to a drug and/or alcohol test.

### **Television/Gaming System Policy—Discipleship Seminarians**

Seminarians 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 seminarians do not possess adequate study habits and skills when coming to the seminary. When faced with periods of time for reading texts and writing papers, many seminarians instead turn to entertainment rather than face the hard work of study, particularly when such entertainment is readily available.

Both Aquinas and Anselm Hall have lounges with large-screen televisions that are available to the seminarians. These televisions are available except during the Intensive Spirituality Program, the annual retreat, days of recollection and the evenings of quiet.

### **Internet and Social Media**

The Seminary recognizes the utility of on-line and social media such as web pages, Facebook, X (formerly known as Twitter), TikTok, YouTube, etc. However, such media have potential for misuse, causing harm to and reflecting poorly on, not only the individual seminarian, but also the Seminary, the seminarian's diocese, and even the whole Church. Therefore, whenever a seminarian uses the Internet and social media, he must agree to be in full compliance both with the policies of his diocese and with Mount Angel Abbey's Policies for the Protection of Children and its internet usage policy. He must also report his usage, and provide full access to his formation director, religious superior, and vocation director. Before a photo or video of a Seminary event is posted or uploaded, permission is needed from the President-Rector or his delegate. Courtesy dictates that permission to post be requested from all persons in any video or photo.

Use of the internet or other social media for viewing obscenity or in order to make illicit contact is illegal, immoral, and incompatible with Christian values. Such actions are strictly forbidden and may result in dismissal from the Seminary.

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.

Seminarians in the propaedeutic stage follow a particular plan of formation for healthy engagement with technology and social media. This includes a screen time curfew of 10 p.m. throughout the whole stage, individualized technology plans drawn up by each seminarian with input from his formation director, and periods throughout the year when the whole Propaedeutic House embraces stricter practices surrounding use of technology and social media.

### **Smoking**

Seminarians who use tobacco are encouraged to utilize available resources to quit or at least minimize use for reasons of health and public witness. All seminary and Abbey buildings (Aquinas Hall, Anselm Hall, Subiaco, Annunciation, Guesthouse, Library, and the Damian Center) are smoke-free. Smoking on the hilltop is restricted to thirty to fifty feet away from any building and is allowed only in those areas where ash receptacles are provided. The health risks of smoking have been demonstrated not only for smokers, but also for those exposed to second-hand smoke. Thus,



those who smoke should be sensitive to both the presence and the concerns of non-smokers, and consequently must always limit their smoking to those areas officially designated for that purpose. These expectations pertain to the use of e-cigarettes and vaping as well.

## **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 (PPF6 185).*

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 a sustained period of time 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/activity;
- 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, which can hinder one’s ability to minister to a broad range of persons.

Violation of these expectations will raise serious questions as to a candidate’s fitness for a commitment to celibacy and may result in disciplinary action up to and including dismissal, depending on the severity of the situation.

## **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, Mount Angel Abbey has been accredited by Praesidium, Inc., a national leader in sexual abuse risk

management. Praesidium regularly audits the Abbey.

The Conference of Major Superiors of Men (CMSM) developed the *Instruments of Hope and Healing*, a comprehensive program which has 25 rigorous, defined standards for creating and maintaining safe environments for children and young people. In accordance with these standards, the Abbey and its Review Board have developed and implemented the *Program for Child Protection*.

Part of the *Program for Child Protection* includes mandatory Safe Environment training every three years. All members of the Mount Angel Seminary community—employees, volunteers, and all seminary students including diocesan, religious, and non-seminarians—are required to participate in Safe Environment training. The Office of Child Protection normally offers the training at least twice per year: once in the fall, and again in January for new students. After the training, each participant is required to sign a knowledge and compliance statement. Additionally, a background check is required as part of the Seminary admission process and is kept on file for all 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 and/or Archdiocese is provided to these parishes confirming this agreement upon request.

Mount Angel Seminary is committed to do its part to protect minors in all works and ministries undertaken in the name of the seminary. All students, employees, volunteers and monks must adhere to the *Program for Child Protection*. This policy is available in the Office of Child Protection and the protocols for reporting child abuse are found in this policy.

### **Unlawful Discrimination**

In accord with its mission, Mount Angel Seminary is committed to providing all students, employees, monks and volunteers with an environment free of all forms of unlawful discrimination. Unlawful discrimination is contrary to Christian principles and is not tolerated by the Seminary.

Depending on circumstances, examples of unlawful discrimination may include verbal or physical conduct that denigrates or shows hostility or aversion toward an individual based on race, color, sex, national origin, age, disability, or other protected status. Such conduct (including but not limited to negative stereotyping, epithets, and denigrating comments – verbal or in written or graphic material) not only is inconsistent with the mission of the Church, but may be unlawful.

### **Harassment**

Mount Angel Abbey and Seminary will not tolerate conduct by anyone on the Hilltop who harasses, disrupts, or interferes with another person’s work or study. While all forms of harassment are prohibited, it is our policy to emphasize that sexual harassment is specifically prohibited. Three types of conduct constitute sexual harassment complaints are: quid pro quo harassment; unwelcome harassment determined by a reasonable person to be so severe, pervasive, and objectively offensive that it effectively denies a person equal access to the institution’s education

program or activity; and sexual assault, dating violence, domestic violence, or stalking. The policies here apply primarily to complaints against students. Complaints against employees should be directed to Mount Angel Abbey's Human Resources Manager.

Mount Angel Abbey and Seminary desires to create an environment where everyone feels productive and comfortable. It is the policy of the Abbey and Seminary that all are able to work and to study in a setting free from all forms of unlawful discrimination. Mount Angel Abbey and Seminary recognizes that sexual assault is a serious issue and will not tolerate acts of sexual assault on its premises. The administration will investigate or cause to be investigated reported allegations of sexual assault and will take the appropriate disciplinary action, which can be found in the Rule of Life and the Mount Angel Abbey Employee Handbook.

Procedures within the Abbey and Seminary for reporting if a person is harassed, or if one knows of an individual who is being harassed in any way, are available in the Mount Angel Abbey Employee Handbook and the Rule of Life.

Mount Angel Seminary is committed to providing all students, employees, monks, and volunteers with an environment free of harassment, including sexual harassment. 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. If a student or seminarian believes that he or she is being harassed or otherwise finds someone's behavior offensive, the student or seminarian should inform the other party that their conduct is offensive and must stop; if the objectionable behavior does not cease, or if the student or seminarian is not comfortable approaching the other person, the student or seminarian should report the behavior to the Seminary administration as below so that the behavior can be addressed. Those reporting inappropriate conduct will be taken seriously and appropriate investigation and action will be undertaken promptly. The Seminary prohibits any form of retaliation against seminarians or students for good faith reporting of harassment.

The following is the process within the Seminary for reporting if a seminarian or student believes he or she is unlawfully discriminated against or harassed, or if one knows of another seminarian or student who is being unlawfully discriminated against or harassed in any way:

- All allegations where the alleged violator is a person other than the President-Rector or Vice President for Administration must be reported to the President-Rector and/or the Vice President for Administration.
- All allegations where the alleged violator is the Vice President for Administration must be reported to the President-Rector.
- All allegations where the alleged violator is the President-Rector must be reported to the Vice President for Administration.
- The student or seminarian may also report the incident outside the Seminary to the Abbey's Human Resources Manager, especially if an employee is involved.
- All student reports of harassment are to include the Seminary's Student Harassment Complaint Form, which is available on the Seminary's Google Drive labeled "Seminary Students" or in the Office of the Human Resources Manager. Reports by employees of harassment are to follow policies in the Employee Handbook.

Seminarians are encouraged to share anything affecting their formation with their respective dioceses or religious communities. In addition, if anyone has reason to believe that a crime has been committed, he or she is encouraged to report the incident and all relevant information directly to the Mount Angel Police Department. It is the policy of Mount Angel Seminary to fully cooperate with law enforcement officials.

While the Seminary will maintain confidentiality to the extent possible, other parties may be notified in the course of the investigation if deemed appropriate in order to facilitate the investigation and any corrective action needed, e.g., the respective diocese or religious superior will generally be notified if a seminarian or member of a religious community is involved, or, Human Resources will generally be notified if an employee is involved.

Because Mount Angel Seminary strongly disapproves of offensive or inappropriate behavior, all students, monks, employees and volunteers must avoid any action or conduct that could be viewed as unlawful discrimination or harassment, including sexual harassment.

These policies flow directly from, and work in conjunction with, the policy and procedures of Mount Angel Abbey in regards to unlawful discrimination and harassment, including sexual harassment. This policy is available in the Office of Human Resources.

## **Sexual Harassment**

### **Investigating and Adjudicating Formal Complaints of Sexual Harassment**

When formal complaints are put forward, Mount Angel Seminary will investigate using the “clear and convincing” evidentiary standard. Adjudication meetings will normally last no longer than 1 business day. Decisions are normally communicated within 15 business days. Training of both investigators and adjudicators occurs in compliance with the Department of Education’s requirements and standards.

Mount Angel Seminary follows the procedural guidelines that took effect August 14, 2020 as amended by the USDOE on August 24, 2021. Significant here is that a written statement be prepared of the allegations to all known parties upon receipt of the formal complaint of sexual harassment, made through the student complaint form mentioned above or through Human Resources. This written statement will include sufficient detail of the allegations, a statement that the respondent is presumed not responsible for the alleged conduct and that a determination regarding responsibility is not made until the conclusion of the grievance process.

The adjudication process includes notification of both parties (complainant and respondent) of the formal investigation, names of investigators, and summary of allegation. Complainants and respondents have the option to be assisted by an advisor of their choice. Witnesses may not act as advisors. Advisors are silent, non-participating observers.

At the conclusion of the investigation, the investigator will prepare a summary report and provide it to the Title IX Coordinator or designee. The summary report is a statement of fact, not a finding of responsibility.

While the Seminary will maintain confidentiality to the extent possible, other parties may be notified

in the course of the investigation if deemed appropriate in order to facilitate the investigation and any corrective action needed, e.g., the respective diocese or religious superior will generally be notified if a seminarian or member of a religious community is involved, or, Human Resources will generally be notified if an employee is involved.

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## **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](http://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.

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

Generally speaking, copyrighted movies are licensed for home viewing. When showing movies at the Seminary, seminarians must comply with all applicable copyright laws including when showing copyrighted movies at Seminary events. To determine if a license is needed, or for assistance, please contact the Communications manager or Library director.

## **Simplicity of Life**

*The formation program should articulate the distinctive qualities of simplicity of life appropriate for one preparing for priestly leadership (PPF6 217).*

If priests are to call people credibly to the radicalism of the Gospel, seminarians should likewise model a simple lifestyle. 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 lifestyle is essential for anyone desirous of living out the priestly responsibility of standing in solidarity with the poor.

A "simple and austere lifestyle" 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 (*PPF6 43.i*).

## **Stewardship**

As a formative community, 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 so they can be repaired.

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 or other charities.

### **House Jobs**

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 house jobs on a rotating basis as a means of serving the community by becoming men of service as is fitting for ministers of the Church following in the footsteps of Jesus, who came “to serve, not be served.” Duties are to be carried out promptly and responsibly. If a seminarian cannot carry out an assigned house job, he is to find a substitute and notify the floor RA.

Individual classes of seminarians are assigned on a rotating basis to set-up, serve, and clean up for special meals, events and socials, and seminarians may be assigned other service work at times as well.

### **Recycling and Resource Conservation**

As an expression of good stewardship and gratitude for what God has provided, recycling and the conservation of resources is the expected norm at Mount Angel Abbey and Seminary. 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. Resource conservation also should be practiced in the Seminary by generally refraining from taking meals out of the dining room. Not only are meals a community exercise and to be taken together, but the containers used to carry meals out of the refectory are made from finite resources and thus should be used as sparingly as possible.

Littering on the hilltop or anywhere is not acceptable.

Lights in classrooms, private rooms, and other private areas are to be turned off and windows closed when rooms are 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 (PPF6 221).*

It is expected that a seminarian will take initiative in maintaining regular lines of communication with his diocese or religious superior. 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 (retreats, language requirements, etc.);
- Changes in one's academic program;
- 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 candidacy, ministries, or diaconate;
- 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, 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 priestly formation or conflict with activities and policies of the Seminary. Time involvement in outside activities is a further consideration in light of one's 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, child abuse, driving under the influence of alcohol or other narcotic, genital sexual activity, and conviction of any felony violation of civil law. Lesser infractions of Seminary rules are subject to community service hours or other appropriate disciplinary action, determined by the seminarian's formation director or Vice Rector, 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. In such cases, 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 team informs him of the reasons, and the conditions for removal from probation. It is the responsibility of the seminarian, not the formation team, 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 may result in dismissal.

# **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 8).*

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

The Coordinator of Spiritual Formation coordinates spiritual direction, the annual Seminary retreat, spiritual conferences and days of recollection, Men of Christ and Jesus Caritas groups, and the Intensive Spirituality Program.

## **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 (*PPF6 246*), and to pray the Liturgy of the Hours, especially Morning Prayer and Evening Prayer, daily (*PPF6 247*). Mass is celebrated each day, including Saturdays, for the seminarians in the Seminary chapels 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. They also participate in the 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. Seminarians pray Morning and Evening Prayer in common in the Saint Joseph Chapel during the school week. In addition to Tuesdays, there are a few days in the course of the year when the seminarians join the monastic community for Mass, either in the morning, or occasionally in the evening (e.g., professions and Feast of the Presentation). On such occasions, Morning Prayer will be prayed in private and Evening Prayer will be prayed in common in the Saint Joseph Chapel. Seminarians will be informed if the Liturgy of the Hours is to be prayed in private at any other time.
- Discipleship seminarians are to pray Morning, Evening and Night Prayer each day. The praying of the entire Liturgy of the Hours is encouraged. Configuration seminarians are expected to pray the entire Liturgy of the Hours (Office of Readings, Morning, Daytime, Evening and Night Prayer) by the end of Configuration 1.
- Seminarians are encouraged to gather in informal groups to pray the Liturgy of the Hours

when they are not celebrated with the entire community.

- On Sundays, seminarians (other than deacons) participate in Vespers with the monks in the Abbey church. Deacons present on the Hilltop at that time are encouraged to join as well.
- If a seminarian does not attend a scheduled liturgical exercise or other required event, he is to notify his formation director that same day (by noon if missed in the morning; by close of day if missed in the afternoon or evening), unless he is excused because of a pastoral assignment or some other legitimate reason.
- Silence is observed in the Abbey church, chapels, sacristies and on the stairways to St. Joseph Chapel.
- All seminarians also participate in Mass and pray the Liturgy of the Hours on Saturdays, long weekends, and during vacation periods. Mass is celebrated in the Abbey church at the regular time and usually in the St. Joseph Chapel at 11 a.m. Seminarians may attend either, but they are expected to attend Mass on Saturdays.

### **Liturgical Life in the Propaedeutic House**

- Seminarians in the propaedeutic stage normally celebrate the following liturgies as a distinct cohort in the Anselm Chapel: Mass, Morning Prayer, Evening Prayer, Holy Hour of Eucharistic Exposition with Benediction. In addition to this, they join the monks for daily chanting of Noon Prayer in the Abbey church.
- Exceptions to the above schedule are as follows:
  1. On Wednesdays, propaedeutic seminarians join the Seminary community in St. Joseph Chapel for all liturgies.
  2. On Feast Days and Solemnities, propaedeutic seminarians join the Seminary community in St. Joseph Chapel or the Abbey church for all liturgies except the Holy Hour, which they still pray as a cohort in the Anselm Chapel.
  3. On Saturdays, propaedeutic seminarians pray Morning Prayer in their Men of Christ groups and may choose to go to either the Abbey Mass or the St. Joseph Chapel Mass. The Holy Hour and Evening Prayer are prayed as a cohort in Anselm Chapel.
  4. On Sundays, Morning Prayer is prayed in private or small groups. Mass and Vespers are in the Abbey church. The Holy Hour is in Anselm Chapel.

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.

### **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 (PPF6 229.g).*

*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 (PPF6 255).*

*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 (PPF6 229.i).*

### **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 in the configuration stage 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 dinner, Scripture reflection, a review of life, and Night Prayer. In addition, these Jesus Caritas groups meet after every Monday night conference to discuss and internalize the topic presented.

Diocesan seminarians in the discipleship stage choose a Men of Christ group that they stay in for the duration of the academic year. Men of Christ groups meet after every Monday evening conference to internalize the topic presented by means of small group discussion. These group discussions are led by a seminarian in Discipleship 4. Students in the propaedeutic stage have their own group leaders selected from members of the propaedeutic cohort. During the evening on which the configuration seminarians meet in Jesus Caritas groups, the discipleship seminarians attend a conference relating to the virtues, and other topics relevant to priestly formation and discernment as envisioned by the Program of Priestly Formation. Men of Christ provides the seminarians with a virtue-based formation as they seek to help each other, as brothers in Christ, to draw close to the Heart of Christ, fount of all virtues.

Other forms of shared prayer by small groups are encouraged, and always include Night Prayer; but must be sanctioned by the Coordinator 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 other 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.

Five days each week, the seminarians have the opportunity to spend approximately an hour in public adoration of the Blessed Sacrament. Evening Prayer is normally prayed in conjunction with Exposition of the Blessed Sacrament and Benediction on Wednesdays. 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).*

The Evangelical Counsels 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, evangelical poverty, and obedience. They are not separate counsels, but interwoven threads within the fabric of priestly spirituality. The cultivation and practice of the evangelical counsels are expected to bear fruit in the life of the seminarian and should be expressed by the Theological Virtues of faith, hope, and love.

### **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 (PPF6 229.m).*

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 and a sacrifice made for love of God and the Church. 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 life.

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, appropriate 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 stage of formation (propaedeutic, discipleship, configuration and vocational synthesis) the seminarian must be open to the guidance and instruction appropriate to his stage.

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. Challenges to celibacy and chastity such as internet pornography and forms of entertainment are also addressed.

### **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 (PPF6 160).*

*In a consumer society, a right attitude toward the world and earthly goods is easily lost. That is why a seminarian has to be helped to cultivate personal self-discipline and asceticism (PPF6 217).*

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 under-privileged, 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 from 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 seminarian 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 (PPF6 229.I).*

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 as well as guidance given him by those in charge of his formation.
- Each seminarian will have duties assigned to him in the chapel, the dormitories, 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 (PPF6 106).*

Spiritual direction, aimed at deepening one's relationship with God, includes accompanying the student in developing a personal relationship with Jesus Christ, cultivating an interior life of prayer and internalizing virtue. It 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 except that prescribed by civil law and Seminary policy; i.e., in the case of suspected child, dependent adult or elder abuse, or if a person is deemed to be a threat to himself or another or if the seminarian expresses sexual attraction to minors. 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 accompaniment, support, guidance, insight and challenges in all areas of formation, but especially in the spiritual life. 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 Coordinator of Spiritual Formation.
- For seminarians truly to benefit from the spiritual direction program, it is expected that each one meet with his director approximately every 2 weeks.

## **Sacrament of Penance**

*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 (PPF6 229.b). The Seminary must schedule frequent opportunities at various times during the week and encourage the individual celebration of the Sacrament of Penance (PPF6 251).*

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 (PPF6 252).*

To facilitate this, the Seminary provides an annual retreat, semi-annual Days of Recollection, and monthly spiritual conferences and evenings of quiet.

### **Retreat**

The annual Seminary retreat takes place in January usually 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. Seminarians should refrain from working on academic assignments, and the use of technology during the annual retreat to help cultivate the habit of silence and solitude.

- 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 congregations 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. Seminarians should refrain from working on academic assignments, and the use of technology during the Days of Recollection to help cultivate the habit of silence and solitude.

- 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 his Vice Rector.

Seminarians in the propaedeutic stage attend the President-Rector’s monthly conference and the Men of Christ monthly conference. In addition to this, they gather for a formation conference specific to their cohort every week, with topics relating to growth in self-knowledge, healthy self-disclosure, discernment, and virtuous living.

They also receive weekly spiritual formation conferences, which alternate between conferences covering all of the topics contained in the spiritual formation benchmarks for this stage and meetings of The Augustine Way chastity formation program.

### **Evenings of Quiet**

One Monday evening each month is generally 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 Evening Prayer. Silence will continue until the following morning. In addition to Evening Prayer, the evening will consist of a conference as well as time for reflection and spiritual reading. Seminarians should refrain from working on academic assignments and the use of technology during the evenings of quiet to help cultivate the habit of silence and solitude. Though propaedeutic stage seminarians do not attend this monthly spiritual conference, they observe the evening of quiet each month.

### **Intensive Spirituality Program**

In the summer before beginning their first year of the configuration stage at Mount Angel Seminary, all diocesan seminarians are expected to participate in the Intensive Spirituality Program (ISP) which provides a lengthier period of time to devote themselves to spiritual formation in preparation for the systematic 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 directed to priestly formation at the Configuration stage: 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. Seminarians should refrain from working on academic assignments, and the use of technology during the Intensive Spirituality Program to help cultivate the habit of silence and solitude.

- All diocesan seminarians entering the configuration stage 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 seminarians who are entering Mount Angel Seminary in their second year of the configuration stage are also usually expected to participate in the ISP.

## **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 (PPF6 263).*



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” (PPF6 263). 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 (PPF6 256).*

*The academic dean, under the direction of the Coordinator of Intellectual Formation, administers the academic program of the seminary in all its aspects: curriculum, courses, methods of instruction, and the academic quality and performance of professors and students (PPF6 461).*

Together with the Propaedeutic, College and Graduate School Associate Deans and the academic faculties, the Vice President of Academics, who also serves as the Academic Dean, oversees the graduate and college programs, the implementing of the academic guidelines of the Program of Priestly Formation and of other appropriate Church documents regarding priestly formation, evaluates the performance of faculty and students, and works with academic faculty and administrators on continuously improving academic formation of students. The Vice President of Academics 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. Generally two hours of study are expected for each hour in the classroom.

While the academic faculty, one’s academic advisor and formation director, and others are available and committed to assist the seminarian in his academic endeavors, it must be emphasized that the seminarian himself is ultimately responsible for his academic performance and to ensure he is satisfactorily completing all requirements for his courses and academic program and remains on track to complete his program in a timely manner.

More information on the Seminary’s academic programs, including policies and procedures, is found in the Academic Catalog.

## **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 (PPF6 291.a).*

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.

### **Philosophy**

*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 (PPF6 276).*

The academic formation program of the College has Christian Humanism as its focus. 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.

## **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).*

While at Mount Angel Seminary, a seminarian is always in pastoral formation. 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 seminarian into the sensitivity of being a shepherd of souls, a man of pastoral charity, one who is prepared to assume the responsibilities of the priestly office. Accordingly, on-site pastoral formation is designed to give seminarians an experience of the varied ministries that belong to the parish priest. Seminarians have the opportunity to take responsibility, with appropriate supervision, for learning practical and relational skills for ordained

ministry. Even outside the context of a ministry placement, seminarians participate in pastoral formation. They build relational and decision-making skills through leadership positions and regular associations within the Seminary community.

*All four dimensions of formation are interwoven and go forward concurrently. Still, in a certain sense, pastoral formation is the culmination of the entire formation process (PPF6 366).*

Effective ministry requires that seminarians be prepared humanly, spiritually, intellectually and pastorally to serve the Church. The Seminary collaborates with the (arch)dioceses and religious orders it serves in developing meaningful pastoral experiences according to the individual needs of the seminarians and the people they will serve.

The Coordinator of Pastoral Formation oversees the Pastoral Formation program and department. The Coordinator works to ensure that the goals of the program are achieved. The Coordinator of Pastoral Formation is a member of the President-Rector's Council. The Associate Director of Pastoral Formation collaborates with the Director and other staff as necessary.

## **Field Education**

Field Education enhances and integrates the other dimensions of formation. On-site assignments in a variety of ministerial situations provide the seminarians with opportunities to acquire collaborative skills and reach a level of personal maturity suitable for a priest who acts in the person of Jesus Christ, Head and Shepherd of the Church.

Each seminarian is assigned a pastoral placement in a supervised situation "to enhance and integrate the other dimensions of formation so that the seminarian has opportunities to experience pastoral life firsthand" (PPF6 370.h).

At the weekly pastoral placement, he can develop appropriate relational skills and develop his understanding of the mission of the Church. In his placement he is accountable to his on-site supervisor and to a self-designed learning agreement, as well as to the Pastoral Formation Department. Theological reflections, visits to the site by a member of the Pastoral formation team as well as evaluations by the on-site supervisor and the seminarian himself provide feedback that encourages continued personal transformation. Each seminarian is assigned a Field Education placement according to his particular needs for development with progressively greater requirements as follows:

- Propaedeutic Stage: Service/Immersion Experiences
- Discipleship 2: Community Service
- Discipleship 3 and 4: Field Education
- Configuration 1 - 3: Field Education and Pastoral Theology courses
- Configuration 4: Parish Placement and Pastoral Theology courses

### **Propaedeutic Stage Service/Immersion Experiences**

Propaedeutic Service Immersion Experiences address the pastoral dimension goal: service. The propaedeutic stage is focused on building the human and spiritual foundation in the seminarian that will allow future pastoral assignments to bear greater fruit. The development of pastoral

charity in this initial stage is done primarily through service on the Hilltop and through group workdays, when the whole cohort goes out to serve together rather than being sent out to separate field education sites. Seminarians in this stage typically have some extended blocks of unstructured time each week during which they are encouraged to engage in some form of service on or off the Hilltop.

### **Discipleship 2 Community Service**

Discipleship 2 Community Service opportunities address the pastoral dimension goal: The seminarian will begin to develop a priestly identity by acquiring the skill of self-giving service. In the fall semester, the Discipleship 2 class participates in a Community Service event locally; in the second semester, Discipleship 2 seminarians participate in weekly placements. They forward the mission of the organization to which they are assigned by doing often unseen but essential background work, e.g., shelving food for easy selection at a food pantry or respectfully maintaining the grounds of a cemetery. Discipleship 2 seminarians are introduced to writing a learning agreement and doing theological reflection.

### **Discipleship 3-4 Field Education**

Seminarians at these levels are assigned to Field Education placements meant to initiate each seminarian to becoming a man of service. They are expected to be involved in two to three hours of interpersonal engagement each week in a supervised assignment. Sites are chosen which enable the seminarian to interact with people in a pastorally meaningful way and which provide him with the opportunity to learn new skills and discover the wide range of pastoral work in the Church. They serve in ministries to the sick and elderly, the poor, the mentally and physically challenged, in parish religious education or youth ministry programs, and as mentors to at-risk youth.

### **Configuration 1**

Seminarians in Configuration 1, or those seminarians of theology transferring into Mount Angel Seminary, take the appropriate Pastoral Theology and Field Education courses. Placements at this level are made with consideration of the seminarian's history of pastoral experience.

### **Configuration 2**

In Configuration 2, Field Education placements are made to coincide with intellectual formation for this year. Configuration 2 seminarians take the appropriate Pastoral Theology and Field Education courses. They are principally placed in parish OCIA settings.

### **Configuration 3**

In Configuration 3, seminarians take the appropriate Pastoral Theology and Field Education courses. Placements at this level are made with consideration of the seminarian's history of pastoral experience. Those who have completed a summer unit of Clinical Pastoral Education (CPE) may be given advanced placements in hospital settings, memory and mental health care units, or in prison ministry.

As part of their Field Education assignments, Configuration 1-3 seminarians are expected to be involved in three to four hours of interpersonal engagement each week in a supervised assignment.

Discipleship 3-4 and Configuration 1-3 seminarians develop learning agreements in consultation with the site supervisor, the seminarian's human formation director, and the Pastoral formation

team. Seminarians meet regularly with the supervisor to receive feedback and to participate in theological reflection. Written evaluations are submitted to Pastoral Formation by seminarians and supervisors. These documents form the basis for a pastoral formation report, which is included in the annual evaluation.

#### **Configuration 4**

Configuration 4 seminarians take the appropriate Pastoral Theology and Field Education courses. Seminarians in Configuration 4, most of whom are deacons, are assigned to a particular parish on weekends. Each seminarian works out a learning agreement for the year with his pastor-supervisor in consultation with the Coordinator of Pastoral Formation.

#### **Pastoral Formation Requirements for a Master of Divinity Degree**

As noted in the *Mount Angel Seminary Academic Catalog*, in addition to the specified courses, the Master of Divinity degree also requires extensive pastoral experience. The usual track is to complete field education assignments at all levels of theology and a pastoral internship, typically after Configuration 2. It is also possible for the seminarian to complete field education assignments at all levels of theology and participate in a CPE experience typically in the summer following Configuration 2.

#### **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 semester-long 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 is strongly endorsed by Mount Angel Seminary. The pastoral internship program is a full-time, parish-based, residential experience of pastoral ministry in the seminarian’s own diocese. Pastoral Internship is normally taken following Configuration 2. 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 seminarian’s program may include two semesters of internship.

The Coordinator of Pastoral Formation assists the diocese in formulating the terms of the placement. In collaboration with the diocese, the Seminary assists in developing the seminarian’s learning agreement and the final evaluation of the internship. The successful completion of the intern’s learning agreement results in the award of academic credits toward the M.Div. degree.

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

## **Other Pastoral Formation Opportunities**

### **Clinical Pastoral Education**

Clinical Pastoral Education (CPE) is a proven program for developing important skills for ministry with the sick, the hospitalized, and the grieving. Additionally, it offers the seminarian a focused, supervised opportunity for introspection and theological reflection. Seminarians usually complete one basic unit of CPE after Configuration 2 or 3. While the responsibility for applying to a CPE program remains with the seminarian, the Seminary is available to assist 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 Coordinator early in the academic year following the placement. A copy of the evaluation is placed in the seminarian's file.

### **Summer Assignments**

Summer assignments provide an ideal opportunity for seminarians to get to know and work in their local Church. These assignments may take place in a parish, summer religious education program, Hispanic ministry, or some other work. All are assigned by the seminarian's diocese or religious order. It is generally expected that configuration seminarians will have a summer placement assigned by the (arch)diocese or religious superior. Discipleship seminarians are not expected to have a formal summer placement but may do so at the discretion of their diocese or religious community.

### **Spanish Language Ministry Training Program**

Mount Angel Seminary provides (arch)dioceses and vocation directors the option to have seminarians participate in the Spanish Language Ministry Training Program. Students take at least one year of Spanish language, participate in at least one pastoral placement in a Spanish language setting, and take a course in presiding in Spanish. A Pastoral Internship/Spanish language immersion experience may be arranged by the (arch)diocese/religious order with Mount Angel Seminary assistance.

## **The Pastoral Formation Handbooks**

*The Pastoral Formation Handbooks* guide the seminarian's pastoral formation throughout his time at Mount Angel Seminary. The goals and objectives for each stage are presented in three handbooks: the *Pastoral Formation Field Education Handbook*, the *Pastoral Internship Handbook* and the *Configuration 4 Pastoral Formation Handbook*.

Each seminarian procures the Pastoral Formation Handbook appropriate to his stage. He reviews and follows the policies and procedures that direct his pastoral formation. Key elements described in the Pastoral Formation Handbooks include the Learning Agreement, Theological Reflection, and Evaluation.

### **Learning Agreement**

The seminarian 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. The seminarian's learning agreement forms the basis for his evaluation and grade.

## **Theological Reflection**

Developing the habit of theological reflection is germane to a life of ongoing conversion in Christ. It is essential to cultivating the priestly heart of Jesus, the Good Shepherd. It is therefore essential to the seminarian's formation. Theological reflection takes the form of one-on-one communication with supervisors. 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. The various pastoral formation handbooks contain detailed information about written theological reflection requirements.

## **Evaluation**

Evaluations written by supervisors and seminarian self-evaluations are submitted to the Pastoral Formation Office. These documents form the basis for the pastoral formation report, which is included in the seminarian's annual evaluation.

## **Supervisors**

The Seminary selects supervisors who model priestly or lay ministerial life and who have demonstrated effective pastoral leadership. Supervisors meet regularly with the seminarian and submit the necessary evaluations. They participate in ongoing training provided by the Pastoral Formation Department. Seminarians with pastoral placements are accountable to their supervisor.

## **Travel**

Seminarians without personal vehicles are assigned a Seminary vehicle as available for travel to pastoral assignments. In order to drive a Seminary vehicle, a seminarian must be in compliance with Seminary policies. Those who use personal vehicles at the request or with the permission of the Coordinator or Associate Coordinator of Pastoral Formation are reimbursed at a nominal rate for gasoline expense. Parking expenses are also reimbursed.

## **Code of Ethics**

The Pastoral Formation Handbooks contain the Code of Ethics that governs everyone in pastoral formation. Each seminarian is expected to read, understand, and abide by the code. Each seminarian signs an updated Code of Ethics Receipt each year and is kept on file.

# **The 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).*

*Since formation assumes that a seminarian will be growing both in God's grace and in his free, human response to that grace, it is important that there be a process to note the benchmarks of that growth. In this way, the Church provides seminarians with encouragement to continue their formation and also with wisdom to identify ways in which that formation may take deeper root (PPF6 163).*

*The annual evaluation should include a well-founded judgment concerning the suitability of the*

*seminarian for advancement to the next year or stage of formation... The evaluation should provide a judgment of the seminarian's aptitude for priestly life and ministry as well as an estimation of his capacity to lead a chaste, celibate life (PPF6 171).*

The Program of Priestly Formation 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, reflecting the Seminary's program of integrated formation, requires that he consult broadly, especially with the Vice Rector, the Coordinator of Human Formation and the formation team.

The formation team 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 stage in formation. An individual formation director, assigned to work with each seminarian, acts as liaison with the formation team. Through individual conversations, as well as group interactions, the formation director strives to come to know the individual seminarian. He listens to him and he communicates observations from the formation team, as well as his own, in an effort to assist the seminarian to deepen self-insight and growth in missionary discipleship at the college level, and deeper configuration to Christ the High Priest for seminarians in the study of Theology.

Near the end of the first semester, the seminarian is provided with suggestions on writing a self-evaluation and is 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 team, the academic faculty, and those involved in his pastoral education. The formation report, which includes faculty comments and his pastoral or field education report, is made available to the seminarian prior to the evaluation session. Scheduled formal evaluation sessions normally take place during the second semester until about Easter. Attending this meeting are the seminarian, formation director and representative(s) from the seminarian's diocese or religious community. Afterwards, the seminarian is directed to formulate a response to the evaluation in the form of an accountability statement which is normally due to his formation director within a week's time of his formal evaluation.

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. For seminarians who arrive in the spring semester, normally a brief written report is prepared and communicated 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.

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. For the Seminary, the challenge of evaluations helps 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 team, the academic faculty (as appropriate) and the seminarian's bishop, vocation director, or 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 Annual Evaluation/Formation Report**

The annual evaluation/formation report, written by the individual formation director, utilizes the institutional outcomes identified by Mount Angel Seminary as necessary for mature living and priestly ministry. These outcomes are further aligned to the formational benchmarks appropriate to the seminarian's stage of formation. 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 to the seminarian's stage of formation. 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, which is turned in to his formation director. The accountability statement is meant to build on strengths and outline a plan for progress in areas of needed growth.

### **Faculty Comments/Academic Report**

The Academic Dean seeks observations from those involved with the seminarian's scholastic progress. Faculty members are expected 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 seminarian's grades, form part of the evaluation document.

### **Pastoral Education Report**

The pastoral education report covers either the diaconate or Field Education placement. In the case of seminarians in the configuration stage, the pastoral education report includes written responses from both the seminarian and the supervisor. The appropriate coordinator submits an evaluation report that permits both quantitative and qualitative observation of the seminarian in his pastoral placement.

### **Self-evaluation**

The seminarian submits a 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 all stages of formation at Mount Angel participate in formal evaluation sessions. The benchmarks for evaluation reports (appearing below), the process of evaluation, and the content of the report are to be made clear to the seminarian prior to the formal evaluation session. The

following 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 completing the propaedeutic or discipleship stage, or imminently petitioning for Holy Orders).

### **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. Students also have the prerogative of submitting a written notation presenting clarifications or points of contention.

### **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 the Annual Evaluation/Formation Report**

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 full evaluation document go to a seminarian's Ordinary or religious superior, to his vocation director and the seminarian for use during the evaluation meeting. If a seminarian desires, he may release a copy to his spiritual director or counselor. No other individual is allowed access to an evaluation document without a signed release of information form from the seminarian.

# The Stages and Benchmarks of Formation

*Formation to the priesthood is described in the human, spiritual, intellectual, and pastoral dimensions. However, one must always keep in mind that these dimensions are not compartmentalized but are held in concert with one another. In a similar way, discipleship, configuration, and vocational synthesis, while recognized as stages on the journey toward priesthood, are never finished (PPF6 114). The propaedeutic stage must always be the first of the four stages of initial formation (PPF6 124).*

## The Stages of Formation

- **Propaedeutic Stage**
- **Discipleship Stage**
- **Configuration Stage**
- **Vocational Synthesis Stage**

## The Benchmarks of Formation

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

### Propaedeutic Stage

#### Human Dimension (PPF6 191)

- **Self-knowledge and awareness** (e.g., any areas of needed growth based on reflection of personal history, family of origin, use of technology, personal habits).
- **Relational skills** (e.g., capacity for healthy and deep friendships, basic social skills and good manners, flexibility, adaptability, basic capacity for empathy).
- **Self-discipline** (e.g., capacity for hard work, awareness of the appropriate use of time, basic self-control).
- **Trusting relationship with formators** (e.g., openness to correction, awareness of the importance of transparency in formation, growing sense of accountability).
- **Healthy habits of self-care** (e.g., beginning an exercise regimen, good personal hygiene, beginning to address any health concerns or unhealthy habits).

#### Spiritual Dimension (PPF6 235)

- **Growth in prayer and the spiritual life** (e.g., elementary discipline in public and private prayer, interest in and attention to spiritual direction, understanding of the importance of silence, growing habit of silence).
- **Growth in an understanding of the celibate life** (e.g., ability to articulate the Church's understanding of the promise of celibacy and the spiritual motivation for celibacy, growth in the virtue of chastity, growth in the habit of healthy solitude).
- **Growth in the understanding of the priestly vocation**
- **Ability to articulate a relationship with Jesus Christ**
- **Growth in reading and meditating on Sacred Scripture**

### **Intellectual Dimension (PPF6 271)**

- **Initial understanding of Christian doctrine and familiarity with the Bible**
- **Basic habits of of study**
- **Signs of intellectual curiosity and love of learning**

### **Pastoral Dimension (PPF6 373)**

- **Initial development of cultural competency** (e.g., awareness of pastoral situation of local Church and multicultural reality of the Church, working toward cultural competency including language).
- **Initial development of pastoral charity** (e.g., genuine concern for others, spirit of generosity, habit of self-donation).

## **Discipleship Stage (2-4)**

### **Human Dimension (PPF6 192-197)**

- **Man of communion:** Deepens friendships, self-awareness, self-knowledge, transparency, openness to formation, relational skills.
- **Man of virtue:** Exercise of freedom with prudence/discretion, obedience, simplicity of life, chastity, admirable human qualities (humility, constancy, sincerity, patience, good manners, truthfulness, keeps his word, gratitude, affability, liberality, meekness, magnanimity, perseverance), virtues (prudence, justice, fortitude, temperance) and moral character.
- **Man of respect:** Manages boundaries, racial sensitivity, appropriately expresses emotions.
- **Man of maturity and integrity:** Exercise, health, conflict and stress management, balance of life, affective maturity, accountable, self-discipline and the horarium, awareness of family of origin dynamics, appropriate technology/media use, self-knowledge for ongoing growth, ability to internalize formation expectations.

### **Spiritual Dimension (PPF6 236-238)**

- **Prayer and spiritual life:** Habit of personal prayer, spiritual direction; articulates a deepening friendship with Christ, openness to the Holy Spirit.
- **Discipleship in Christ (dedication to word, sacrament, service and community):** Prayerful participation at Mass, Divine Office and communal exercises; habit of spiritual reading, participation in sacramental life, healthy solitude, meditation on Sacred Scripture.
- **Discernment:** Recognizes God at work in him, growth in discernment of call to ordained ministry, understanding of God's call to a life-long commitment to celibate chastity.

### **Intellectual Dimension (PPF6 289-290)**

- **Christian understanding of the Creator and his creation, understanding of the intersection of faith and modern science, philosophical competence, working knowledge of Scripture and the Catechism, knowledge of language necessary for ministry, ability to communicate clearly (written/oral), academic performance.**

## **Pastoral Dimension (PPF6 374-375)**

- *Generous and self-giving in service (especially to the poor), attentive pastoral presence, compassionate, pastoral charity, generosity of time and treasure, openness, respectfulness, humility, takes initiative, missionary zeal, awareness of issues of poverty, competent in liturgical roles, relates well to women and those in authority, relates well to persons of diverse groups and cultural backgrounds, works collaboratively, good steward of personal and communal resources, commitment to apostolic works.*

## **Configuration Stage (1-3)**

### **Human Dimension (PPF6 198-199)**

- **Man of communion:** *Public person, willingness to volunteer, self-donation, relationship to authority, takes direction, exercises selfless leadership and authority, collaboration, solidarity, relational qualities and skills, friendships, community life.*
- **Man of virtue:** *Obedience, celibate chastity, simplicity of life, growth in virtues, honesty, constancy, balance between personal and community time, strong work ethic, good example.*
- **Man of respect:** *Proper boundaries, compassion, empathy, attentive listening, avoids gossip/cynicism, aware of cultural diversity, respect for all peoples.*
- **Man of maturity and integrity:** *Affective maturity and masculine identity, accountability, self-knowledge, internal locus of control/self-possession, interior freedom, self-initiative/direction and motivation, conflict and stress management, healthy habits of self-care/addresses any mental/physical health or family of origin concerns, balanced habits and lifestyle, self-discipline, planning and follow through with responsibilities/projects, appropriate priorities, technology/media use, internalized seminary expectations.*

### **Spiritual Dimension (PPF6 239-242)**

- **Prayer and spiritual life:** *Internalized spiritual life, personal prayer, Liturgy of the Hours, Mass, devotion to Mary/Saints, personal devotions and asceticism, articulates a well-established friendship with Christ, recognizes and articulates God's grace at work.*
- **Configuration to Christ:**
  - Ecclesial vocation *(priestly identity as Shepherd, Head, Servant, Spouse of the Church).*
  - Dedication to word, sacrament, service, community *(meditates on Sacred Scripture and connects to life/ministry, spiritual reading, habit of spiritual direction, sacramental life, self-gift, joy in service, healthy solitude/addresses loneliness, assists others in spiritual growth).*
- **Discernment:**
  - Life of virtue *(life of virtue and moral character, chastity, obedience, simplicity of life, commitment to joyful life-long celibate chastity and other ordination promises).*
  - Vocational discernment *(joyful desire for life-long ministry and sacramental life of a priest, presumption of permanence, vocational discernment).*

### **Intellectual Dimension (PPF6 292)**

- *Habit and desire to explore the Word of God and the theological Tradition, ability to uphold the truths of faith by the light of reason, integrates academic development with the spiritual and pastoral dimensions, fidelity to the Magisterium/any contrary positions, exercises the Ministry of the Word, academic performance.*

### **Pastoral Dimension (PPF6 376-378)**

- *Generous, obedient and self-giving in service; attentive, pastoral presence; compassionate, pastoral charity, generosity, openness to all people, respectfulness, humility, public speaking, preaching, teaching, presiding, multi-cultural sensitivity, collaboration with others including women and those in authority, pastoral leadership, articulate, good listener, public person, integrated theology and pastoral skill, availability to commit life to priestly ministry, understanding, love of all people (especially the poor), zeal for the Kingdom, sensitivity and prudence in language and behavior, abides by safe environment guidelines and maintains boundaries, reflects theologically, good steward of personal and communal resources.*

### **Ordination Promises (Configuration 3 only)**

- *Celibate chastity (nature and significance, practice, life-long commitment, free acceptance beyond condition for Orders, etc.).*
- *Prayer and the Liturgy of the Hours (nature and significance, internalized habit/practice of prayer and Liturgy, priestly sacramental life, practice and commitment to Liturgy of the Hours, etc.).*
- *Respect and obedience (nature and significance, internalized practice, commitment, readiness to accept decisions of superiors, confidence in Church hierarchy, observance of Church law, etc.).*
- *Commitment to life-long ordained ministry in the Church (nature and significance, readiness and desire, discernment and commitment, etc.).*

## **Configuration Stage (4 - Orders)**

### **Qualities Which Recommend the Candidate**

*“The fundamental idea is that Seminaries should form missionary disciples who are ‘in love’ with the Master, shepherds ‘with the smell of the sheep,’ who live in their midst to bring the mercy of God to them.” (PPF6 3)*

*“Priests ‘are configured to Christ, Head and Shepherd, Servant and Spouse,’ they are called to prolong the presence of Christ, the One High Priest, embodying his way of life and making him visible in the midst of the flock entrusted to their care.” (PPF6 25)*

### **Ongoing Formation Themes for the Candidate**

*“Discipleship is a lifelong journey of following Jesus Christ; this is certainly the case for the priest. Throughout his initial and ongoing formation, he continually learns to listen more attentively to the voice of the Master who calls him. Thus, formation serves him best when it can be experienced as an ever-advancing journey of conversion and growth.” (PPF6 32)*

## **Commitment to life-long priestly ministry and ordination promises in the Church** (*nature and significance, readiness and desire, discernment and commitment, etc.*).

### **Vocational Synthesis Stage**

The purpose of the vocational synthesis stage is to allow a deacon to enter into the life of a cleric, incorporating the entirety of the formation he has received from the moment of Baptism until his reception of Holy Orders. Rather than “on-the-job training,” this stage is the living of a vocation as an ordained minister, because the diaconate is a new ontological and existential reality. The vocational synthesis stage is not a period of discernment for the priesthood, which began intensely in the propaedeutic stage and was confirmed during the discipleship and configuration stages. The goal is not so much acquiring new pastoral skills—though these certainly will be gained—but more adjusting well to the life of ministry before advancing to priestly ordination. It is about the deacon’s readiness to assume the duties of full-time priestly ministry. Therefore, it is not a question of suitability for Holy Orders, which was judged during the scrutiny prior to diaconate ordination, but a preparation for the final judgment regarding the conferral of the Order of Priesthood which should be made upon the completion of the vocational synthesis stage. (*PPF6 138*)

This final judgment regarding the conferral of the Order of Priesthood, made upon the completion of the vocational synthesis stage, is done in the deacon’s home diocese by those responsible to accompany him in his on-going formation.

### **Supplemental Formation Readings**

To supplement their formation and their understanding of their vocation in keeping with the mind of the Church, seminarians are requested to read and discuss with their formation director the following according to their level of formation.

P/D1 PPF6 (Propaedeutic: 118-131; 181-191; 225-235; 261-271; 366-373) USCCB

<https://usccb.cld.bz/Program-of-Priestly-Formation-6th-edition>

D2 PPF6 (Discipleship: 132-134; 192-197; 236-238; 272-290; 374-375) USCCB

<https://usccb.cld.bz/Program-of-Priestly-Formation-6th-edition>

D3 *Evangelii Gaudium* “The Joy of the Gospel” (Francis, Apostolic Exhortation, 2013)

[https://www.vatican.va/content/francesco/en/apost\\_exhortations/documents/papa-francesco\\_esortazione-ap\\_20131124\\_evangelii-gaudium.pdf](https://www.vatican.va/content/francesco/en/apost_exhortations/documents/papa-francesco_esortazione-ap_20131124_evangelii-gaudium.pdf)

D4 *Gaudete et Exsultate* “Rejoice and Be Glad” (Francis, Apostolic Exhortation, 2018)

[https://www.vatican.va/content/francesco/en/apost\\_exhortations/documents/papa-francesco\\_esortazione-ap\\_20180319\\_gaudete-et-exsultate.pdf](https://www.vatican.va/content/francesco/en/apost_exhortations/documents/papa-francesco_esortazione-ap_20180319_gaudete-et-exsultate.pdf)

*Christus Vivit* “Christ is alive!” (Chapters 8 & 9, Francis, Apostolic Exhortation, 2019)

[https://www.vatican.va/content/francesco/en/apost\\_exhortations/documents/papa-francesco\\_esortazione-ap\\_20190325\\_christus-vivit.pdf](https://www.vatican.va/content/francesco/en/apost_exhortations/documents/papa-francesco_esortazione-ap_20190325_christus-vivit.pdf)

- C1 PPF6 (Configuration: 135-136; 198-199; 239-242; 291-292; 376-378)  
<https://usccb.cld.bz/Program-of-Priestly-Formation-6th-edition>
- Ratio Fundamentalis Institutionis Sacerdotalis* “The Gift of the Priestly Vocation” (Congregation for the Clergy, 2016)  
<https://www.clerus.va/content/dam/clerus/documenti/ratio-2026/Ratio-EN-2017-01-03.pdf>
- C2 The Priest and the Third Christian Millennium: *Teacher of the Word, Minister of the Sacraments and Leader of the Community* (Congregation for the Clergy, 1999)  
[https://www.vatican.va/roman\\_curia/congregations/cclergy/documents/rc\\_con\\_cclergy\\_doc\\_19031999\\_pretres\\_en.html](https://www.vatican.va/roman_curia/congregations/cclergy/documents/rc_con_cclergy_doc_19031999_pretres_en.html)
- Christifideles Laici* “The Lay Members of Christ’s Faithful People” (John Paul II, Apostolic Exhortation, 1988)  
[https://www.vatican.va/content/john-paul-ii/en/apost\\_exhortations/documents/hf\\_jp-ii\\_exh\\_30121988\\_christifideles-laici.html](https://www.vatican.va/content/john-paul-ii/en/apost_exhortations/documents/hf_jp-ii_exh_30121988_christifideles-laici.html)
- C3 Rite of Ordination of a Deacon (The Roman Pontifical, 2012)
- Instruction: *The Priest, Pastor and Leader of the Parish Community* (Congregation for the Clergy, 2002)  
[https://www.vatican.va/roman\\_curia/congregations/cclergy/documents/rc\\_con\\_cclergy\\_doc\\_20020804\\_istruzione-presbitero\\_en.html](https://www.vatican.va/roman_curia/congregations/cclergy/documents/rc_con_cclergy_doc_20020804_istruzione-presbitero_en.html)
- C4 Rite of Ordination of Priests (The Roman Pontifical, 2012)
- Directory on the Ministry and Life of Priests (Congregation for the Clergy, 2013)  
[https://www.clerus.org/clerus/dati/2013-06/13-13/Direttorio\\_EN.pdf](https://www.clerus.org/clerus/dati/2013-06/13-13/Direttorio_EN.pdf)
- VS PPF6 (Vocational Synthesis: 137-148; 200-201; 243-245; 293-294; 379-384) USCCB  
<https://usccb.cld.bz/Program-of-Priestly-Formation-6th-edition>
- Guide to Ongoing Formation for Priests (USCCB, 2023)  
<https://usccb.cld.bz/Guide-to-Ongoing-Formation-for-Priests>



# Ministries, Candidacy, Diaconate and Priesthood

Those aspiring to ordination as deacons and priests must first receive the ministries of lector and acolyte as well as be accepted as candidates for Holy Orders (for diocesan seminarians only).

In 1972, Pope Paul VI wrote 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 Lectors and Acolytes

At Mount Angel Seminary, seminarians are generally instituted as lectors in Configuration 1, unless a diocese or religious community has a policy to the contrary. The Rite of Institution of Lectors is scheduled annually at the Seminary. A written petition for the ministry of lector, 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.

Seminarians are generally instituted as acolytes in Configuration 2, 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, or his designate, 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 petition for 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 at Mount Angel Seminary by all diocesan seminarians in Configuration 1 (religious seminarians are not admitted to candidacy, but must be fully professed to be considered for Holy Orders). Dioceses may elect to admit a seminarian to Candidacy at home prior to arriving at Mount Angel Seminary.

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 team 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 to discuss the meaning of candidacy and to complete the required documentation, including a letter of petition to one’s bishop for final approval;
- The Seminary then recommends to the Ordinary that the candidate is ready;
- Approval by one’s bishop is required before the candidate will be admitted to Candidacy.

## **Order of Deacon**

A seminarian in Configuration 4 may petition for the Order of Deacon. 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 lector 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 team and recommendation for approval to the President-Rector;
- Meeting of the candidate with the President-Rector, or his designate, prior to his annual evaluation, to consider the 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;
- The required documentation (profession of faith, oath of fidelity, declaration of freedom) is signed, generally before the community in a liturgical setting, and sent to the bishop or religious superior, as well as the President-Rector's written recommendation.

A retreat of "at least five days" approved by the Ordinary (*c. 1039*) is required of all candidates for Holy Orders. This retreat should be scheduled during vacation time and 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 team, 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;
- Consideration of the application by the formation team and recommendation for approval to the President-Rector;
- Meeting of the candidate with the President-Rector, or his designate, prior to his annual evaluation, to consider the indication of the recommendation;
- Verbal indication of the Seminary's recommendation at the deacon's annual evaluation;
- Completion of required documentation (indicating fulfillment of canonical requirements for Holy Orders) after a deacon's annual evaluation which is then sent to the seminarian's bishop or religious superior.

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

# Student Organizations

## Pastoral Council

The Pastoral Council of Mount Angel Seminary provides a forum in which seminarians 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 as indicated in the *Pastoral Council Guidelines*.

The Pastoral Council of the Seminary is based on a parochial model of collaborative ministry and functions as the chief consultative body of seminarians 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 Configuration chair. Other officers include the division chairs, and the secretary. The Community Life, Catholic Life, Intellectual Life, Spiritual Life and Cultural Life coordinators as well as a representative of the religious and non-seminarian students, are also members of the Council. 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 regularly. An executive committee (Propaedeutic chair, Discipleship chair, Configuration chair, and secretary) in consultation with the President-Rector, prepares its agenda. All seminarians are welcome at the Pastoral Council meetings and are encouraged to suggest agenda items through their representatives.

## Student Groups

Mount Angel Seminary has a variety of activity representatives and seminarian groups that make a significant contribution to the life and well-being of the Seminary. The activity representatives are seminarian leaders elected to serve areas of community life such as Academics, Athletics, Works of Mercy, Ecumenism, Campus Social, Cultural Events, Stewardship, and Spirituality all of whom are represented on the Pastoral Council through their Coordinating Group representatives indicated above.

Additionally, the Seminary has a variety of seminarian groups organized around a particular interest, such as various cultural committees (e.g., Filipino, Hispanic, Vietnamese, Korean, Irish, Pacific Islands, etc) and an outdoor spiritual group. These likewise make significant contributions to the life and well-being of the Seminary and have representation on the Pastoral Council. Each activity representative and seminarian group has a faculty or administrative advisor. Because group work is a good way to involve oneself in the life of the community, the active participation of all seminarians and non-seminarians is encouraged.

# 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 (Certified Nurse's Assistant) on duty. Charges for special medicines, physician or hospital care must be submitted to the seminarian's personal insurance carrier.

The Abbey Infirmary can be contacted at 503-580-7863 or via email to [infirmary@mtangel.edu](mailto:infirmary@mtangel.edu). A Certified Nurse Assistant (CNA) is on duty from 7 a.m. until 2 p.m. 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 seminarians 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 Counselors.

## 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 seminarian 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, so it is the prerogative of Abbey personnel to monitor and filter content which passes through their server. The filters utilized by the Abbey block access to many inappropriate sites, and all internet activity is subject to monitoring and 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.

The modern concept of literacy includes 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 purpose;

- Time spent on the internet is to be kept within appropriate boundaries and must never impede other Seminary programs and demands;
- Receiving or distributing child pornography is illegal; a seminarian who receives or views or distributes child pornography, via internet or otherwise, will be dismissed immediately and may be subject to legal sanctions as well. (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**

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. Approved guests 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, permission is to be sought from the Coordinator of Student Services well in advance so that adequate food can be prepared. Seminarians may request food from the kitchen for special outings, group dinners or parties by using a form available from the Coordinator of Student Services. The Coordinator of Student Services communicates with the kitchen and submits all food and drink requests. Special food requests are financed by the seminarian group involved, if not part of the normal meal charges. Requests must be made on the appropriate forms at least two weeks in advance of pick-up. Special 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.

- 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. See “*Guests*” section of *Human Formation* for more detailed information.

### **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 seminarians are to use the faculty/staff copy room.

### **Mail**

On-campus U.S. postal service is provided at Saint Benedict, Oregon, 97373, with mailboxes available for rent according to United States Postal Service guidelines. Because the Seminary does not forward mail during the summer months, seminarians need to provide summer mail forwarding information.

## **Hilltop Communications**

### **Telephones and Fax**

Seminarians are allowed to have cellular telephones and are responsible for any charges that accrue. Seminarians must submit their cell phone number to the Registrar to facilitate communication in case of emergency. Texting and any other use of cellular phones during classes, liturgies or similar activities is forbidden.

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

### **Bulletin Boards**

Main bulletin boards are located at the east door of Anselm Hall, on the west wing of the first floor of Aquinas Hall, and near the main entry to Annunciation. Information of immediate importance is posted on both boards, and other notices are arranged according to the remaining sections. When possible, notices should also be posted in both seminary residence buildings. The boards should be checked frequently by seminarians as a means of staying informed of changes in schedule, special events, etc. As a convenience, some information is also posted on the bulletin board next to the mailboxes in Aquinas.

Permission to post items, normally requested of the Vice Rector, is required before posting any notice. Those posting notices are responsible for taking them down in a timely fashion. 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 seminarian's mailbox, rather than posted on the bulletin board.

### **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 for routine communications and to update the Information Technology (IT) Manager with other electronic contact preferences so that modern communication media can be appropriately utilized by the seminarians, faculty, staff and administration in disseminating information to the entire Seminary community quickly and efficiently.

### **Emergency Contact Information**

Seminarians are required to provide emergency contact information upon arrival and update it annually. They 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 voicemail. The seminarian is encouraged to give his family the numbers of several seminarians 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**

Each semester the Seminary publishes a list of required textbooks which may be purchased at the Abbey Bookstore or any other vendor of the student's choosing.

Seminarians are responsible for the purchase of their own textbooks and supplies and are encouraged to work with their dioceses as appropriate.

### **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. Students are allowed to park only in the appropriate designated areas. Cars parked outside of designated spaces, as well as cars unregistered with the Seminary through the office of the Coordinator of Student Services, will be ticketed.

### **Security**

Local police regularly patrol the Hilltop, including parking lots. However, students park at their own risk. To assist with vehicle security:

- Vehicles must be registered at the Seminary (registration forms are available from the 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 Coordinator of Student Services) for official excursions. Only those twenty-one (21) years of age and older, who have taken the Catholic Mutual Safety Education "Defensive Driving" course are 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.

### **Seminarian Use of Seminary Vehicles**

The Seminary Director 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 and use of electronic devices while 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 Director 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.

## International Student Services

Mount Angel Seminary is fortunate to have a richly diverse community with many students originating from other cultures and countries. The Seminary is authorized to enroll nonimmigrant alien students under F-1 visa status. International students needing a visa must submit the form: *Supplemental Application for Nonimmigrant Alien Students*.

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 International Student 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*.

## Hilltop Facilities

### 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 and thus they may not extend customary greetings when passing on the hilltop. The quadrangle 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 a.m. until after Compline in the evening, approximately 8 p.m.

On rare occasions, seminarians are invited into the monastic enclosure. Appropriately 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 designated as the residence areas for the seminarians.



Exterior doors of seminary buildings are equipped with push button combination locks. Some doors are left unlocked during the business day. Combinations are changed periodically. Seminarians are responsible to help maintain the security of the combination code by not distributing it to others.

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**

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

### **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 seminarian rooms, 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, including fish, are not allowed on campus.

Conversations in hallways and lounge areas next to seminarian rooms should be kept at low

volume. As stated earlier in the *Rule of Life*, it is expected that any socializing after 10 p.m. will take place in the recreation areas away from dormitory rooms, in a manner that is respectful of those trying to pray, sleep or study.

### **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, seminary students, approved guests (after signing the required Hold Harmless agreement) and employees of Mount Angel Seminary and Abbey.
- Seminarians 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 seminarians to more than one guest are to be cleared with the Vice Rector beforehand. All invitations by monks to more than three guests are to be cleared with the Vice Rector and monastic superior 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.
- 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 (including the use of e-cigarettes and vaping) is not 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 Director 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 minors are not allowed in the Damian Center or elsewhere on campus.
- A room is available to help those adjusting to the weather conditions of the Pacific Northwest and is therefore not available as a meeting space or for other purposes.

### **Weight Room**

A weight room is located in the Damian Center. 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.

### **Computer Lab**

Computer labs, located on the lower level of Anselm Hall and in Aquinas Hall room 206, are available for seminarian use. The IT Manager oversees the Computer Labs. All scheduling, special requests, and reporting are made to the IT Manager. The following guidelines govern the use of the facility:

- Food, beverages and smoking are not allowed in the computer room.
- DO NOT save any work locally to the computers in the labs. Your information will be deleted when the computer restarts and it cannot be recovered.
- Class work takes precedence over any recreational uses of the computer lab.
- Activities which may disturb those who are working are not permitted.
- 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.
- Removing or adding any computer hardware or software to the computer lab without consulting the IT Manager is not permitted.
- Printers are not to be left unattended during printing of materials.
- 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.

Each computer lab is equipped with a printer for seminarian use which can be accessed using the Seminary's wireless network. Consult IT for instructions or problems with its use.

## **Mount Angel Abbey Library**

The Abbey Library is open to seminarians, 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.

Students are strongly encouraged to use the library resources for study, research and personal enrichment.

Students are not allowed to 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.

## **Guesthouse and Retreat Center**

The Guesthouse and Retreat Center 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. When a seminarian enters the Guesthouse and Retreat Center, he should maintain silence so as not to disturb those on retreat. He should also remember that the resources of the Guesthouse and Retreat Center (such as coffee, tea, etc.) are the property of the Guesthouse and Retreat Center and are for resident guests.

## **BookStore/Coffee Shop**

The Mount Angel Abbey and Seminary Bookstore is in the Press Building. The store carries basic school supplies and accepts orders for other items from an extensive online supply catalog. The store also carries gift items and more general interest titles plus a well-stocked scripture studies and patristic department. New and prospective students are invited to visit the Bookstore's website, which can be accessed from [www.mountangelabbey.org](http://www.mountangelabbey.org), to learn more about the goods and services offered by the store and to review the latest textbook list.

## **Facilities Security**

The Abbey hilltop has been relatively crime-free. The City of Mount Angel Police department provides security protection, which includes routine 24-hour random patrols of all grounds. To minimize future criminal incidents, these security measures are practiced:

- 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, and suspicious individuals are to be

- reported immediately to a Seminary administrator;
- If a crime is discovered or suspected, a member of the Seminary administration is to be notified immediately, and the administrator will report the incident to the proper civil authorities.

In addition, Emergency Reporting Procedures are posted on the doors of each RA's room in Aquinas and Anselm.

### **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. This information, contained in Mount Angel Seminary's Annual Security and Fire Report is made available each October, in compliance with Federal regulations of The Jeanne Clery Disclosure of Campus Security Policy and Campus Crime Statistics Act.

## **Miscellaneous Information**

### **File Policy and Release of Information**

Confidential information learned about the Seminary, a student, or seminarian in the course of education or priestly formation is the property of Mount Angel Seminary. All 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 may not be disclosed to anyone outside the Seminary or even within the Seminary absent 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. Relevant information will be communicated to the diocesan bishop, major superior, and, if necessary, the seminary rector, who is responsible for admission should the seminarian apply to a program of priestly formation in the future.

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 in accord with the laws dictated by the Family Educational Rights and Privacy Act (FERPA) which are summarized in the Mount Angel Seminary Academic Catalog. Copies of the Seminary's FERPA policy statement are available in the Registrar's office.

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. The Seminary's admissions criteria and programs adhere to the norms established by the Holy See and the United States Conference of Catholic Bishops as stated in the Program of Priestly Formation. 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 as well as applicable policies of the Rule of Life.

Monks living in the Abbey, as well as other religious living in their respective houses, who participate in the Seminary's human formation program and take classes in the Seminary receive an evaluation by their assigned formation directors as described above, conducted in collaboration with their monastic or religious superior.

## **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.

When leaving the Seminary at the end of the school year, seminarians are to:

- Leave private rooms ready for summer guests, cleaning and/or maintenance if needed;
- Pay any fees charged for missing keys (\$5 min.) and unreturned library materials (such debts must be paid prior to registering for class or receiving grades or transcript materials);
- Contact the Director of Student Services to report any needed repairs.
- Before departure, arrange for an RA to inspect room according to the guidelines issued at the end of the year;
- Place all seminary keys issued in the envelope provided, and leave on the desk;
- Return all library books.
- Clear the room desk and leave the top two drawers empty;
- Leave 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.

Each seminarian room will be inspected by an RA who will sign off that the procedures above have been followed and the room is ready for any work needed over the summer.

### **Summer Storage Procedures**

- Seminarians may store personal items in the designated storage spaces in the Seminary or in the seminarian's room according to the directions provided by the RA and/or the Coordinator of Student Services. 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**

The Seminary has established the following grievance procedure to provide an avenue for resolving differences between a seminarian and a member of the 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, Coordinator of Human Formation, Coordinator of Spiritual Formation, Coordinator of Pastoral Formation) or the person's immediate supervisor, within five working days of the initial meeting with the member of the staff, faculty, or administration, and work with him or her to resolve the concern.

#### **Step Three**

If the above has not resolved the concern, the student may submit a written statement to the President-Rector. The President-Rector reserves the right to respond to an appeal in one of three forms:

1. He may decide to hear the appeal himself;
2. he may appoint a delegate to hear and respond to the appeal: or,
3. he may empanel a board of appeal made up of three teachers to review the case wherein one instructor will be chosen by the student, with approval by the Associate Dean, or may empanel a board of appeal made up of two academic faculty members (one from the College, one from the Graduate School of Theology), two formation directors, and three student representatives (e.g., propaedeutic, discipleship and configuration), depending on the nature of the grievance.

A written decision will be communicated to the student, the faculty, staff or administration member and his or her superior within 10 working days of the review, unless additional time is deemed necessary.

The decision will be considered final.

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 or safety of one's self or another person;
- If the grievance directly involves a director or supervisor, 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 Coordinator of Pastoral Formation of his 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:**

- In the case of a life-threatening emergency, please dial 911 and report the situation, giving the address: Mount Angel Seminary, 1 Abbey Drive, St. Benedict, Oregon, 97373. Then report the situation to a RA or the Coordinator of Student Services.
- In the event of a non life-threatening emergency such as water leaks, fire alarms, elevator issues, severe plumbing issues, loss of heat, power outage, etc., notify a RA; if the RA is not immediately available, please refer to the Emergency Reporting Procedures found on the door of each RA's room.

### **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.

These and additional procedures for other emergencies are available in the green Mount Angel Abbey Guidelines for Emergency/Crisis/Reportable Incident Procedures reference charts located near the main entrances to seminary buildings.





Mount Angel Seminary  
St. Benedict, Oregon 97373

# Mount Angel Seminary Drug and Alcohol Abuse Prevention Program

May 2018

## INTRODUCTION

Mount Angel Seminary is a school of human virtue. 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 Drug and Alcohol Abuse Prevention Program of Mount Angel Seminary is guided by the institution's conviction that the development of virtues leads to self-discipline whereby one is able to exercise self-control and prudent behavior.

The illegal use and abuse of alcohol or other drugs by students or employees interferes with the development of appropriate virtue and the academic learning process and places the safety of individuals and the campus community at risk. Our goal is to continue to ensure a quality of life on and off campus marked by prudent and virtuous choices and behavior by increasing healthy lifestyles and reducing the harm associated with alcohol and other drug abuse.

All students and employees of the Seminary comply with Mount Angel Seminary's alcohol and drug policies which are also explained in the Rule of Life and the Mount Angel Abbey Employee Handbook. For students, violation of these policies may result in dismissal from the Seminary. For employees, the matter will be referred to Human Resources for possible further action as described in the Mount Angel Abbey Employee Handbook.

## POLICIES

Student and employee policies related to alcohol and other drug use are included in the Rule of Life and the Mount Angel Abbey Employee Handbook. These policies are reinforced during orientation and Vice Rector conferences for students and through communication from Human Resources for employees.

## DRUG FREE COMMUNITY

Mount Angel Seminary encourages all members of its community (seminarians, students, faculty, staff and other employees) to embrace the highest values personally, professionally, and for society. The Seminary is committed to preventing the use of illegal substances by all members of the community. 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 this 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 seminarian may be directed by a member of the formation team or an administrator to the service when a decline in performance is observed. The Seminary reserves the right to ask a student to submit to a drug and/or alcohol test. In addition, the Seminary makes available materials 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 Abbey/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.

## **STUDENT POLICIES**

### **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 use of alcohol at all times by all students. 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's on-site counselors.

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 as well as legal sanctions.

It is the policy of Mount Angel Seminary that Anselm Hall is a "dry" seminarian residence. No seminarian living there may keep alcoholic beverages in his room nor serve alcohol at social gatherings. This policy includes those resident seminarians 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.

Discipleship seminarians who are 21 years of age or older are permitted to drink alcoholic beverages in accordance with all the above stipulations when they are off the premises, and may also do the same when permitted to socialize with the configuration seminarians in Aquinas Hall.

### **ILLEGAL DRUGS**

Possession or use of cannabis or any unauthorized or illegal drugs and narcotics, on or off campus, are grounds for immediate dismissal from the Seminary.

### **ATHLETES**

Mount Angel Seminary athletic teams (soccer, basketball, and volleyball) are considered club sports and not affiliated with any collegiate athletic association. All who participate in team sports at Mount Angel Seminary adhere to the same policies, and are subject to the same sanctions, as those who do not participate in athletics.

## **EMPLOYEE POLICIES**

The following conditions and activities are expressly prohibited on the premises during work time, in

Abbey/Seminary vehicles or while representing the Seminary in any work-related fashion:

- The manufacture, offer, sale, attempt to sell, use or possession of alcohol, and other controlled or illegal substances (except strictly in accordance with medical authorization or alcohol provided for sponsored events);
- The use or possession of any other substances that impair job performance or pose a hazard;
- Reporting for work under the influence of alcohol, illegal drugs, or controlled substances in a manner that may impair work performance.

If a doctor prescribes medication, either over the counter or prescription drugs, it is the employee's responsibility to ensure their ability to work safely will not be affected by taking the medication.

Having any detectable level of an illegal or controlled drug in one's system will be considered a violation. Where there is reasonable suspicion that an employee is in violation of this policy, the employee will be required to submit to testing. The institution reserves the right to determine whether reasonable suspicion exists. Refusal to consent to testing will be considered a positive test result. Mount Angel Abbey and Seminary may conduct random drug testing.

The following definitions apply:

- Reasonable suspicion includes specific describable observations concerning such circumstances as the work performance, appearance (including noticeable odor of an illegal or controlled substance), behavior, or speech of the employee, or involvement in an accident on the premises, which results in physical injury or property damage.
- Voluntary notification by employees will be addressed on a case-by-case basis.
- Under the influence is defined as any detectable level of alcohol or drugs in an employee's blood or urine or any noticeable or perceptible impairment of the employee's mental or physical faculties.
- Controlled substances are defined as all forms of narcotics, depressants, stimulants, hallucinogens, cannabis, whose sale, purchase, transfer, use or possession is prohibited or restricted by local, state or federal law.
- Over-the-counter drugs are those that are generally available without a prescription from a medical doctor and are limited to those drugs which are capable of impairing the judgment of an employee to safely perform his or her duties.
- Prescription drugs are defined as those drugs which are used in the course of medical treatment and have been prescribed and authorized for use by a licensed practitioner/physician or dentist.

## **PROGRAMMING**

### **STUDENT RESOURCES**

#### **Counseling Services**

Angela Rosson, LPC (ext. 3586)  
Annunciation B12  
[angela.rosson@mtangel.edu](mailto:angela.rosson@mtangel.edu)

Dr. Ruth Hayes-Barba (ext. 3550)  
Annunciation B13  
[ruth.hayes-barba@mtangel.edu](mailto:ruth.hayes-barba@mtangel.edu)

**Multnomah County Crisis Line:** 503-988-4888

**Marion County Crisis Line:** 503-588-5415

**National Drug Information Treatment and Referral Hotline:** 1 (800) 662-HELP

This is the U.S. Department of Health and Human Services (HHS) Substance Abuse and Mental Health Services Administration's toll-free telephone number for alcohol and drug information/ treatment referral assistance. Anyone can speak to a representative concerning substance abuse treatment, request printed materials on alcohol or drugs, or learn more about local substance abuse treatment referral information in Oregon.

## **EMPLOYEE RESOURCES**

Telephone and online support can be found through the Employee Assistance Program (EAP) and further information can be obtained from Mount Angel Abbey and Seminary's Human Resource Representative.

## **PROGRAMS**

- The Seminary's Rule of Life and the Mount Angel Abbey Employee Handbook include detailed information on policies related to alcohol and drug use.
- The Vice Rector meets with seminarians in the fall and spring semesters to provide information regarding Seminary policies and community standards, including those pertaining to alcohol and drugs.
- Bi-monthly meetings between all seminarians and human formation director to monitor progress in the virtuous habits of thinking and choosing which lead to true knowledge and to prudent, moral choices in all domains of life.
- Annual, individualized evaluation of all seminarians resulting in commendations and recommendations.
- Regular meetings in residence halls and in small groups (Jesus Caritas and Men of Christ) to reinforce personal accountability and growth in virtuous habits and Christian living.
- On-site counselor available to students.

## **SEMINARY SANCTIONS**

### **SEMINARIAN/STUDENT SANCTIONS**

1. Possession or use of cannabis or any unauthorized or illegal drugs and narcotics, on or off campus, are grounds for immediate dismissal from the Seminary.
2. 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 may 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:
  - a. Take action against the student to include any range of authorized disciplinary actions up to termination/dismissal; and/or
  - b. Require the student to participate satisfactorily in a drug abuse assistance or rehabilitation program approved by the Seminary; and
  - c. 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.
3. 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.

Those 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 at all times. 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.

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.

## **EMPLOYEE SANCTIONS**

The Mount Angel Abbey Employee Handbook describes in detail the policies and sanctions associated with its commitment to maintaining a safe and healthy work environment.

Any employee who is found to be in violation of the institution's drug and alcohol policy, or who refuses to submit to testing as required, or who refuses to cooperate or attempts to subvert the testing process will be subject to disciplinary action up to and including termination of employment. The Abbey and Seminary reserves the right to involve law enforcement officials for any conduct which it believes might be in violation of state or federal law.

If a professional assessment is made that an employee has a problem with alcohol or drugs, continued employment may be conditioned upon entering into, and completing, a treatment program (including follow-up recommendations). The Abbey will work with the employee to initiate an appropriate treatment program. The employee may also be required to sign and live up to the terms of a performance agreement if they voluntarily seek help before a performance problem arises in order to demonstrate their commitment to rehabilitation and staying drug and alcohol free.

## **LEGAL SANCTIONS**

The following are Federal penalties and sanctions for Illegal Possession of a Controlled Substance. Additional penalties are imposed for trafficking.

- 21 U.S.C. 844(a). First conviction: Up to one-year imprisonment and fined at least \$1,000 but not more than \$100,000, or both.
- After one prior drug conviction: At least 15 days in prison, not to exceed two years and fined at least \$2,500 but not more than \$250,000, or both.
- After two or more prior drug convictions: At least 90 days in prison, not to exceed three years and fined at least \$5,000 but not more than \$250,000, or both. Special sentencing provisions for possession of crack cocaine: Mandatory at least five years in prison, not to exceed 20 years and fined up to \$250,000, or both, if: 1st conviction and the amount of crack possessed exceeds five grams. 2nd crack conviction and the amount of crack possessed exceeds three grams. 3rd or subsequent crack conviction and the amount of crack possessed exceeds one gram. 21 U.S.C. 853(a)(2) and 881(a)(7). Forfeiture of personal real property used to possess or to facilitate possession of a controlled substance if that offense is punishable by more than one-year imprisonment.
- 21 U.S.C. 881(c)(4). Forfeiture of vehicles, boats, aircraft or any other conveyance used to transport or conceal a controlled substance. 21 U.S.C. 844a. Civil fine of up to \$10,000 (pending adoption of final regulations). 21 U.S.C. 853a. Denial of Federal benefits, such as student loans, grants, contracts, and professional and commercial licenses, up to one year for first offense, up to five years for second and subsequent offenses.
- 18 U.S.C. 922(g). Ineligible to receive or purchase a firearm.

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

Driving Under the Influence of Intoxicants (DUII):

- If testing shows an individual to have a blood alcohol concentration (BAC) of .08% or more, he or she will typically be facing a 90-day administrative license suspension, even without conviction of DUII. Refusal to submit to a chemical test will likely result in a one-year suspension of one's license.
- A DUII conviction carries a one-year license suspension with first time convictions resulting in a jail sentence of up to one year or community service of no less than 80 hours and no more than 250 hours.
- All drivers convicted of DUIIs in Oregon must complete a screening interview to determine an appropriate substance abuse treatment program. Costs of the screening and subsequent treatment are incurred by the driver.

Penalty: minimum fine of \$1,000; maximum fine of \$6,250 for first time offenders when alone in a vehicle. The maximum fine is raised to \$10,000, when a passenger is in the vehicle who was under 18 years old and you were at least three years older than the passenger.

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 who is not to drink any alcohol whatsoever during the entire outing.

For information regarding Oregon's marijuana laws please refer to the following website in the report and here: <http://www.oregon.gov/olcc/marijuana/Pages/default.aspx>

## HEALTH RISKS

The use and abuse of alcohol and other drugs can cause a number of problematic changes in behavior and physiology. Alcohol or substance dependence occurs when a person continues their use despite recurrent social, interpersonal, physical, and/or legal consequences. For basic information about the risk of alcohol and other drugs please visit the National Institute on Drug Abuse website:

<http://www.drugabuse.gov/drugs-abuse/alcohol>. Mount Angel Seminary is committed to upholding the alcohol and other drug policies outlined in the Rule of Life. See also Oregon Chapter 475 — Controlled Substances; Illegal Drug Cleanup; Paraphernalia; Precursors: [https://www.oregonlegislature.gov/bills\\_laws/ors/ors475.html](https://www.oregonlegislature.gov/bills_laws/ors/ors475.html)

### **DISTRIBUTION COMPLIANCE**

In compliance with federal law, on an annual basis Mount Angel Seminary makes available the following information to all of its current students and employees via this report:

- A written statement about its standards of conduct that clearly prohibits the unlawful possession, use, or distribution of illicit drugs and alcohol by students and employees on its property or as part of any of its activities;
- A written description of the applicable legal sanctions under local, state, or federal law for the unlawful possession or distribution of illicit drugs and alcohol;
- The link where one can find the health risks associated with the use of illicit drugs and the abuse of alcohol; or a description of any drug or alcohol counseling, treatment, or rehabilitation or re-entry programs that are available to employees or students; and,
- A clear statement that the institution will impose disciplinary sanctions on students and employees (consistent with federal, state, and local laws and ordinances) and a description of those sanctions, up to and including expulsion or termination of employment and referral for prosecution, for violations of the standards of conduct. For the purpose of this section, please note that a disciplinary sanction may include the required completion of an appropriate treatment program.

Distribution and content will be managed by the Seminary's Office of the Vice President of Administration. Information will be reinforced at all new student and new employee orientation sessions.

### **BIENNIAL REVIEW**

Mount Angel will ensure that:

1. Biennial reviews are conducted of the Program's implementation in a timely manner and fully documented.
2. The Mount Angel Drug and Alcohol Abuse Prevention Policy will be reviewed annually for new students during Orientation.
3. Materials are distributed and notifications sent in accordance with the *Drug Free Schools and Communities Act* (DFSCA) with which this document complies and fulfills.

A Biennial Review took place in spring 2023. Information will be assembled by the Vice President of Administration for review by the President-Rector's Council. during orientation for students and through communication from Human Resources.