



**MOUNT ANGEL SEMINARY**  
**RULE OF LIFE**  
**2024**







## Explanation of the Seal

The Mount Angel Seminary seal is comprised of a shield divided into three panels, each with a

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

two additional symbols: a sword and a pen. It is thought that these symbols are meant to express the

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 Chri61.025 310the Resurrection aF0.05 qwi( )5(p9(G)5(r)-7(e)115(a)11(F0.05 6



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

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 needs of 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 his 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-

A formation director oversees the human formation of each diocesan seminarian as well as those 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*

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 formation program.

The formation director and members of the formation team further assist in the process of human formation of others, his overall maturity level and his acceptance or rejection of his role as a public person and















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**

long 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 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.







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



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;

- 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;

- assigned areas;

- 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

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





*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**

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 -

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





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-

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



Angel Abbey in regards to unlawful discrimination and harassment, including sexual harassment. This



requirements, etc.);

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-

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*).

## 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 for all liturgies.

## **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





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

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

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**

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-  
Vice Rector.

Seminarians in the propaedeutic stage attend the President-  
Men of Christ monthly conference. In addition to this, they gather for a formation conference specific  
to their cohort.









skills and reach a level of personal maturity suitable for a priest who acts in the person of Jesus



*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

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*

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

### **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

### **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



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







*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**



## **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-*

*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**









## 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;

Completion of required documentation (indicating fulfillment of canonical requirements for

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-

*(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 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;

Completion of required documentation (indicating fulfillment of canonical requirements for bishop or religious superior.

*(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.









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







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 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

## **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

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 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.

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 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 approval

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

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-



in  
Coordinator of Student Services. All items to be stored are to be boxed and clearly marked

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









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 -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.

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



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.

responsibility to ensure their ability to work safely will not be affected by taking the medication.

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.

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.



## **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.

Minors under the age of 18 who are convicted of any crime involving the possession, use, or abuse of 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:

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.