

RULE OF LIFE



MOUNT

ST. MARY'S

SEMINARY

Emmitsburg, MD

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RULE OF LIFE

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Rector's Statement

August 4, 2016

Feast of St. John Vianney

Dear Seminarians,

Mount St. Mary's Seminary preserves in its archives a precious, handwritten book of Fr. Edward McSweeney. Fr. McSweeney was the "Director" of the Seminary, which was the title given by the President/Rector of Mount St. Mary's College and Seminary to the priest who had the daily charge of the seminarians. The title of the book is "The Great Rule of Mount Saint Mary's Seminary." It was written in 1898.

Fr. McSweeney begins his great rule with the following observation: "Not everything required or forbidden to be done can be set down explicitly in writing. Innumerable cases will from time to time occur in which good sense and propriety must be our only guides." This is sage advice for any Rule of Life.

The present Rule of Life should not be seen as an ossified reiteration of past rules and regulations. Rather, as the *Program of Priestly Formation* says, the Rule should "regulate day-to-day living and to articulate the common values that give a community integrity and purpose" (266). It is a document meant to guide daily communal living and to clarify the "behavioral expectations of seminarians pursuing a priestly vocation. It also seeks to balance freedom, responsibility, accountability, activities, and solitude" (PPF, #266). As Fr. McSweeney observed, it cannot cover everything required or forbidden but it should "offer to those called by the Lord to serve as apostles the possibility of re-living the experience of formation which our Lord provided for the Twelve" (*Pastores Dabo Vobis* #60).

It is my sincere hope that our Rule of Life will be more than a list of rules. I hope and pray that it will provide clarity and guidance for a communal life which strives to internalize the virtues and principles which are an integral part of priestly formation and the priestly life.

Here on “Mary’s Mountain” we are constantly aware of how Our Lady watches over our daily life. The first ecclesial “Rule of Life” would have been hers and St. Joseph’s in the home at Nazareth. Our Seminary Rule fails to compare but the purpose and center of our Rule and theirs is the same – Jesus Christ. May the Holy Family truly be our guide.

Sincerely yours in Our Lord,

A handwritten signature in black ink that reads "Msgr. Andrew R. Baker". The signature is written in a cursive, flowing style.

Rev. Msgr. Andrew R. Baker, S.T.D.
Rector

Vision and Mission Statement

The Vision Statement articulates the motivation for our Seminary. It is an aspirational description of what we would like to achieve.

Vision: To invite men to “go up to the mountain” (*Haggai* 1:8), so that we might send down holy, self-sacrificial shepherds for the people of God, to light a fire on the earth for the salvation of souls.

The Mission Statement articulates the purpose of the Seminary. It is who we are and what we do.

Mission: Mount St. Mary’s Seminary prepares men for the Catholic ministerial priesthood in the Third Millennium: men who *love* with the heart of the Church, *think* with the mind of the Church, and *are formed* to have an integrated core of human, intellectual, spiritual, and pastoral virtues modeled by Jesus Christ, our High Priest.

Section I: The Seminary Spiritual and Liturgical Life

I. INTRODUCTION

- A. "For every priest his spiritual formation is the core which unifies and gives life to his being a priest and his acting as a priest" (Pastores Dabo Vobis #45; PPF #106). "Since spiritual formation is the core that unifies the life of a priest, it stands at the heart of the seminary life and is the center around which all other aspects are integrated." (PPF #115)
- B. "Spiritual formation ...should be conducted in such a way that the students may learn to live in intimate and unceasing union with God the Father through his Son Jesus Christ, in the Holy Spirit. 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. With the confidence of sons they should love and reverence the most Blessed Virgin Mary, who was given as a mother to the disciple by Jesus Christ as he was dying on the cross" (*Optatam Totius*, On Priestly Formation, #8; PPF #107).
- C. "The final goal of spiritual formation in the seminary is to establish attitudes, habits and practices in the spiritual life that will continue after ordination. Spiritual formation in

the seminary is meant to set the foundation for a lifetime of priestly ministry and spirituality” (PPF #110, Ongoing Spiritual Formation).

II. PERSONAL DIMENSIONS

A. Essential Elements and Virtues

1. “The spirituality cultivated in the seminary is specifically priestly,” embracing prayer, simplicity of life, obedience, pastoral service and celibate chastity (PPF #109).
2. The seminarian's spiritual formation should also include the cultivation of an authentic priestly life in imitation of Jesus Christ. This life includes celibacy, obedience, simplicity of life, as well as the cardinal virtues (Justice, Temperance, Prudence, Fortitude) and theological virtues (Faith, Hope, Charity).

B. Regular Spiritual Direction

1. Every seminarian must have a spiritual director with whom he should meet at least once every three weeks. The spiritual director is generally chosen from those appointed for this function, namely, those on the list approved by the seminary Rector. The seminarian is free to change directors, with the approval of the Director of Spiritual Formation, or to propose a director not on this list, subject to the approval of the Rector. The matter of the relationship includes the manifestation of the internal forum of conscience, with confidentiality understood, for the moral and spiritual perfection of the student (cf. Canon 239, #2; PPF #110, *Spiritual Direction*).
2. The task of the spiritual director is to guide the seminarian “in arriving at the interiorization and integration needed for growth in sanctity, virtue, and readiness for Holy Orders” (PPF #110, *Spiritual*

Direction). "Seminarians should confide their personal history, personal relationships, prayer experiences, the cultivation of virtues, their temptations, and other significant topics to their spiritual director" (PPF #128).

C. Daily 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 great grace. This prayer happens in the context of reflective quiet and solitude in which they learn to be attuned to God's movements in their lives. It grows and develops into a contemplative attitude that learns to find God in all things. It matures in such a way that it allows for a balanced and unifying rhythm of life in action and contemplation, work and prayer, while providing the future priest with the strength, meaning, and focus he will need in his life" (PPF #110, *Personal meditation*; #121, *Solitude*).

1. Daily Holy Hour

A hallmark of the spiritual formation of Mount St. Mary's Seminary is the daily Holy Hour. The Blessed Sacrament is exposed twice daily to help seminarians make an hour of prayer each day before Our Lord in the Holy Eucharist.

2. Lectio Divina

To aid such prayer, an "essential element of spiritual formation is the prayerful and meditated reading of the Word of God (*lectio divina*)" (*Pastores Dabo Vobis* #47). "To take on more fully the mind of Christ and to be steadily transformed by the Word of God, the seminarian ought to develop the habit of daily reflection on the Sacred Scriptures, and daily meditation on the lectionary readings and/or other

reflective reading of the Scriptures” (PPF #110, *Bible*; #123).

3. **Marian Devotion and Rosary**

Seminarians should develop a strong Marian devotion and are strongly encouraged to pray the Holy Rosary daily.

4. **Liturgy of the Hours**

“Seminarians must be instructed to incorporate progressively all of the hours of the Liturgy of the Hours, beginning with Morning Prayer and Evening Prayer, and then the Office of Readings, and, finally, the Daytime Hour and Night Prayer. This entire cycle should be a regular practice of each seminarian at least a year prior to his diaconate ordination.” (PPF #119)

5. **Spiritual Reading**

Regular spiritual reading, especially the Gospels and the lives of the saints, should be a part of the seminarian's spiritual formation.

6. **The Sacrament of Penance**

Regular and frequent reception of the Sacrament of Penance ought to be part of each seminarian's life. While seminarians are free to approach their own spiritual director, the Director of Spiritual Formation, or any of the adjunct spiritual directors or confessors for the Sacrament of Penance, ordinarily the seminarian makes it a practice to confess regularly to his own spiritual director. Seminarians may not confess to other faculty priests whose responsibilities are in the external forum (e.g., the Rector, Vice Rector, Dean of Men, and other priests as indicated by the

Director of Spiritual Formation) (PPF #110, Sacrament of Penance; #120).

III. COMMUNAL DIMENSIONS

A. The Holy Sacrifice of the Mass

1. "Spiritual formation is first and foremost a participation in public worship of the Church that is itself a participation in the heavenly liturgy offered by Christ, our great high priest" (PPF #110, *Holy Eucharist*).
2. Seminarians are to participate in the daily celebration of the Eucharist. They are trained "to consider the Eucharistic celebration as the essential moment of their day, in which they will take an active part and at which they will never be satisfied with a merely habitual attendance." They experience the Eucharist as "the high point of Christian prayer" and learn that its daily celebration should be at the center of their future priestly life (cf. *Pastores Dabo Vobis* #48).

B. The Liturgy of the Hours

In virtue of their office, priests are to pray the Liturgy of the Hours for their own people and for the whole people of God. The Liturgy of the Hours is thus an important part of seminary spiritual formation. Seminarians participate in the daily communal celebration of Morning and Evening Prayer, and they also are expected to develop the habit of praying the other Hours of the Divine Office. Communal Night Prayer is encouraged for small groups and is prayed several nights of the week as an option in the seminary chapel. Seminarians are thus not only prepared to undertake the canonical obligation of praying the Liturgy of the Hours, but also learn to appreciate its importance as the Prayer of the Church (PPF #110, *Liturgy of the*

Hours; #117, 119). By the end of second theology, a seminarian should have incorporated into his daily prayer life the recitation of all the required hours of the Liturgy of the Hours. (cf. PPF #119)

C. Penance Services

Seminarians learn the importance of the virtue of penance, "which finds its fullness in the Sacrament of Reconciliation." They are encouraged to make frequent use of the sacrament as a means of continuing conversion. Communal celebrations of the sacrament with individual confession and absolution are important moments in seminary life. Individual celebration of the sacrament is also available and encouraged. Seminarians thus learn to appreciate the beauty and joy of the Sacrament of Penance (cf. *Pastores Dabo Vobis* #48 and PPF #110, *Sacrament of Penance*; #120).

D. Eucharistic Adoration

A holy hour of Exposition of the Blessed Sacrament takes place every day in the seminary chapel so that the seminary community may adore the Eucharistic Mystery more profoundly. Seminarians learn that the Eucharistic presence derives from the Eucharistic sacrifice and has as its purpose both sacramental and spiritual communion. Visits to the Blessed Sacrament and Spiritual Communions at other times during the day are also encouraged. Prayerful reflection in the presence of the Eucharistic Lord leads to a deeper sharing in the Paschal Mystery and to a more generous response to the gift of the Eucharist in one's life of faith, hope and charity (PPF #110, *Devotions*; #124).

E. Communal Devotions

Communal devotional prayer is provided periodically throughout the year.

1. The rosary is prayed several nights each week in the seminary chapel.
2. Friday Stations of the Cross are celebrated during the season of Lent and periodically throughout the academic year.
3. Devotional prayers to St. Joseph after Mass on Wednesday.
4. Devotional prayers to the Blessed Virgin Mary and the saints, such as novenas to Our Mother of Perpetual Help and the Immaculate Conception, and the Chaplet of Divine Mercy are encouraged as essential means of growth in the spiritual life (PPF #110, *Devotions*; #125).

F. Annual Retreat and Days of Recollection

An annual week-long retreat, a weekend of recollection with 40 Hours devotion, and days of renewal are provided as essential components of the spiritual formation program. These are privileged times for prayer and quiet reflection with the goal of intensifying one's spiritual growth. Outside directors offer conferences on pertinent areas of priestly life and spirituality. Attendance is mandatory. Seminarians are responsible for making travel arrangements which do not conflict with the scheduled dates for the annual retreat, weekend of recollection and days of renewal (PPF #110, *Retreats and days of recollection*; #122).

G. Atmosphere of Quiet

“An atmosphere of quiet should be provided within the seminary community on a daily basis to ensure an environment conducive for prayer” (PPF #121). In order to foster a contemplative spirit, the seminary is committed to maintaining a calm and peaceful atmosphere in and around the seminary buildings so as

to encourage prayer and study. (cf. *Maintaining an Atmosphere of Prayer and Study for All*, Sect. II, II, A)

H. Spiritual Director's Conference

The Director of Spiritual Formation offers bi-weekly spiritual conferences. These conferences treat various topics related to priestly life and spirituality. Attendance is mandatory. Wherever breaks may occur on the calendar, seminarians are responsible for making travel arrangements which do not conflict with the scheduled conferences (PPF #122).

IV. CELIBACY STATEMENT

A. Responsibilities of the Seminarian

Candidates for the priesthood must be able to discern a twofold call: a call to ordained ministry and a call to live the celibate life. While celibacy may belong to the “logic” of priestly life, since it allows the priest to conform his life radically to that of Christ whom he represents, celibacy is nevertheless a distinct charism. In the course of his formation the seminarian must discern that he is called by God to the celibate state and come to the conclusion that he has both the capacity for and desire to live celibate chastity his whole life. Each seminarian is expected to confront the question of celibacy in an honest, forthright way, and not merely take it for granted as a condition for becoming a priest.

Discerning the charism of celibacy and finding strength to live it happily and healthfully involve the following steps:

1. Understanding the Church's Doctrine on Celibacy

Only by reading and reflecting on Church documents which treat celibacy in depth, such as *Presbyterorum Ordinis* (Decree on the Ministry and Life of Priests), Pope Paul VI's encyclical, *Sacerdotalis Caelibatus*, (On

Priestly Celibacy), and Pope John Paul II's many writings, especially *Pastores Dabo Vobis*, will the seminarian be able to grasp adequately what is entailed in the celibate commitment. Over the course of their formation, students should be well informed about what they will be embracing at ordination. They should be able to recognize celibacy as a personal gift for more radical discipleship of Christ and for greater freedom to serve the Church, with a desire to give witness to the coming of the eschatological Kingdom.

2. **Seeking Advice and Guidance about Celibacy**

Within the seminary each student has a formation advisor and a spiritual director whose responsibilities are to assist the student in discerning and nurturing a priestly vocation. Though they will approach the topic differently, they will each discuss with the student his readiness for the celibate life on a regular basis in the course of the formation process.

- a. **The formation advisor** carries out his duties in the external forum. Discussion of celibacy with advisees should focus on such issues as friendships, relationships with others, how the student handles loneliness and solitude, and personality or character traits which are counter-indicative for the celibate life. The formation advisor, as well as the spiritual director, will look for those natural virtues which are most consonant with a celibate life. The formation advisor is to bring any concerns which he has to the attention of the Rector and faculty. Since priest formation advisors are responsible for evaluating and recommending students for advancement and ordination, they may not hear the confessions of their own advisees.

- b. **The spiritual director** helps the seminarian on a deeper, personal level to discern God's call to the celibate life. By sharing their struggles and concerns, and by revealing themselves in an honest way to their spiritual directors, students will gradually come to a more profound self-understanding which will allow them to make a decision for celibacy with the greatest possible freedom and maturity. At times the spiritual director may suggest psychological counseling, which should be taken as a positive desire to provide assistance in the attainment of greater personal integration.
3. **Living a Life Which Nurtures Celibacy**
 - a. **Celibacy and Prayer:** Since celibacy is not a natural virtue but a gift from the Lord, it cannot be sustained without a life of prayer and regular participation in the sacramental life of the Church. Daily participation in the Eucharist and regular confession are vital supports in fidelity to a chaste, celibate life. Devotion to the Virgin Mary as the model of faithfulness to both her Son and the chaste life should enjoy a significant place in the seminarian's spiritual life. Seminarians should also look to the lives of the saints for inspiration and strength in their own struggles.
 - b. **Celibacy and Communion with Others:** Celibacy cannot be lived in a healthy way in isolation. Candidates for priesthood should confront the loneliness all human beings have to face and show that they can deal with it in a creative way. Celibacy can only be lived in communion with others, and seminarians can do this in a number of ways: by forming satisfying friendships;

experiencing the fraternity of fellow seminarians; establishing good relationships with the men and women encountered in their apostolates; forming bonds with the presbyterate of their home dioceses; and strengthening ties to their families. The stoic individualist or “lone ranger” does not make the ideal celibate. Rather the ideal celibate is one who is capable of forming genuine human relationships and working in collaboration with others.

- c. **Celibacy Along with Poverty and Obedience:** Celibacy does not stand in isolation from the other two evangelical counsels -- poverty and obedience. If celibacy means availability for others, so do poverty or simplicity of life and obedience. A priest who is preoccupied with material things cannot be free for service to others; nor can a priest who does not listen to others -- whether they are his superiors, his peers, or his people -- honestly claim that he has put himself at the service of others. The self-emptying of oneself that is expressed in celibacy should be mirrored in a moderate lifestyle and a docile spirit.
- d. **Celibacy and Homosexuality** Celibacy well-lived requires affective maturity. “The candidate to the ordained ministry, therefore, must reach affective maturity. Such maturity will allow him to relate correctly to both men and women, developing in him a true sense of spiritual fatherhood towards the Church community that will be entrusted to him” (Instruction from the Congregation for Catholic Education, 2005, 1). Homosexual attractions, defined as “an exclusive or predominant sexual attraction toward persons of the same sex,” (*Catechism of the Catholic Church*,

2357) are “objectively disordered” (*Catechism of the Catholic Church*, 2358) and are a sign of affective immaturity. “The Church, while profoundly respecting the persons in question, cannot admit to the seminary or to holy orders those who practice homosexuality, present deep-seated homosexual tendencies or support the so-called ‘gay culture’” (Instruction from the Congregation for Catholic Education, 2005, 2.) Therefore, it follows that homosexual activity is clearly grounds for dismissal.

- e. **Celibacy and Pornography** Celibacy is a way to live chastity and presupposes the exercise of this virtue. Among the greatest challenges today to live chastity is the proper use of social media and the internet. Seeking advice and help when internet pornography or undue dependence on the electronic devices becomes a problem are necessary steps to embracing celibacy as a lifestyle. The seminarian ought to rely on the advice of his spiritual director and/or formation advisor in order to develop those virtues and habits necessary to live chastity.

Any use of pornography or masturbation detracts from the proper sexual and relational maturity necessary for priestly life. If a habit has arisen, resulting in a cycle of unchaste, sinful and possibly addictive behavior, the seminarian should consider joining Friends of St. Joseph or seeking professional counseling for intensified personal assistance and guidance in gaining freedom. If a very serious problem in this area has not been resolved after a year or two in seminary formation, it is advisable that the seminarian discontinue priestly formation, at least for a time.

B. Attitudes and Behaviors of the Seminarian

The central and unifying point for all attitudes and behaviors regarding the commitment to celibacy is the adoption of the heart and mind of Christ. This determines all the relationships of the celibate person: with God, with others, and with himself.

1. Relationship of the Seminarian with God

- a. **Basic attitude** Profound attachment to Christ whereby the seminarian strives to adopt Christ's filial love for the Father and selfless love for others.
- b. **Behaviors which flow from this attitude:**
 - i a vibrant, personal life of prayer
 - ii regular reception of the Sacrament of Penance and spiritual direction
 - iii development of a spirit of contemplation and an appreciation of solitude for the life of prayer and pastoral charity
 - iv practice of the virtues
- c. **Behaviors which are opposed to this attitude:**
 - i mechanical and minimal fulfillment of obligations to pray
 - ii cultivation of a public persona in conformity with what is seen as expected while privately not living up to one's way of life.
 - iii abandonment of prayer, sacramental life, spiritual direction
 - iv seeking diversions and escape from the demands of seminary formation

2. Relationship of the Seminarian with his Neighbor

- a. **Basic attitude** In imitation of Christ, a selfless love for others that is the essence of pastoral charity.
- b. **Behaviors which flow from this attitude:**
 - i universal openness to others as brothers and sisters in Christ
 - ii participation in the common life of the seminary
 - iii recognition and development of the gift of friendship and ability to make and keep friends
 - a) formation of friendships with others -- both men and women -- which are warm, unselfish, and prudent
 - b) formation of friendships with brother seminarians and diocesan brothers for the sake of priestly fraternity
 - iv commitment to hard work in study and in pastoral assignments
- c. **Behaviors which are opposed to this attitude:**
 - i romantic love or relationships marked by sentimentality and unrealistic expectations
 - ii going to bars and clubs which are not in keeping with chaste celibacy or with the priesthood
 - iii flirting, dating or dating-like behavior
 - iv words, conversations or actions designed to flaunt one's sexuality or to arouse sexual passion in oneself or in another, whether of the same or the opposite sex.
 - v telling or listening to inappropriate jokes or innuendo

3. Relationship of the Seminarian to Himself

- a. **Basic Attitude** To see Christ as Lord of one's own body, which is the temple of the Holy Spirit, and to have a sense of one's honor and dignity as a Christian and as a seminarian preparing to share in Christ's priesthood.
- b. **Behaviors which flow from this attitude:**
 - i modesty in speech, manners and dress; discipline of the senses with a view to purity of heart, mind and body
 - ii learning how to value solitude and deal with loneliness
 - iii simplicity of life whereby the seminarian embraces pastoral poverty
 - iv constructive use of time in work and leisure; development of useful pursuits such as reading, writing, and various hobbies
 - v reasonable amounts of recreation and exercise, and the enjoyment of physical activities and sports
- c. **Behaviors which are opposed to this attitude:**
 - i a self-indulgent and luxurious lifestyle; expensive vacations and restaurants, etc.
 - ii excessive and imprudent use of television and the Internet; habitual dependence upon them for recreation
 - iii viewing of pornography – television, movies, Internet, computer games – which degrade one's human dignity and arouse sexual passion, resulting in unchaste thoughts, desires, and actions

Section II: Practices within the Seminary Community

I. INTRODUCTION

- A. The seminary program of life serves its principal aim: the formation of future priests, pastors of the Church. These practices with the Seminary Community are meant to serve this aim and to give concrete norms so that Mount St. Mary's Seminary is truly what it is called to be, "a community built on deep friendship and charity... a true family living in joy." (*Pastores Dabo Vobis* #60)
- B. These practices serve to create an "ecclesial community, a community of the disciples of the Lord in which the one same Liturgy (which imbues life with a spirit of prayer) is celebrated, a community molded daily in the reading and meditation of the Word of God and with the Sacrament of the Eucharist and in the practice of fraternal charity and justice, a community in which, as its life and the life of its members progress, there shine forth the Spirit of Christ and love for the Church." (*PDV* #60)
- C. All are called to experience the seminary "not as something external and superficial, or simply a place in which to live and study, but in an interior and profound way. It should be experienced as a community, a specifically ecclesial community, a community that relives the experience of the group of Twelve who were united to Jesus." (*PDV* #60)
- D. Priests are called to live the evangelical counsel of obedience, so necessary for priestly ministry and spirituality. Men in priestly formation, by their respect for authorities and directives, are called to exercise this virtue in the seminary. All seminarians are expected to cooperate in the work of their own formation and to abide

by the following practices within the Seminary Community.

II. MUTUAL RESPECT AND CONSIDERATION

A. Maintaining an Atmosphere of Prayer and Study for All

1. Seminarians should strive at all times to cultivate consideration for others by avoiding loud and/or extended conversations in the hallways and stairways. Musical instruments and electronic equipment of all types (radio, TV, etc.) should not be audible to others outside a student's room. If you wish to listen to recorded music, headphones are strongly recommended.
2. Student residence floors are to maintain quiet in the evening, even on weekends. Seminarians are encouraged to use the evening hours for study, whether in their own rooms, in classrooms, or in the library. Any socializing during evening hours should be confined to the recreation areas.
3. Reflective silence is required in the hallways and stairwells between 9:00 PM and Morning Prayer.

B. Respecting the Property of the Seminary and of Fellow Seminarians

1. Seminary Property

Personal appropriation of any seminary property by a seminarian without permission is forbidden. Seminarians are not to remove any articles from the chapels, sacristies, kitchen, classrooms, offices, recreation room, front porch, hallways, or any other area. Borrowing with the intention to return is not a legitimate reason for taking property without permission. Any article used with permission by a seminarian must be returned immediately to its

proper place and may not be kept by the seminarian even temporarily.

2. Kitchen Practices

- a. The positions of **Kitchen Coordinator** and **Assistant Kitchen Coordinator** are house jobs. The duties of these Kitchen Coordinators are as follows:
 - i to inspect the kitchen regularly
 - ii if the kitchen has not been properly used or cleaned, to contact the parties involved, and to report their names to the Dean of Men
 - iii to dispose of all food left in the refrigerator for over one week
- b. Other than normal personal use any seminarian wishing to use the kitchen for any reason must reserve it **one week in advance** with the Administrative Assistant for Administration and Faculty for the date and hours desired.
- c. The order of priority in determining kitchen use is as follows:
 - i house activities sponsored by the Social Committee
 - ii classes/dioceses
 - iii Mount 2000
 - iv organizations
 - v chaplains of sport teams
 - vi individual seminarians
- d. Anyone who uses the kitchen for any reason is responsible for:
 - i washing all plates, glasses, cups, silverware and cooking utensils, and returning them to their proper storage places
 - ii cleaning tables and countertops

- iii putting all garbage in the proper containers
 - iv storing all unconsumed food and drink in the refrigerators or cabinets. Unmarked food is considered community property
 - v disposing of any apparent spoiled food
 - vi leaving the kitchen generally clean, neat, and orderly.
- e. The Kitchen Coordinators will report the names of those who fail to follow these policies to the Dean of Men. After three such reports, the individual or group responsible will be denied future kitchen use.
 - f. During breaks, kitchen use will follow the same practices as during the school year.
 - g. At no time may cooking utensils, dishes, pots, pans, and/or appliances be removed from the kitchen premises for any reason.

3. Seminary Bar

- a. The seminary bar is under the supervision of the Social Committee. The chairman of the committee designates students to manage the bar. They, in turn, enlist people to man it according to a regular schedule.
- b. The bar is open at regular hours, according to the timetable posted at the beginning of the school year. In addition, the bar is used by the Social Committee for seminary functions, and may be used by other seminary groups who contact the bar managers.
- c. The bar sells soft drinks, beer, and wine and is cash only. No other form of alcohol may be sold. Prices are kept to a minimum, and cover only the

operating costs of maintaining the bar. No profits are made. See the alcohol policy in Section II, IV.H.

4. Coffee Bar

A variety of hot drinks are available in the seminary kitchen. Those who use the coffee machine should use it responsibly and follow the directions carefully.

III. PERSONAL RESPONSIBILITIES

A. Communication and Notices

1. The Daily Bulletin

- a. It is the responsibility of each student to read the **bulletin every day**. Copies of the *Daily Bulletin* are posted on the bulletin boards and sent to each seminarian on his Mount email. Each seminarian should be aware of all items appearing in the *Daily Bulletin*, particularly those directly affecting him.
- b. Items to be included in the *Daily Bulletin* should be submitted to the Assistant to Administration and Faculty by 8:30 am. All items to be submitted by seminarians must receive the prior approval of the Dean of Men or another member of the faculty.

2. Bulletin Boards

- a. Only notices approved and initialed by a faculty or staff member may be placed on the main bulletin board.
- b. Student notices may be placed on the students' bulletin boards and/or on the bulletin boards on each floor.
- c. No notices may be posted on doors throughout the seminary. Posting on the doors is reserved to notices of an urgent or emergency nature and may be authorized only by the Rector, the Dean of Men,

or Public Safety. All notices otherwise posted on doors will be removed.

- d. Each seminarian is responsible for checking daily the main bulletin board (located adjacent to the seminarians' mailboxes).

3. Messages

- a. Seminarians are responsible for checking their mailboxes daily.
- b. All seminarians are required to check their cell phones for text and voice mail messages frequently (at least twice a day). Messages from faculty, administration, or staff should be responded to within 24 hours.
- c. All seminarians are required to use and check their Mount St. Mary's email address at least twice a day, even if they may also have an additional email address. Important communications from faculty, administration, and staff will be sent on Mount email, and seminarians should respond within 24 hours.

4. Rule of Life and Seminarian Handbook

Seminarians must become familiar with the activities and policies of the Seminary and are required to read the entirety of the Rule of Life and the Seminarian Handbook (also available in PDF form on the Seminary website). Seminarians will be advised by email of any significant changes to the Handbook.

B. Attendance

1. Every seminarian is expected to assist at and be on time for all liturgical functions, as well as the weekly community conference (Rector's conference or Spiritual Director's conference), formation meetings,

retreats, days of recollection, workshops, and general student government meetings.

2. On weekdays, seminarians are required to attend daily seminary Morning Prayer at 6:45 am and Mass at 7:00 am, as well as daily Evening Prayer at 5:00 pm, including Friday evening. On Solemnities falling on a weekday, all seminarians are required to attend Morning Prayer and the afternoon Solemn Mass, unless it conflicts with a pastoral field education placement. A Mass for those with conflicting PFE assignments will be regularly scheduled at 7:00 am.
3. On Saturdays, all seminarians are required to attend either Mass with Morning Prayer at 7:30 am or Mass at 11:00 am, unless for a legitimate reason they are away from the seminary (for example, on a pastoral field education placement).
4. On Sundays, all seminarians are required to attend the 9:00 am Sunday Mass in Immaculate Conception Chapel, with only the following exceptions:
 - a. deacons on their parish assignments
 - b. those who have conflicting pastoral field education placements
 - c. those who have received permission to be away for the weekend for exceptional reasons with permission from the Dean of Men
5. All seminarians are required to attend Solemn Vespers at 5:00 pm on Sundays. Deacon and pastoral field placements should conclude in time to permit the seminarian to return to the seminary no later than 5:00 pm. Seminarians who have been given permission to be away for the weekend must also plan to return in time for Vespers, unless specific permission has been given otherwise. This is a serious

obligation for which all seminarians will be held accountable.

6. Seminarians are normally expected to spend weekends in the seminary, except Deacons on their parish assignments. This does not preclude, for example, spending a day in Washington, D.C. or in Baltimore, or an evening out to dinner and a movie; however, seminarians are not to be absent overnight without approval of the Rector, Director of Human Formation, or Dean of Men.
7. After an unexcused absence from a required community exercise the seminarian is required to notify the Dean of Men. The second time he will have to meet with the Director of Human Formation. The third time he will meet with his Formation Advisor, the Director of Human Formation and the Rector. The seminarian's Vocation Director will be informed upon the 3rd absence to required community events in one semester.
8. Every student is expected to attend and be on time for all classes required by his academic program. Further information regarding academic program policies are covered in the "Academic Norms" section of the Seminarian Handbook.
9. **Annual Retreat** In conformity with the prescriptions of Canon Law and the Program for Priestly Formation, the seminary will provide a retreat each year. This annual retreat is intended for the entire house and is mandatory for all seminarians, except for those required by their respective dioceses to be absent from the seminary during the time the retreat is scheduled. Seminarians are not to make independent arrangements for their own retreats in substitution for the annual seminary retreat.

10. **Sickness** A seminarian who is ill should notify the Dean of Men, the Director of Human Formation, and the infirmarian on duty. He may consult the doctor or nurse in the Wellness Center and should follow the doctor's direction about attendance at classes and community exercises. *If the seminarian needs to go to the hospital, the Rector must be informed immediately.*
 - a. Arrangements to obtain meals and/or Holy Communion should be made through the infirmarian.
 - b. Notice of absence at liturgical functions should be made, as usual, to the Dean of Men.
 - c. Seminarians who miss a class because of illness should notify their professors before class, if possible. It is presupposed that students who are too ill to attend class are normally expected not to go to their field education placements, off-campus activities, the chapel or dining room or other public areas lest they spread their illness and/or slow down their recovery.
 - d. If a seminarian is going to miss his field education placement because of illness, he should notify both the supervisor of the placement and the seminary Director of Pastoral Formation.
11. **Curfew** All seminarians are expected to be inside the seminary by 12 midnight on every day of the week, including weekends. All exterior doors to the seminary will be locked each night between 6:30 pm and 6:00 am. If you need to get into the building during these hours, access will be by means of your Mount Card or using the combination lock.

C. Attire and Appearance

Class Attire

1. Theologians are required to wear a black shirt with clerical collar, black dress pants, black shoes and black socks at Morning Prayer, Mass, Evening Prayer, dinner, regular classes, pastoral field education placements and community conferences. (Sweaters and/or jackets, when worn with clerical shirts, should be solid black).
2. On the same occasions outlined in #1, pre-theologians are to wear black pants and one of the following: (1) a white dress shirt, long or short-sleeved, or (2) a collared polo/golf style shirt, which may be white, gray, or black. If there is an emblem, it must be either a diocesan or seminary emblem. Sweaters and/or jackets, as well as socks and shoes, should be solid black.
3. Shoes should be polished regularly.

Formal Attire

4. When “formal attire” is required, in addition to the above, a black suit jacket is to be worn by all seminarians, both theologians and pre-theologians. Pre-theologians are also to wear a white dress shirt with a black necktie. Occasions on which formal attire is always to be worn include:
 - a. Sunday community Mass and Solemn Vespers
 - b. All 4:30 pm solemn Masses
 - c. Solemn Vespers for solemnities occurring during the week
 - d. Masses of candidacy, conferral of lector and acolyte, and ordination

- e. Particular celebrations – e.g., seminary opening Mass, Mass of the Holy Spirit, Deacon Night, as well as other occasions when “formal attire” is specified on the liturgy schedule and/or in the *Daily Bulletin*.

Chapel Casual

5. At Saturday Masses and at Evening Prayer on Fridays, as well as certain other occasions (like retreats, days of recollection, workshops, etc.), the attire is known as “chapel casual.” This means appropriately clean and neat attire, including long trousers, shoes with socks, shirts with collars (either sport shirt or polo shirt styles) for all seminarians, both theologians and pre-theologians. Shirts designed with shirt tails must be tucked in. Water bottles or other beverage containers are not permitted in chapel.
6. Sports attire, shorts, T-shirts, sweat shirts, and sleeveless shirts are never appropriate for community prayer. For times of private prayer, please keep in mind the modesty and respect due to a sacred place.
7. Liturgical Vesture
 - a. Ministers who function at liturgical services should wear a cassock and surplice. The surplice style is “Vienna #31610” available from CM Almy. This is the only acceptable surplice for use at the Mount.
 - b. Deacons functioning at Mass should wear an alb, stole, and dalmatic. *The alb should cover the top of the shoes.*
 - c. For Morning Prayer, Evening Prayer and Night Prayer, deacons may wear cassock, surplice and stole, or alb and stole, with cope on appropriate occasions.

8. For Solemn Vespers in Immaculate Conception Chapel, Theologians are to wear cassock and surplice. Deacons vest in cassock, surplice, and stole. Deacons process and sit in the choir stalls in the sanctuary.
9. Cassocks may be worn by liturgical ministers to and from Immaculate Conception Chapel or the Grotto when serving there. If it is more convenient to retain the cassock when going to a meal after serving, seminarians may keep it on in Patriot Hall. Simple prudence and common sense should govern the seminarian's decisions in this regard.
10. Pre-theologians enrolled in university classes may wear either "chapel casual" attire or the usual pre-theologian uniform (see #2 above). The uniform must be worn, however, at all classes taken in the seminary.
11. With the exception of pastoral formation placements and other official seminary functions, the attire of the seminarian off-campus is expected to conform to the policy of his own diocese at all times.
12. On certain occasions (such as the March for Life) all seminarians, including pre-theologians, will be directed to wear clerical attire.
13. When wearing clerical attire in public areas, seminarians are expected to wear it properly, that is, tabs in place, collars attached to shirts, shirts tucked in, etc.
14. Every seminarian who does not have a private bathroom should use a bathrobe going and coming from the bathroom.
15. Seminarians are to be appropriately groomed. Hair should be neatly cut and combed.

- a. Seminarians should follow the policies of their dioceses to permit or prohibit facial hair.
- b. Those who have facial hair are expected to keep it neatly and closely trimmed, avoiding all appearance of a “bushy” or “unkempt” beard and/or mustache. It should not needlessly call attention to yourself.
- c. Those who do not have facial hair are expected to shave every day and before Morning Prayer. Several days’ growth of beard would not be a presentable appearance for a cleric, and hence it is also inappropriate for a seminarian called to be a public person.
- d. Seminarians who arrive in August with a beard, mustache, or sideburns may maintain them during the year. Seminarians are not permitted to grow any style of facial year during the academic year, including breaks.
- e. Frequent changing of one’s appearance might indicate a degree of immaturity, inconsistency and instability.

D. Approvals Required

1. Outside of the SGA, approved organizations and study groups, no formal meetings or gatherings of seminarians should be announced or scheduled without the prior approval of the Dean of Men.
2. All written work submitted for publication outside the seminary must be submitted to the Rector for approval.
3. Seminarians are not to engage in demonstrations or public protests without the knowledge and consent of

their respective dioceses and the prior approval of the Rector.

4. No collection, monetary or otherwise, may be taken up in the seminary without the prior approval of the Rector or the Dean of Men. Seminarians are absolutely prohibited from engaging in any kind of solicitation for personal funds, whether within the seminary or from outside sources. If a seminarian finds himself in financial need, he is required to speak to the Rector.
5. Seminarians are not to hold jobs, on or off campus, without the prior permission of the Rector and the student's diocese.
6. Students engaging in apostolic activities beyond those required by their assigned pastoral field education placements should have the permission of the Director of Pastoral Formation.

IV. POLICIES

A. Absences

1. All seminarians are expected to attend weekday and weekend Masses as well as other liturgical obligations at the Seminary.
2. The seminarian should recognize that attendance at class and other required activities, such as PFE or other requirements of the formation program, is a serious obligation.
3. The seminarian should not request to be absent from them, except for the following reasons:
 - a. For immediate family occasions such as Weddings, Funerals, Baptisms, First Holy Communions, Confirmations, Ordinations, or Religious Profession. To receive permission to be absent,

follow the Procedures listed below (no. 4) in accord with the type of activity being missed. Other family celebrations (birthdays, anniversaries, graduations, etc.) are not considered sufficient reason to be absent.

- b. For events in the home diocese, (e.g. Diocesan Ordinations) the seminarian's presence must be required by the Bishop and/or Vocation Director in order for the seminarian to be absent. The request must be initiated by the diocese and communicated to the Rector or Dean of Men in writing via letter or email. To receive permission to be absent, follow the Procedures listed below (no. 4) in accord with the type of activity being missed.
 - c. For reasons determined serious by the Dean of Men (such as medical or counseling appointments or service to the Seminary community). To receive permission to be absent, follow the Procedures listed below (no. 4) in accord with the type of activity being missed.
 - d. In the case of friends or acquaintances, the occasions listed above (a) are not legitimate reasons to request an absence. The seminarian should explain to friends that he will pray for them, but that he has the obligation to be at the seminary.
 - e. Any very rare exceptions to these policies will be determined by the Rector.
2. Procedures to obtain permission:
- A seminarian who wishes to be absent:
- a. **From Mass, Liturgy of the Hours, and obligatory Communal Prayer**— must request permission from the Rector.

- b. **From a single class** – must request permission from the class instructor prior to the anticipated absence.
- c. **From Rector’s Conference**– must request permission from the Rector.
- d. **From Spiritual Director’s conference, or any part of a day of renewal, weekend of recollection, or house retreat** – must request permission from the Director of Spiritual Formation.
- e. **From pastoral field education** – must request permission from the Director of Pastoral Formation and the placement supervisor prior to the absence. If necessary, a substitute should be found.
- f. **For an overnight absence involving one day of missed classes or other required activities** – the Absence Request Form (available in the student mailroom) must be completed by the seminarian with the following requirements:
 - i permission and signature of the seminary Rector or Vice Rector
 - ii permission and signature of the Academic Dean
 - iii permission and signature of each of the instructors whose classes will be affected, indicating that a method has been developed to make up for missed work
 - iv submission of the completed form to the Dean of Men
- g. **Absences involving two or more days of classes or other required activities** – These are not permitted, except in cases of personal emergencies, travel required by the seminarian’s

Ordinary, official seminary business, or opportunities for educational and/or formational growth sponsored or endorsed by the seminary. These exceptions will be considered by the Rector on a case-by-case basis. Seminarians should not seek permission to be absent for more than one class day merely for travel opportunities or other programs of their personal initiative.

- h. For an overnight absence not involving missed classes or required activity, a seminarian must request permission from the Rector or Vice Rector.

B. Breaks and Vacations

1. The dates and times of breaks and vacations are clearly stated in the Seminary calendar.
2. Seminarians are expected to make travel plans and reservations with these in mind. Please do not request to leave earlier or arrive back later than the stated times. **Note:** A less expensive air fare is NOT sufficient reason to leave early or return late.
3. Seminarians may leave after his last class on the day that the break is scheduled to begin. If he has no class on the day the break is scheduled to begin, then he may leave after morning Mass.
4. Seminarians who wish to leave the United States during breaks must gear their travel plans to allow sufficient time for the possibility of changed or cancelled flights, weather delays, etc., and still be able to return to the seminary before classes or other required programs begin. International travel is no excuse for failing to return on time, with the exception of seminary-sponsored trips.
5. Seminarians returning from breaks in winter weather must exercise prudence and foresight in order to

return on time. If there is a threat of difficult travel conditions, seminarians may always return to the seminary early. Should the seminarian nevertheless not be able to return on time, he must take responsibility to notify the Dean of Men immediately of his whereabouts and anticipated time of return.

6. Returning from any break, all seminarians are required to cross their name off the list posted at the door of the Dean of Men and to do so promptly upon their return. Seminarians who are delayed in returning for any reason whatsoever must notify the Dean of Men. After a break, if any seminarian has neither crossed his name off the list nor notified the Dean of Men of his absence by noon of the first day of classes, his diocesan Vocation Office will be contacted to determine his whereabouts.

C. Pastoral Year

1. Seminarians who are absent from the Mount during a Pastoral Year Assignment in their respective dioceses' are:
 - a. Strongly encouraged to participate in the annual seminarian retreat in January. This affords the opportunity for the seminary community to be united in prayer, and to welcome those men on a pastoral year to join with us in this important spiritual and communal experience at the midpoint of the academic year.
 - b. Expected to maintain regular (monthly) contact with his formation advisor, either in person, when possible, or at least by phone or video conference.
 - c. Expected to meet regularly with his Mount spiritual director, either in person, when possible, or at least by phone or video conference.

Alternatively, he should arrange for regular meetings with a local spiritual director in his diocese.

D. Vehicles on Campus

1. Personal Cars and Parking

- a. Seminarians wishing to park their own vehicles on campus need to register with Public Safety to secure a parking sticker, which must be displayed clearly on their car.
- b. Shortly after the beginning of the academic year, each seminarian with a registered vehicle will be assigned a parking space. Cars may be parked only in assigned spaces.
- c. Parking spaces marked “VISITORS”, “RESERVED”, and “FACULTY and STAFF” are not to be used by seminarians. If a seminarian finds someone has parked in his assigned space, he should contact the Parking Coordinator and put his car temporarily in the Memorial Gym lot until the matter is resolved. Under no circumstances should he park in the “FACULTY and STAFF” lot, or in a spot marked “RESERVED” or “VISITORS.”
- d. Because the area must be kept clear for maintenance and emergency vehicles, parking behind Gallagher, Mulcahy, and Keating Halls, including the area around the storage shed, is absolutely prohibited (except for temporary loading or unloading). Vehicles left in this area unattended during the day or overnight will be reported, ticketed, and towed.
- e. No seminarian may have, ride, or store a motorcycle (or any form of motorized bicycle) on

campus. Any use of a motorcycle during the academic year is prohibited.

2. Mount Vehicle Policy

- a. Mount St. Mary's University Department of Public Safety has vehicles available for use by students for official or required travel. All arrangements for these vehicles must be made by contacting Public Safety.
- b. Seminary house cars will be available through the Director of Pastoral Formation. Normally, such cars can be used only for travel to and from such placements. Any other use by seminarians is possible only for official seminary business as requested by the Rector.
- c. Any seminarian wishing to use a university vehicle must follow the procedures listed in the booklets entitled "Vehicle Policy" and "Student Driver Program," which are available from the Department of Public Safety.

E. Room Policies

1. At the beginning of each year, each student must pick up his room key from Public Safety. This key must be returned to Public Safety whenever the student vacates the room. A charge will be assessed to the student for an unreturned key. If seminarians change rooms during the course of the year, they are still required to turn in their old room key and receive their new one from Public Safety. **Under no circumstances are students to exchange room keys with each other.**
2. It is each seminarian's personal responsibility to lock his room to protect his property.

3. Except for small nails, tacks, and small screws, nothing is to be attached to the walls of seminarians' rooms that could cause damage to the walls. Please be particularly careful of various types of adhesive, as some of these will damage the drywall. When using adhesives, please be sure they are not permanent and can easily be removed. Seminarians' rooms may not be painted, other than by the university maintenance department.
4. Each seminarian should keep his room neat and clean, and beds should be made up daily. In rooms with a private bath, it is the seminarian's responsibility to clean and maintain the bathroom. Cleaning supplies are available from the housekeeping staff.
5. Seminary furniture should not be removed from the room. At the end of the year, the seminarian is responsible for replacing any furniture which has been moved. All seminary furniture must end the year in the place where it began. In the spring semester, a detailed instruction regarding furniture will be provided to the seminarians.
6. When vacating a room, it is the seminarian's responsibility to see that all trash or discarded items are removed and that the bathroom, if there is one, is left clean. At the end of the year, the housekeeping staff will inspect all student rooms. Those rooms judged to require extra work to be adequately cleaned will be assessed a cleaning fee of \$50 to be billed to the seminarian's diocese.

7. Rooms may be subject to inspection by the Rector, Vice Rector, and/or Dean of Men at any time, without prior announcement.
8. Fire and insurance regulations require that the halls be kept clear. Unwanted furniture should not accumulate in the hallways.

F. Recreation Room and Kitchen Use

1. The seminary Recreation Room and Kitchen are for the use of seminarians whenever the seminary is in session, including weekends. Their privacy should be respected, and they are not to be excluded from using this area, which is rightfully theirs. No event may be scheduled in the Recreation Room or kitchen during the last week of class or during exam week.
2. Any group that would like to reserve the Recreation Room or Kitchen must submit a reservation request to the Administrative Assistant to Administration and Faculty **at least one week in advance**. If there are any conflicting requests, the Dean of Men will make the final determination.
3. Outside groups are not permitted to use the Recreation Room or Kitchen when seminarians are present. Exceptions may be made at the Rector's discretion. Permission for such use must first be obtained from the Rector, after which the room must be reserved through the Administrative Assistant to Administration and Faculty.
4. Seminarians are not to invite university students individually into the recreation room. If a seminarian wishes to organize a social event with students with whom he is working in some capacity (campus ministry, sports chaplain, Legion of Mary, etc.), the Recreation Room must be reserved with the

Administrative Assistant to Administration and Faculty. The event must be completed and the room cleaned by no later than 7:30 pm.

5. In consideration of the seminarians, private guests of seminarians should eat their meal in the Recreation Room area using the extra folding tables and chairs so that the kitchen area will remain available for regular house use.
6. With regard to “Sport Team Dinners” organized by the appropriate chaplain:
 - a. They must take place on either Mondays or Thursdays.
 - b. Dinners must conclude and the student athletes must depart from the seminary by 7:30 pm.
 - c. Each sport team is allotted one dinner per year in the seminary. If the team size is very large, exceptions may be granted by the Dean of Men and shall not exceed two dinners per semester.
 - d. No dinners can be scheduled during the last week of class or during exam week.
 - e. The Kitchen and the Recreation Room must both be reserved through the Administrative Assistant to Administration and Faculty.
 - f. No seminary funds are available for expenses incurred from the dinners.

G. Use of Tobacco

The *Catechism of the Catholic Church* teaches that temperance disposes us to “avoid every kind of excess,” including the abuse of tobacco (2290). It certainly does not explicitly condemn the use of tobacco as intrinsically evil but it is important to remember that whether something

is temperate or not depends upon a balance of goods and harms. It has been obvious for many decades that tobacco use causes many serious harms that clearly outweigh any possible good. It contributes to a large number of health problems and is a major cause of death. Tobacco products are expensive, health care cost are high, and an addiction to tobacco indicates a significant loss of freedom. For a priest, it can be a source of scandal for others and can significantly decrease the number of years of service to his people. Therefore:

1. Because it is a serious formation issue, seminarians are expected to take serious and concrete steps to stop the use of tobacco of any kind as part of their formation. If you use tobacco, notify your formation advisor, who will document your efforts. He and your spiritual director can help you quit.
2. All tobacco products, including smoking, electronic cigarettes and smokeless products, are prohibited in any enclosed workplace, residential facility, or other facility on the Mount campus
3. According to the University Student Code of Conduct, smoking is prohibited within 25 feet of any University building. This means any Seminary building and includes the McSweeny Hall porch and Recreation Room patio.

H. Alcohol

In the area of human formation temperance is an important virtue. Saint John Paul II wrote, "Moderation and temperance are necessary in order to avoid obstacles in the way of the life of intimacy with God" (*Pastores Dabo Vobis*, 94). Furthermore, during the time of formation there is a need to develop a priestly asceticism in order to become an example of sobriety of life that will serve as a

good example for others. The aim of the Seminary Alcohol Policy is to promote the value of drinking in a social setting, drinking in the context of a meal, drinking as an alternative way to relax but not the default way, and training in the virtue of temperance and self-control.

1. The following regulations are to be observed:

- a. The only alcohol in the Seminary is that purchased and served by the bar.
- b. The bar serves wine, beer, soft drinks, and water only. Hard liquors are not permitted in the Seminary.
- c. Bar hours are Mondays, Wednesdays, and Fridays 8:00 – 10:00 pm and Saturday 8:00 – 11:00 pm. The bar is closed on Fridays in Lent.
- d. Alcohol must be served behind the bar and by a bartender. The only exception is for seminary functions or communal events when alcohol is served on the table for a meal.
- e. The bar can be opened and alcohol served by a bartender on other days and hours for designated seminary functions (house party, etc.).
- f. In the case of a communal event (sporting events, a special dinner, etc.) but not a designated seminary function, explicit permission for the consumption of alcohol must be granted by the Dean of Men or, in his absence, the Rector.
- g. Alcohol can be consumed in the Recreation Room, Kitchen, Patio, Cave, and JP II Room but it must be served from the bar by a bartender. Under no circumstances may it be served or consumed in a classroom.

appropriate to men studying for the priesthood. Conscious of the seminary formation in celibacy, no seminarian may date under any circumstances. Even relationships which give the appearance of dating can be a cause of serious scandal, and hence are to be avoided. An inappropriate relationship is grounds for dismissal.

2. University students visiting the seminary

- a Because the seminary is a house of formation, it is important that, while fostering good relationships with university students, seminarians make sure that students understand that the seminary is not merely a dormitory, and that privacy and quiet must be respected at all times.
- b Seminarians should be cultivating appropriate ministerial, rather than social, relationships with university students. Moreover, great care should be taken not to foster close friendships with female students and to maintain the custody of the eyes and heart.
- c University students are normally welcome only in St. Bernard's Chapel. They are also welcome to attend organized meetings in the classrooms and in the Saint John Paul II Reading Room (hereafter referred to as the JP II Reading Room). They are not usually permitted in the recreation room, except with explicit permission for some specific event (e.g., a Mount 2000 planning session). Otherwise, university students are never permitted in other areas of the seminary, including the residence floors. In addition, the presence of university students anywhere in the seminary is

not permitted during the hours of 7:30 pm to 7:00 am. In general, interaction with undergraduates should take place in the McGowan Center or other public areas of the university, rather than in the seminary.

3. In public areas of the campus, particularly at the ARCC and the café, seminarians should be vigilant to ensure that their conduct does not in any way tend to give scandal.
4. No seminarian is to visit any university student's room at any time, for any reason, without the express prior permission of the Dean of Men. Seminarians are not to travel in private vehicles with undergraduates.
5. Seminarians are permitted to use the university athletic facilities, or to attend lectures, forums, seminars, athletic or cultural events in the undergraduate division, as well as activities sponsored by campus ministry, whether during the evening hours or at other times of day. Seminarians are also encouraged to participate in the university intra-mural sports program. However, whenever any of these activities conflicts with a mandatory seminary activity, the seminarian is required to be at the seminary, unless specific individual permission has been given by the Dean of Men or Rector.

K. Visitors and Guests

1. Visitors are welcome to liturgies in St. Bernard's Chapel. However, visitors other than official seminary guests, personal guests of seminarians and faculty, and scheduled groups should not be in other parts of the seminary. This includes recreation rooms, computer room, laundry rooms, and classrooms. (Visitors may use the restroom facilities on the ground

floor or the main floor). Seminarians who find unauthorized visitors in the above areas or anywhere else should ask if they can be of assistance to the visitors, determine if they are legitimate guests, and, if not, explain politely that access to areas other than the chapel is private.

2. Guests are welcome at the seminary. They must be met and entertained in the public areas only. Guests are ordinarily not permitted above the chapel floor in McSweeney, nor in Gallagher, Mulcahy, or Keating Halls without permission of the Dean of Men. They should in no way be permitted to intrude upon the legitimate privacy of other students. Particular consideration should be given to ensure that female guests do not intrude on the privacy rightfully expected by seminarians, especially in the residence hallways.
3. Because of the limited guest room facilities in the seminary, only official seminary guests can be accommodated overnight; e.g., bishops, vocation directors, visiting faculty, priests, and prospective seminarians. Personal friends and relatives are accommodated on a space-available basis. For your personal guests, a list of local motels and their rates can be obtained from the guest master.
4. No minors may enter a residential area of the seminary unless they are accompanied by a parent.
5. Other than service animals, no visitor or guest may bring a pet into the seminary.
6. The presence of guests does not ordinarily excuse a seminarian from attendance at regular community exercises.
7. If a prospective seminarian or any other guest wishes to attend a class, the host seminarian must show the

courtesy of introducing the guest to the professor before the start of class.

8. **Guest Meals** Meal passes to the student dining room can be provided only to official and/or invited guests of the seminary -- bishops, vocation directors, prospective seminarians, seminarians visiting in some institutionally recognized capacity, or others specifically authorized by the Rector. We regret that meal passes cannot be provided for other visiting priests or for visiting friends, seminarians, or family members who are personal guests of seminarians. Visiting priests are always welcome to eat in the priests' dining room in Patriot Hall for the evening meal. If they intend to do so, they need to leave a message to that effect by calling extension 4272 no later than 3:00 pm that day. They may also purchase breakfast and lunch in the student dining facility in Patriot Hall.

L. Seminarians' Meals

1. Because community meals are considered to be a significant opportunity for human formation and fostering a spirit of fraternity, seminarians are normally expected to take their meals together in the Seminary Dining Room. Seminarians should not make a regular habit of eating meals in their rooms.
2. Seminarians are required to eat in the seminary dining room for the noon meal Mondays through Fridays, and for the evening meal Sundays through Thursdays. At these times, eating in the undergraduate dining room is not permitted, and explicit permission must be received from the Dean of Men for any exceptions. For all breakfasts and for weekend meals after Friday lunch until Sunday Vespers, the seminary dining room

will be closed and seminarians will eat together in the undergraduate dining room.

3. “Diocesan tables” or other special interest tables (e.g. the Spanish table) are permitted at any time, except at the Thursday evening meal. Such tables must, however, be located in the seminary dining room when seminarians are required to eat there.
4. After Evening Prayer each Thursday, all seminarians are required to go directly to the seminary dining room for a weekly community dinner (unless otherwise indicated on the Seminary calendar). On Thursday evenings, seminarians are not to take food from Patriot Hall, nor are they to delay arriving for the meal. Explicit permission must be requested from the Dean of Men to be excused from any Thursday community dinner. **Note:** Having an exam or a paper due the next day will not constitute a legitimate reason to be excused, so please plan ahead accordingly.

M. Social Media

1. Mount St. Mary’s Seminary supports the usage of social media to promote evangelization. In accomplishing this task, a seminarian, as a public person, is to exercise prudence. Mount St. Mary’s Seminary expects seminarians engaged in social media to always reflect the positions of the Church, the Holy Father, their diocesan bishop and/or religious superior. Seminarians also are to respect any policies of their (arch)diocese/religious community, the Archdiocese of Baltimore, and Mount St. Mary’s University.
2. Should a seminarian offer theological opinions, he is also responsible to disclose that he is a

seminarian presenting his private opinion and not of the Seminary. Seminarians are required by the formation process to indicate to the appropriate Seminary administrators and formators their intent to publicly engage in theological discussions or communications prior to doing so.

3. While engaged in social media (which includes but not limited to: Facebook, Twitter, Instagram, LinkedIn, Google+, YouTube, Pinterest, Tumblr, blog sites, personal web site, etc.), a seminarian is to be aware of the following:
 - a. Protect yourself from sharing too much personal information. Identity theft is a very real threat. Location services can be used against you. Weigh how much personal information is really needed to support your communication and social activities.
 - b. Verify your privacy options settings and do it often. With updates, they change all the time. Being proactive, knowing who can see your comments can save you trouble later.
 - c. Control your comments. What you post can follow you indefinitely. Remember the internet is a giant public record. Be aware of copyright restrictions on the content you share via social media, blogs, and your personal websites. When using third party content like images and songs, remember to have either permission from the copyright holder, or your use must fall within one of the exceptions under copyright law, such as

fair use. You should always give proper credit when using third party content.

- d. Know your friends and followers. In social media it's easy to misrepresent identities.

N. Withdrawals from the Seminary

1. When a seminarian is dismissed or withdraws or otherwise fails to return to the seminary, he should see to it that:
 - a. He speaks personally to the Rector (or, if the Rector is not available, to the Vice Rector) before leaving
 - b. His room key is returned to Public Safety (otherwise, he will be billed \$50 for the lock change)
 - c. Any books he has borrowed from the library be returned.
 - d. He pays any parking fines or other fines still outstanding.
 - e. He informs the Seminary Registrar in writing of his intent to withdraw from classes (either in the current and/or next semester). He must also make his request in writing if needing an official or unofficial copy of his academic transcript. Forms are available from the Seminary Registrar's Office or online.
 - f. He sends a draft email message to the Rector explaining his departure to his fellow seminarians. Upon approval of the Rector, he then informs the seminarians of his departure, including the Rector as one of the recipients.

2. A departing seminarian will be given a two-week period during which he is to vacate his room and remove all his property from the room and from the storage shed, unless explicit permission has been received from the Rector, Vice Rector, or Dean of Men for a delay.
 - a. After two weeks, any personal belongings in his room or in the storage shed will be collected by his diocesan brothers (or SGA officers, if he has no diocesan brothers) and discarded or taken to the Seton Center.
 - b. If a seminarian who has left articles in summer storage will not return for the fall semester for any reason, he is to remove all stored items from his room and/or designated storage areas at least three days before the date set for the arrival of the new seminarians.
 - c. If he fails to do so, without receiving permission for a delay, the orientation team will clear his room and place all belongings in the storage shed. Two weeks after regular classes have begun, if these items remain unclaimed, they will be made available to any seminarians who could use them.

V. MISCELLANEOUS

A. Student Government

1. Seminarians are expected to abide by the Constitutions and By-laws of Mount St. Mary's Seminary Student Government Association, as approved by the Rector.
2. The officers of the Student Council and the committees which they appoint constitute a council which plans and carries into action cultural, social, and

recreational programs of the seminary which have been approved by the Rector.

B. Technology

1. Computers

- a. The use of computers is a necessary part of modern communication and organization. Such use should always be with the virtue of prudence.
- b. Seminarians who use electronic devices are reminded that the ideals of priestly formation extend to their use. Visiting inappropriate and morally offensive internet sites is conduct unbecoming to Christian life, detrimental to one's formation for priestly life, and a serious formation issue. Good stewardship of time also would dictate that the seminarian eliminates undue use of email, games, or social media of any kind.
- c. Covenant Eyes, an internet monitoring software product, is paid for by the seminary and is available to all seminarians upon request to the Director of Human Formation. In certain circumstances, it may be required. A seminarian who uses Covenant Eyes must designate his formation advisor, spiritual director, and Director of Human Formation as accountability allies on his account.
- d. Seminarians should be aware that, as public persons, anything they place on the internet reflects on the Church, their diocese, and the seminary; and they are responsible for any scandal given or taken.

2. Electronic Breviary

As a general rule, seminarians should refrain from the use of an electronic breviary for the public celebration of the Liturgy of the Hours.

3. Telephones

- a. Each seminarian is required to have a cell phone, as this is our primary means of communication along with email.
- b. Smart phones which have email updates are highly recommended. If you are not able to obtain a smart phone, please notify the Director of Human Formation, and other arrangements will be made.
- c. There are telephones in each residence hall. These may be used in three ways:
 - i as an intercom to call faculty and staff, simply dial the last four digits of the in-house telephone number.
 - ii to call any outside phone (local, long-distance, or cellular), first, dial “9” and then dial the area code followed by the phone number.
 - iii to call Maintenance or Public Safety, simply dial their extension numbers as listed in your directory.
- d. If you do not wish to use the hall phones to make a call, or if you wish to receive calls, you will need to use a cell phone or some other service or phone device.

4. Printers/Copiers

- a. An HP printer with USB computer and flash drive connectivity is located in the Student Mailroom, and an identical one is in the 2nd floor Gallagher elevator lobby. In the Potter-Gormley Library a

scanner and small printer are available. Copiers and scanners are available in the Phillips Library for student use.

- b. Seminarians are not permitted to use the copier, shredder, cutting board, or any other equipment or article in the faculty workroom. These are for use by faculty, administration, and staff only.

C. Laundry

1. Laundry is the responsibility of each seminarian. Washers and dryers are located on the ground floor of Keating Hall.
2. Machines may be reserved for one-hour intervals, but not for more than two continuous hours in one day. Sign-up sheets for reserved times are in the laundry room. The machines are connected to LaundryView which allows users to go to the website and monitor, in real time, the availability of the machines and the running times left on machines in use from your room. Go to www.laundryview.com.
3. Washing machines not in use by twenty minutes past the reserved time are considered open, and the reservations forfeit.

D. Movies

1. Movies are shown in the large recreation room on Friday and Saturday evenings for community entertainment.
2. Only movies appropriate to viewing by seminarians will be chosen, under faculty supervision. An “R” rated film may be shown only with explicit individual approval by the Dean of Men.

E. Reservations

1. All reservations for the use of seminary facilities (St. Bernard's Chapel, recreation rooms, JPII Reading Room, classrooms) must be made with the Assistant to Administration and Faculty.
2. Kitchen facilities are reserved by the Kitchen Coordinator.
3. Any activity in Immaculate Conception Chapel must be cleared with the campus ministry office and a prior reservation made with them. Please do not attempt to use Immaculate Conception Chapel for any reason without a reservation.

F. Cancellation Information

In winter, call 5777 for information about undergraduate class cancellations or delayed schedules. Watch posted notices for seminary cancellations. In general, classes of resident faculty would not be canceled because of weather conditions, nor would the daily house liturgical schedule be altered by university cancellations. In the case of a delayed schedule for university undergraduate and MAPS class causing a conflict with the seminary class schedule, Pre-theologians (and others in such classes) should attend the undergraduate/MAPS class and inform their seminary class professor. Seminary faculty who cannot get to campus due to the weather should contact their students by email or through the University's Learning Management System (LMS) and inform the seminary academic dean. See the posted "Weather Delay" notices for further information.

G. Pets

With the exception of service animals, seminarians may not keep animals or pets of any kind within the seminary.

H. Guns

Seminarians are prohibited from keeping firearms or restricted weapons of any kind on their person, in their rooms, vehicles, or anywhere else on university property.

I. Candles

The burning of any kind of wick-burning candles (including votive candles, oil candles, etc.) in seminarians' rooms is prohibited by the university policy. For insurance reasons, we are obligated to comply.

J. Summer Storage

Limited storage of seminarians' property during the summer is available in certain designated storage areas. Seminarians are expected to read and comply with all regulations posted regarding summer storage. Any articles left in storage for the summer, however, are left at the seminarian's own risk. The seminary assumes no responsibility for any personal belongings left in the storage areas.

K. Packages

Seminarians who get a notification in their mailbox that a package for them has been received in the seminary post office may pick up their package when the post office is open at the following times: **Mondays through Fridays for 15 minutes after Evening Prayer (or community conference) and whenever the post office is open for mail sorting.** Please do not approach seminary staff regarding access to the seminary post office. On weekends, to get a package, please contact one of the student postmen, whose names are indicated on the post office door. In case of emergency, if you are unable to locate any of the postmen, you may notify the Dean of Men.

L. Microwave Use

Seminarians are not permitted to have or to use microwave ovens in their rooms. Microwaves are available and may be used only in the seminary kitchen. If a student causes an alarm to be sounded, he or his diocese will be charged any assessed fee by the fire department for causing an unnecessary response.

M. Lights

The last person to leave the chapel, the chapel balcony, a classroom, a restroom, or any other public area, should please remember to turn off the lights. This is a simple practice of thoughtfulness and good stewardship.



Acknowledgement of Receipt of the Rule of Life and Student Handbook

I acknowledge receipt of the policies and procedures contained in the Mount St. Mary's Seminary **Rule of Life** and **Student Handbook**. By signing this statement, I agree to abide by all the regulations, policies, and procedures contained herein, and any amendments that may occur from time to time.

Student's Signature

Student's Name (Print)

Date

Please tear out and return this page to the Administrative Assistant to the Rector.

