THE SEMINARY
WAY OF LIFE
2016-2017
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Who We Are

Saint John’s Seminary is an Archdiocesan seminary serving primarily the dioceses and religious orders of the New England states. Sponsored by the Archbishop of Boston, it observes the applicable norms of the Holy See and the United States Conference of Catholic Bishops in defining and realizing its mission.

The primary mission of Saint John’s Seminary is to prepare candidates for ordination as diocesan priests in the Roman Catholic Church and to recommend them to sending bishops. The seminary also enrolls candidates for the priesthood from Institutes of Consecrated Life and Societies of Apostolic Life in its several degree programs of priestly formation.

The seminary’s Theological Institute provides programs of formation for laymen and women, permanent deacons and
religious. The seminary offers opportunities for ongoing formation of clergy as well.¹

The School of Theology offers a Master of Divinity program designed to foster the seminarians’ understanding and personal assimilation of the Gospel of Jesus Christ, as expressed in the Tradition of the Church, and found in its doctrinal and spiritual traditions as preserved by the Church’s Magisterium. It is therefore designed to promote the formation of seminarians for teaching through the ministry of the Word, sanctifying by making present the sacraments, and pastoral governance.² As a seminary designed primarily to foster the spirituality of the diocesan priest, Saint John’s Seminary fulfills its sacred responsibility in observance of the spirit of Dei Verbum:

[The] task of authentically interpreting the word of God, whether written or handed on, has been entrusted exclusively to the living teaching office of the Church, whose authority is exercised in the name of Jesus Christ. This teaching office is not above the word of God, but serves it, teaching only what has been handed on, listening to it devoutly, guarding it scrupulously and explaining it faithfully in accord with a divine commission and with the help of the Holy Spirit, it draws from this one deposit of faith everything which it presents for belief as divinely revealed.³

History

The Boston Ecclesiastical Seminary was founded by Archbishop John J. Williams to prepare men for the Roman Catholic priesthood. In 1883, the school was chartered by the Commonwealth of Massachusetts to grant degrees in philosophy and divinity. The first class was admitted in the fall of 1884. The Sulpician Fathers agreed to staff the seminary and continued to direct it until 1911, when a faculty of archdiocesan priests replaced them. Priests from the

¹ More information may be found at www.theologicalinstitute.org.
² Code of Canon Law [CIC], c. 129 § 1; see also Lumen Gentium, n. 10.
³ Dei Verbum, n. 10.
Archdiocese of Boston and beyond continue to staff the seminary, ably assisted by members of religious communities and by lay professors.

The General Court of the Commonwealth authorized changes in the charter of the Seminary in 1941. The institution had been dedicated to Saint John the Evangelist and was widely known under the name of its patron rather than under its legal title. In recognition of this fact, the name was changed to Saint John’s Seminary. At the same time the charter was expanded to authorize the granting of any degrees appropriate to the courses of study, as well as honorary degrees appropriate to the purpose of its charter and amendments. Degrees awarded include the Bachelor of Philosophy and Bachelor of Arts (Philosophy), the Master of Divinity and the Master of Arts (Theology) for seminarians, and the Master of Arts in Ministry and Master of Theology for deacons and lay students.

In 1967, Saint John’s Seminary, together with Andover Newton Theological School, Boston College Department of Theology, Boston University School of Theology, Episcopal Divinity School, Harvard Divinity School, and Weston Jesuit School of Theology (now part of Boston College School of Theology and Ministry), founded the ecumenical association of theological schools called the Boston Theological Institute (B.T.I.). Gordon-Conwell Theological Seminary, Holy Cross Greek Orthodox School of Theology and Hebrew College have become the most recent members. Resources of the ten schools include more than four hundred faculty members, some seven hundred courses, and more than 1,500,000 volumes in their libraries. These resources are available to Saint John’s Seminary students. The participation of the seminary in the B.T.I. is fully in accord with the ecumenical and inter-faith guidelines of the United States Conference of Catholic Bishops.

In 2000, Saint John’s Seminary began the Master of Arts in Ministry Program for laity seeking to serve the local Church or to deepen their knowledge and understanding of the faith. The first graduating class of the Master of Arts in Ministry Program received their degrees in 2002. The students who
have graduated since the program began are now working as pastoral associates, religious educators, chaplains in hospitals, campus ministers, youth ministers, and in the Catholic mass media in the Archdiocese of Boston and various other dioceses both in New England and elsewhere.

In 2011, a Master of Theological Studies Program was added to the lay program along with various Certificate Programs in order to assist those enrolled to “become theologically well-formed pastoral ministers: knowing the breadth of Church teaching and the richly varied theological tradition, and able to access and use these resources to meet the needs of ministry today.” This newly expanded program for lay formation is entitled The Theological Institute for the New Evangelization. This campus is located at 149 Washington Street, Brighton, MA.

In 2013, Saint John’s Seminary acquired a third campus. This is located in the Oak Square section of Brighton at Our Lady of Presentation Lecture Hall.

Since the opening of Saint John’s Seminary over three thousand graduates have been ordained for the priesthood and have served God’s people in at least fifty different dioceses in the United States, Europe, Africa, South America, and Asia, as well as in the Holy See and military positions throughout the world. Cardinals Richard Cushing, John Wright, and Luis Aponte Martinez are numbered among Saint John’s Seminary graduates, as are the founders of the Maryknoll Fathers and Brothers, the Missionary Society of Saint James the Apostle, and the Society of Our Lady of the Most Holy Trinity. Many other alumni have served, and continue to serve, the Church in a variety of ways.

The Main Campus

Saint John’s Seminary is located on Lake Street in Brighton, a residential section of Boston. Saint John’s Hall, the original building, has been enlarged on several occasions to include a

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4 United States Conference of Catholic Bishops, Co-Workers in the Vineyard, 44.
chapel, administrative offices, classrooms, and residences for priests and students in the School of Theology. A major renovation of Saint John’s Hall was completed in 1999.

In 1901, the beautiful Romanesque chapel, which was begun in 1899, was first used for solemn services. Decorative alterations were made to the chapel in 1946, 1999, and 2012. In 2015, the original organ in Saint John’s Chapel was refurbished back to working condition.
The seminary is that mountain to which Jesus calls his disciples. It is that place set aside where a man can be more intimately with the Lord. It is in this place and from this height of grace that a man discerns and grows in understanding of the mystery of his vocation to the priesthood. The Gospels describe a number of occasions when Jesus led his disciples aside to enter into a deeper relationship of grace. “Blessed are your eyes, because they see, and your ears, because they hear.” During these special times and places, Jesus taught them how to pray and to grow into conformity to the will of God. In this sense, the seminary is meant to be a continuation of the “apostolic community”, “a community built on deep friendship and charity such that it can be considered a true family living in joy.”

It is in the line of this Gospel tradition that the seminary attempts to provide that place to be with him. This friendship with Christ requires a commitment of time and understanding. The Seminary Way of Life, a kind of common

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5 Mark 3:13.
6 Matthew 13:16.
8 Pope Saint John Paul II, Pastores Dabo Vobis [PDV], n. 60.
rule, is intended to give direction and understanding to this special time of being with the Lord in priestly formation. It is characterized by an organized and unified outlook in harmony and correspondence with the one aim that justifies the existence of the seminary: the preparation of future priests.

The *Seminary Way of Life* provides a substantial and foundational rule for formation:

> In order to ensure that the programming is truly apt and effective, the fundamental outlines of the program will have to be translated into more concrete details, with the help of particular norms that are aimed at regulating community life, establishing certain precise instruments and timetables. ⁹

The seminary community seeks to develop habits and behavior which reflect Gospel standards as taught by the Church and practiced by the heroic courage of the saints. The directives given in the *Seminary Way of Life*, while varying in degree of importance, are intended to foster the development of a man of solid masculine character and responsibility, a man eager and equipped to answer the call to serve the Lord Jesus Christ in the priestly office of his Church.

The seminary community is meant to bring forth the presence of Christ in each of its members, mindful of the Lord’s words: “whenever two or three of you gather in my name, I will be present in your midst.” ¹⁰ Fostering the conditions for this presence is the responsibility of each and all.

> The various members of the seminary community, gathered by the Spirit into a single brotherhood, cooperate, each according to his own gift, in the growth of all in faith and charity so that they may prepare suitably for the priesthood and so prolong in the Church and in history the saving presence of Jesus Christ, the good shepherd. ¹¹

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⁹ PDV, n. 61.
¹⁰ Matthew 18:20
¹¹ PDV, n. 60.
The seminary community by its intent and structure offers ample opportunity to reflect pastoral charity and leadership. The various house jobs, liturgical and pastoral ministries, community organizations and events that are outlined in this guide will allow the seminarian to grow in the care of others and further the good of souls. When the Seminary Way of Life is observed with this motive, a life of grace and peace will lead to a true inner freedom and strength reflecting the man of God.

“[Y]ou, man of God...pursue righteousness, devotion, faith, love, patience and gentleness!” 12

Seminary Officials

The Rector is the pastor of the seminary, through whom the sending Bishops are present in the day-to-day life of the seminary community.13 Like the pastor of a parish, he is charged with fostering a spirit of “co-responsibility and communion...for the sake of the pastoral and apostolic growth of the students.”14

12 1 Timothy 6:11
13 Cf. PDV, n. 60.
14 PDV, n. 60.
“The spiritual and personal welfare of faculty and students is a central responsibility of the rector.”  

Appointed by the Archbishop of Boston, the Rector directs and oversees all aspects of the seminary. Thus the members of the faculty are his closest collaborators. The Vice-Rector assists and represents the Rector in all matters. Directors of the four pillars of priestly formation (human, spiritual, intellectual and pastoral) assist the Rector and the faculty in helping seminarians to be formed in the image of Christ the Priest. The Dean of Men is responsible for the discipline and the daily life of the resident seminarians.

To ensure proper order, when there is an issue of concern, a seminarian is encouraged to speak first with his Formation Advisor or other official of the seminary. Seminarians, however, have a right of appeal directly to the Rector in all matters and each seminarian meets with the Rector at least once each year at the conclusion of the Annual Evaluation.

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THE FOUR PILLARS OF PRIESTLY FORMATION

At the core of seminary life is the formation of a priestly identity. This identity is formed in Christ and gives rise to a fraternal bond. The community life of the seminary is meant to develop and reflect this identity and this fraternal bond. Mature attention to the discipline of each of the dimensions of formation - human, spiritual, intellectual, and pastoral - is necessary and expected. When this priestly identity is realized, discipline opens to an interior disposition of charity.

The Formation Advisor

Each year, seminarians are assigned a Formation Advisor. If an individual seminarian requests to have a particular priest faculty member as his Formation Advisor, the Rector will consider the request when making the assignments. The Formation Advisor has a critical role in helping the seminarian to integrate the various dimensions of priestly formation: intellectual, spiritual, pastoral, and especially human formation. Seminarians are expected to meet monthly with their Formation Advisor to gauge and reflect on their progress in formation. The advisor provides the rest of the faculty with his personal evaluation and offers the seminarian sound counsel. He acts as a liaison for the seminarian within the formation program. When issues or concerns arise, a seminarian should typically first approach his Formation Advisor.
HUMAN FORMATION

Human formation is regarded by the Church as the foundation for the other pillars of priestly formation - intellectual, pastoral and spiritual formation.16 The seminary’s human formation program seeks to help the candidate for diocesan priesthood become “more perfectly conformed to the perfect humanity of Jesus Christ, the Word made flesh”17, and to develop a personality that will be “a bridge and not an obstacle for others in their meeting with Jesus Christ, the Redeemer of the human race.”18 In pursuit of these goals, the human formation program is designed to help the seminarian become a man of virtue, who demonstrates, in particular, “the human virtues of prudence, fortitude, temperance, justice, humility, constancy, sincerity, patience, good manners, truthfulness and keeping his word.”19 Likewise, the seminarian should be known as a man of integrity and self-possession, with a sound and authentic personal identity.20

An important, related goal of human formation is the development of a level of affective maturity with which the candidate for Holy Orders can commit himself to Christ, to the Church, and to priestly life and ministry. This commitment necessarily includes true self-knowledge, self-acceptance, inner freedom, emotional balance, and a generous capacity for self-sacrifice. Affective maturity is “the ability to

16 Cf. PPF5, n. 73.
17 PPF5, n. 80.
18 PPF5, n. 75.
19 PPF5, n. 76.
20 Cf. PPF5, n. 83, 86.
live a true and responsible love” and is made evident by “prudence, vigilance over body and spirit, compassion and care for others, ability to express and acknowledge emotions, and a capacity to esteem and respect interpersonal relationships between men and women.”

**Chastity, Simplicity and Obedience**

In particular, the human formation program seeks to prepare the seminarian for a life of celibate chastity, simplicity, and obedience. It therefore focuses on training in the “requisite skills for living chastely”: priestly asceticism, prudent self-mastery, paths of self-knowledge (such as a regular account of life and the examination of conscience), genuine and wholesome friendships, authentic priestly fraternity, and the ability to transform the experience of loneliness into holy solitude. Concerning simplicity of life, human formation endeavors to cultivate a spirit of generosity and personal self-discipline with regard to material goods. This helps the candidate to “curb expectations of entitlement” and enables him to resist societal and cultural pressures of “undue materialism and consumerism.” Formation of the virtue of obedience emphasizes that “accountability is always part of the exercise of freedom,” and that “priestly obedience begins with humble and willing cooperation in seminary life, docility to direction, and wholehearted compliance with the seminary’s policies and programs.”

**Recreation**

*Recreation, in its manifold varieties, has become a necessity for people who work under the fatiguing conditions of modern industry, but it must be worthy of the rational nature of man and therefore must be morally healthy. It must be elevated to the rank of a positive factor for good and must seek to arouse noble sentiments. A people who, in time of repose, give themselves to diversions, which violate*

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21 Cf. PPF5, n. 86.
22 Cf. PPF5, n. 92
23 Cf. PPF5 nn. 90, 97, and 100.
24 Cf. PPF5, n. 79.
25 PPF5, n. 97.
26 PPF5, nn. 101 and 102.
decency, honor, or morality, to recreations, which, especially to the young, constitute occasions of sin, are in grave danger of losing their greatness and even their rational power.²⁷

Healthy recreation is a significant component of human formation. In its Christian sense, it should serve the renewal of mind, body, and soul. In Christ every baptized Christian becomes a new creation. This sacred dignity and identity is at the core of the Christian vocation and thus the foundation of a healthy priestly vocation. Faithful Christians should nurture healthy recreation while avoiding anything that would compromise their sacred dignity. This rule is all the more true for the seminarian who aspires to priesthood to serve as a shepherd and father of the flock.

Seminary formation encourages the healthy recreation - in sport, arts, and entertainment - befitting the clerical state and dignity. In particular, seminarians should see that their recreation conforms to the sacrifice of celibate love. Certain forms of recreation and establishments associated with dating, such as singles’ bars must not be part of the entertainment life of the seminarian aspiring to celibate priesthood.

Psychological Counseling

Because grace builds on nature and perfects it, psychological counseling “is often a helpful tool in the candidate’s human formation.”²⁸ Seminarians may, on occasion, require and benefit from consultation with a psychologist or other mental health professional, in order to examine patterns of behavior that might impede relational abilities, and to develop skills that will enhance their human formation.²⁹ The human formation program therefore includes the provision for psychological and counseling services by professionals who

²⁷ Cf. Pope Pius XI, Vigilanti Cura [Encyclical Letter on the Motion Picture], 29 June 1936.
²⁸ PPF5, n. 105.
²⁹ Cf. PPF5, n. 80.
are “well versed in and supportive of the Church’s expectations of candidates for the priesthood” 30.

Formation Conferences
Thursday evenings after 7:00 P.M. are reserved for required seminary meetings, including the Rector’s Conferences and class meetings for human, spiritual and pastoral formation. These conferences focus the seminarian’s attention on the practical skills and character formation needed for the ministerial priesthood. Seminarians must keep Thursday evenings free of all other obligations, including classes and pastoral assignments. The seminary community will be informed if there is no scheduled Thursday evening conference.

Director of Human Formation
The Director of Human Formation is a faculty member who coordinates and directs all aspects of the program of human evaluation, including the Annual Evaluation Process and external forum requests for psychological counseling. The Director is also charged with oversight for the continuing education of the formators.

30 PPF5, n. 105.
For additional information on specific aspects of human formation, please see Appendix A: Some expectations and Guidelines on Manners and Personal Care for Seminarians.
SPIRITUAL FORMATION

“Since spiritual formation is the core that unifies the life of a priest, it stands at the heart of seminary life and is the center around which all other aspects are integrated.”

The first priests, the apostles, had a personal encounter with Jesus Christ and responded to his call. The spiritual formation program at Saint John's Seminary seeks to foster an intimate union of the seminarian with Jesus, so as to know and do his holy will. The program also seeks to deepen a man's communion with, and service to, the Church: Christ’s Mystical Body. All formational efforts are rooted in the mystery of the Holy Trinity and spring from the realization that each seminarian, as a baptized Christian, is a beloved son of the Father.

As directed by the Church in her official documents, the seminary uses the following means to accomplish these goals.

Daily (Community) Celebration of the Eucharist

This is the most important element of seminary formation. Full and active participation in the Mass is expected of each seminarian every day, whether in residence at the seminary, or

31 PPF5, n. 115.
32 See “Decree on the Training of Priests”, Optatum Totius, [OT] of the Second Vatican Council; PDV; PPF5
or at home on vacation. This is the highest act of the Church's worship, and love for Christ in the Eucharist is the center of the priest's spiritual life.

Daily Celebration of the Liturgy of the Hours
Morning and Evening Prayer of the Liturgy of the Hours (the Divine Office) are celebrated in common five days a week. On Sundays, the community celebrates Morning Prayer in a more solemn manner. When the seminary does not have a formally scheduled celebration of the Liturgy of the Hours, seminarians are expected to pray the Hours privately, recalling both the intentions of those who have asked for one’s prayers as well as the needs of the whole Church. Expressing “the prayers and desires of all the faithful… [the seminarian] prays to Christ, and through him to the Father, for the salvation of the whole world.”

Eucharistic Adoration and Personal Meditation
On the weekdays of the academic year the seminary community gathers to make a Holy Hour, consisting of Eucharistic Exposition, silent meditation, Evening Prayer, and

33 Introduction to the Liturgy of the Hours, n. 17.
Eucharistic Benediction. This daily time with Jesus in the Blessed Sacrament fosters a seminarian’s intimacy with Christ, and gives him the absolutely necessary time for silence, without which he cannot hope to hear the Lord speaking to him.

**Daily Examen**

The seminary community assembles in the chapel each day at noon to make the *Examen* and pray the Angelus. The *Examen* is a technique of prayerful reflection on the events of the day in order to discover God’s presence and discern his direction for an individual. It is a venerable practice of the Church that can help the seminarian to see God’s hand in his daily life and his own response. By daily practice of the *Examen*, members of the seminary community strive to grow in awareness of the influence of God’s subtle grace, increase in virtue, and repent of any sins and weaknesses.

**Lectio Divina: Praying with Scripture, the Word of God**

Seminarians are taught and encouraged to practice praying with Scripture daily so as to hear God speaking to them through his word. This is essential, since a priest is called to preach the Word of God regularly in his homilies.

**Spiritual Direction**

Each returning seminarian will be asked his preferences and all seminarians will be assigned a spiritual director from a list of priests approved by the Archbishop.

The spiritual direction relationship is a sacred trust - a place where a man may open his heart to the Lord and his director in strictest confidence. The director accompanies the seminarian on his journey with the Lord and, through God’s grace, helps the aspiring man to grow in holiness, virtue, conversion, and discernment of God’s will. Spiritual direction is where the seminarian can come to grips with the central questions: “Is God calling me to become a priest, or to another vocation?” and “If he is calling me to become a priest, how can I become a good one?”
In spiritual direction, a seminarian talks about his prayer life, his personal history, his relationships and his “lights and shadows”: his joys, fears, and temptations. Here is where an aspiring man can integrate his personal and community life, his academic and pastoral experiences. Each seminarian is expected to meet with his spiritual director every two weeks. Communications between a man and his spiritual director are in the internal forum:

Consequently, the spiritual director is held to the strictest confidentiality concerning information received in spiritual direction. He may neither reveal it nor use it. The only possible exception to this standard of confidentiality would be the case of grave, immediate, or mortal danger involving the directee or another person. If what is revealed in spiritual direction coincides with the celebration of the Sacrament of Penance, that is, the exchange not only takes place in the internal forum but also the sacramental forum, then the absolute strictures of the seal of confession hold, and no information may be revealed or used.34

Sacrament of Penance

Each seminarian is encouraged to make regular use of this sacrament of Christ’s mercy, especially when meeting with his spiritual director.35 The priest is a man who repents and then, like John the Baptist, calls others to repentance. This sacrament is “a school of compassion that teaches penitents how to live out God’s compassionate mercy in the world.”36 Confession is available before morning Mass on the weekdays and frequently after Morning Prayer on Sundays. During Advent and Lent the seminary celebrates the communal form of the Rite of Penance with individual absolution.

34 PPF5, n. 134, citing also CIC, c. 240 §2
35 “Each seminarian is encouraged to have a regular confessor, who ideally is also his spiritual director, with whom he can be completely honest, fully manifesting his conscience, and from whom he can receive ongoing guidance. This is not meant to limit the penitent's liberty, since he is always free to approach other confessors, whether in the seminary or outside it” (PPF5, nn. 5, 120; cf. CIC, c. 240 §1).
36 PPF5, n. 110.
Sacrifice and Self-Abnegation

In consultation with the spiritual directors, seminarians are encouraged to develop ascetical habits and to practice concrete acts of voluntary renunciation in their daily lives. The seminarian is called to imitate Christ, who humbled himself, even to accepting the cross, and to counter the temptation to entitlement. Friday meals at the seminary are typically meatless. During the season of Lent, the seminary community as a whole practices fasting and abstinence on appointed days each week, with public spiritual reading at lunch. Regular self-denial teaches future priests to “bear their share of hardship for the gospel with the strength that comes from God.”

Retreats, Days of Recollection and Spiritual Conferences

One of the highlights of the seminary year is the weeklong annual retreat in January. Men in Pre-Theology through Third Theology make a preached retreat. Men in Fourth Theology make an individually directed retreat using the Spiritual Exercises of Saint Ignatius Loyola at a local retreat house.

Both of these retreats are made in strict silence, with detachment from cell phones, email, television, and every other distraction.

“The only way you are going to come to know your true identity is to be silent long enough so that God can tell you.”

Fr. Larry Richards, Be a Man!

Each fall the whole seminary community makes a 3-4 day retreat to begin the school year. Pre-Theologians will make an additional retreat of a few days in the middle of the fall

38 2 Timothy 1:8
39 Larry Richards, Be a Man!: Becoming the man God created you to be, 41
semester. Once each semester the whole community also makes a Day of Recollection together. During the spring semester, those who are preparing to be admitted to Candidacy or to be instituted as Lectors or Acolytes will also be provided with a day of recollection at an off-campus location. On formation evenings, seminary spiritual directors and guest speakers give occasional conferences on spiritual topics to the whole community or individual classes.

Devotions

“Devotional prayer helps to sustain affective communion with the Lord and his Church.”40

The seminary encourages each man to take advantage of the great treasury of devotions in the Catholic Church. Some devotions made communally are: a daily (optional) praying of the rosary of the Blessed Virgin Mary during the months of October and May, the Stations of the Cross on the Fridays of Lent, and the Litany of the Sacred Heart on the First Fridays of every month. Other devotions are left to individual students to organize voluntarily in consultation with the Spiritual Directors, e.g.: the Divine Mercy Chaplet, Faith Sharing, Daily Rosary Walks, Night Prayer, and Novenas.41

Apostolic Dimensions

Spiritual formation would be incomplete for candidates to the diocesan priesthood without mentioning the flock entrusted to a priest’s care. The seminarian’s pastoral assignments in parishes, schools, nursing homes, hospitals, prisons, Newman Centers, soup kitchens, etc., teach him how to live out the life of prayer in the context of service to others – especially the poor, the sick, the sinner, the non-believer, and the stranger. Pastoral experience feeds the life of prayer, as the seminarian comes into contact with suffering people who ask him to pray for them. Here the seminarian learns to intercede for those to whom he is sent, and, being a man of prayer himself, can teach others to pray.

40 PPF5, n. 110
41 PPF5, n. 110.
“Whatever growth and formation in prayer takes place, it is not simply meant for the personal enhancement of the seminarian but as a gift to be given in the course of his priestly mission and ministry for the benefit of the Church - for he is a servant of this body.”

42 PPF5, n. 110.
INTELLECTUAL FORMATION

There is a reciprocal relationship between spiritual and intellectual formation. The intellectual life nourishes the spiritual life, but the spiritual also opens vistas of understanding, in accordance with the classical adage credo ut intelligam (I believe in order to know). Intellectual formation is integral to what it means to be human.

“Intellectual formation...is a fundamental demand of man’s intelligence by which he ‘participates in the light of God’s mind’ and seeks to acquire a wisdom which in turn opens to and is directed towards knowing and adhering to God.”

The basic principle of intellectual formation for priesthood candidates is noted in Pastores Dabo Vobis, no. 51:

“for the salvation of their brothers and sisters, they should seek an ever deeper knowledge” of the Lord Jesus Christ, who is the fullness and completion of God’s revelation and the one Teacher. This saving knowledge is acquired not once only, but it is continuously appropriated and deepened, so that it becomes more and more part of each

43 PDV, n. 51, citing Gaudium et Spes, n. 15.
Christian. Seminary intellectual formation assumes and prolongs the catechesis and mystagogia that is to be a part of every Christian’s journey of faith. At the same time, this knowledge is not simply for personal possession but is destined to be shared in the community of faith. And that is why it is “for the salvation of their brothers and sisters.”

Intellectual formation encompasses both an apostolic and a missionary purpose and finality.

In the seminary program, intellectual formation culminates in a deepened understanding of the mysteries of faith that is pastorally oriented toward effective priestly ministry, especially preaching. This understanding, however, requires previous foundational intellectual formation and academic integrity. The overall goal of every stage of seminary formation is to prepare a candidate who is widely knowledgeable about the human condition, deeply engaged in a process of understanding divine revelation, and adequately skilled in communicating his knowledge of this revelation to as many people as possible. Moreover, continuing education after ordination remains a necessity for effective ministry.

The intellectual formation of the candidate must be directed to the ecclesial dimensions of priestly formation, namely, the teaching office (munus docendi) of the priesthood. The doctrinal, educational, catechetical, and apologetic aspects of a candidate’s training prepare the seminarian to be a faithful, loyal, and authentic teacher of the Gospel. As a man of the Church, the priest preaches and teaches in fidelity to the Magisterium, particularly the Holy Father and the diocesan bishop. The intellectual formation program emphasizes the intrinsic relationship between the knowledge gained in theological preparation and the ecclesial dimensions of

44 PPF5, n. 137
45 “The world which, paradoxically, despite innumerable signs of the denial of God, is nevertheless searching for him in unexpected ways and painfully experiencing the need of him—the world is calling for evangelizers to speak to it of a God whom the evangelists themselves should know and be familiar with as if they could see the invisible.” Venerable Pope Paul VI, Evangelii Nuntiandi, n. 76.
priestly service, since the education of a priest is never seen in isolation from the Tradition of the Church.46

The goal of the Saint John’s Seminary academic program is to promote serious intellectual inquiry into, and mastery of, essential aspects of divine revelation, the teaching of the Magisterium, and ways of living the Catholic faith in daily life. The academic program has been designed in conformity with the Ratio Fundamentalis Institutionis Sacerdotalis of the Congregation for Catholic Education, the Program of Priestly Formation (Fifth Edition) of the United States Conference of Catholic Bishops, and Pope Saint John Paul II’s Apostolic Exhortation Pastores Dabo Vobis.

**Director of Intellectual Formation (Dean of the Faculty)**

The Director of Intellectual Formation, acting within the framework of seminary policies, has the duty to ensure the proper implementation of the educational programs and regulations established in the seminary. The Director is the chief academic officer of the seminary to whom all academic entities and faculty members report.

The Director has the authority to interpret and apply all regulations relative to academic and supervised ministry components of the seminary program and to take action on issues affecting the standing of individual students in these areas. He fosters educational excellence, promotes curriculum study and renewal, and is responsible for development of the instructional staff by engaging lecturers, recommending candidates for graduate studies in preparation for appointment to the seminary faculty, and proposing candidates for appointment to the faculty. In cooperation with the instructional staff, the Director of Intellectual Formation also is responsible for the improvement of the quality of instruction. He is chairman, *ex officio*, of the Educational Affairs Committee.

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46 Cf. PPF5, nos. 139.
Director of Admissions and Records (Registrar)
The Director of Admissions and Records (Registrar) registers students, supervises the collection and maintenance of academic records, prepares class schedules, issues transcripts, and organizes material for statistical use. The Rector appoints the Director of Admissions and Records (Registrar).

Photos by George Martell – Archdiocese of Boston
Introducing the section on Pastoral Formation in his Post-Synodal Apostolic Exhortation Pastores Dabo Vobis, Pope Saint John Paul II wrote,

“The whole of formation imparted to candidates for the priesthood aims at preparing them to enter into communion with the charity of Christ the Good Shepherd. Hence, their formation in its different aspects must have a fundamentally pastoral character.”

Drawing upon the Council Fathers’ decree Optatum totius, the Holy Father goes on to emphasize that the “human, spiritual and intellectual formation...are all directed to a specific pastoral end...[which] unifies and gives specificity to the whole formation of future priests.”

It is from this instruction that the U. S. Bishops in their document Program for Priestly Formation (Fifth Edition) concluded their writing on Pastoral Formation by emphasizing the continuity and integration of all four pillars of formation, stating,

47 PDV, n. 57.
48 PDV, n. 57; Cf. OT 4
“...pastoral formation not only connects with the other three pillars of priestly formation, but in itself it provides a goal that integrates the other dimensions. Human formation enables priests to be bridges to communicate Jesus Christ, a pastoral function. Spiritual formation enables priests to persevere in and give depth to their ministry. Intellectual formation provides criteria and content to ensure that pastoral efforts are directed correctly, properly, and effectively.”

In essence, the whole of formation should be “oriented to the formation of true shepherds of souls after the model of our Lord Jesus Christ, teacher, priest and shepherd.”

The pastoral formation program at Saint John’s Seminary seeks to provide opportunities for seminarians to both demonstrate and develop their natural, practical skills in the areas of priestly ministry. These opportunities enable seminarians to see a variety of common priestly ministries and to better discern their calling to priestly life and service. It is therefore imperative that each seminarian approaches his pastoral assignments with the same intensity and sincerity that he does his human, spiritual and intellectual formation.

The pastoral formation program is required for full-time seminarians enrolled in the Masters of Divinity program from Second Pre-Theology through their four years of Theology. In the Theology years, a seminarian receives three-credits per academic semester. The primary area of pastoral ministry is experienced in a parish setting, though each seminarian will experience assignments that include placements in catechetical, healthcare and institutional settings (such as prisons, hospitals, universities, youth programs, etc.). In addition, diocesan seminarians will have summer parish assignments during their seminary formation, as determined by their respective Diocesan Bishop, Vocation Director, or (as in the case of candidates for the Archdiocese of Boston) the Director of Pastoral Formation. The respective Superiors of

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49 PPF5, n. 241.
religious seminarians will determine the appropriate summer pastoral ministry of their men.

Director of Pastoral Formation
The director is a priest member of the faculty who possesses parochial experience and professional expertise. He works with the Vice Rector and Dean of Faculty to ensure the effective development and execution of the program of pastoral formation, and chairs the Sub-Committee on Pastoral Formation on the Educational Affairs Committee. His primary task is the daily development, administration and supervision of the Pastoral Formation program.

Pastoral Formation Sites and Supervisors
Pastoral assignments are made with consideration for the particular needs of each seminarian, including his present level of pastoral skills and degree of human, spiritual and intellectual maturity. Supervisors are chosen from among experienced priests, religious and lay men and women who are known for their faithfulness to the Church and understanding and support of priestly life. Both the supervisor and placement should help the seminarian develop a proper apostolic zeal and necessary skills for ministry.

Formation Evenings
Twice a year seminarians participate in an evening of Theological Reflection, when they gather with their classmates and one faculty member to reflect upon their pastoral experiences through the lens of Scripture, Church teaching, personal faith and good pastoral practices. Once each semester, an expert in one of the many fields of ministry is invited to speak to the seminarians about a particular aspect of ministry.

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50 OT, n. 4.
51 Cf. PPF5, 5th Ed., n. 245
52 Cf. PPF5, n. 248.
Evaluation Forms

To properly evaluate individual growth in each placement, a Learning Plan is prepared at the beginning of each assignment detailing goals and objectives. In addition, biannual evaluations are completed by the supervisor and reviewed with the seminarian. Likewise, each seminarian completes a self-evaluation form, which assists him in reflecting upon his own growth and areas for improvement. These instruments help ensure a deeper understanding and appreciation for the pastoral ministry. The supervisor’s evaluations are regularly used for the annual candidacy review process of the seminarian.

Participation

Placements are structured for, and require, weekly assignments. These assignments average five hours per week, with the exception of Fourth Year Theologians who spend a 24-hour period in a parish each weekend. These hours are not to conflict with mandatory seminary programs nor are they to be taken lightly. The Director and supervisor are to be consulted prior to granting permission for absence from seminary activities.
ANNUAL EVALUATION PROCESS

The Executive Session of the Faculty Advisory Council evaluates each candidate for Holy Orders on an annual basis for advancement to the following year of formation. The evaluation process begins with the writing of a self-evaluation by the seminarian. The self-evaluation should be discussed with, and approved by, the seminarian’s Formation Advisor.

Based on input from all members of the Faculty Advisory Council, a written evaluation of the seminarian is composed by a Candidacy Review Board, assigned by the Rector for each class of formation. This ‘Composite Report’ is then given to the seminarian, who is expected to discuss the report with both his Formation Advisor and Spiritual Director.

Each seminarian in the classes of Second Pre-Theology through Fourth Theology then sits for an interview with the Candidacy Review Board to discuss issues relevant to his progress in formation. Following the interview with the Review Board, a formal vote is taken by the voting members of the Faculty Advisory Council as to whether or not the candidate should advance to the next year of formation, or, when applicable, to Candidacy for Holy Orders, or for admission to the ministries of Lector or Acolyte, or to Holy Orders.

A simple majority of affirmative votes is required for a recommendation of advancement in formation, while a majority-plus-one is necessary for a recommendation of advancement to Holy Orders.

In the event of a negative vote, the candidate is invited to appear before the Faculty Advisory Council for questions and a discussion prior to a second vote. The result of the second vote and the final decision of the Rector are then communicated to the candidate by his Formation Advisor.
Grounds for Immediate Dismissal
Certain behaviors constitute grounds for dismissal from the seminary outside the normal evaluation process. Such a decision may be made immediately by the Rector or on the recommendation of a Disciplinary Board convened by him. The following serious issues may constitute evidence of a seminarian’s lack of suitability for priestly formation, and are therefore grounds for dismissal:

a. Slander, calumny, or detraction;
b. Stealing, lying or cheating;
c. Sexual harassment or misconduct;
d. Persistent use of any electronic resources for unhealthy, illegal, or immoral purposes;
e. Alcohol and drug misuse;
f. Significant psychological disorders.
COMMON LIFE

A seminarian who freely chooses to enter the seminary must also freely accept and respect its terms. The general demands and rewards of life in community expand self-knowledge and self-control, and cultivate generosity of spirit.53

Common Responsibility

All seminarians are required to respect the private property of others and the common property of the seminary. The residents on each corridor will meet at the beginning of each semester to reach an understanding regarding certain items of daily life, including the promotion of community life on the corridor, the maintenance and orderliness of common areas (bathrooms, lounges, tower-study, etc.) and the fostering of an appropriate atmosphere of quiet and reflection.

“Seminaries should expect of seminarians a spirit of joyful trust, open dialogue, and generous cooperation with those in authority. As seminarians advance in their training they should be given more opportunity to exercise responsibility and freedom. At the same time, they should understand that accountability is always part of the exercise of freedom.” 54

53 Cf. PPF5, n. 80.
54 Cf. PPF5, n. 101.
POLICIES

Attendance

Attendance in the academic program is a mandatory part of priestly formation. Participation and attendance at all assigned classes is expected. Excepting illness, consultations regarding absences are to be made through the Dean of Men in collaboration with the respective professor. All requests for an absence are to be made in advance as early as possible to the Dean of Men.

The attendance policy for all other aspects of seminary life includes four degrees of attendance which apply to the different seminary functions described in the following paragraphs: mandatory, expected, encouraged and optional. This policy is intended to help the seminarian mature in the appreciation and appropriation of the value of discipline and personal responsibility commensurate with his state in life.

Mandatory means that attendance is required. In the case of an absence from class, with deference to what has been stated above, the courtesy of prior notification to the professor is expected. Requests for absence for serious cause may be granted by prior approval of the Dean of Men and should be made with as much advance notice as possible. Absence due to illness is to be noted by the Infirmarian who will submit a report to the Dean of Men.

Expected means that a seminarian should make every effort to attend, although he may be excused for good cause with prior approval of the Dean of Men.

Encouraged means that attendance, although discretionary, would reflect well upon the character, maturity, and fraternal identity of the seminarian.

Optional means that attendance is entirely optional, solely at the interest and discretion of the seminarian.
Alcohol and Drugs
It is never appropriate for one preparing for public ministry in the Church to improperly or excessively use alcohol. No opened bottles of alcohol are permitted in seminarians’ rooms. The use of drugs other than for medicinal purposes is unacceptable. If chemical dependency or problematic use of alcohol is observed, this matter will be brought to the attention of the seminarian immediately. After prompt review of each individual case of abuse in these matters, the faculty will determine whether treatment and/or dismissal are an appropriate response for the seminarian in question.

Cell Phones
Personal cell phones should be kept in silent mode in the chapel, classrooms, refectory and all common areas of the seminary. On the use of smart phones, please see the Acceptable Use Policy (Appendix B).

Class Regulator
The primary duty of the class regulator is to serve as a communicator between faculty and his classmates. The regulator takes a lead in organizing class festive dinners, Masses, days of recollection, and other activities. Each regulator is elected by his classmates.

Classroom Policies – Food/Drink
Food is not allowed in any classroom. Beverages are permitted only with the professor’s prior approval and require a spill-proof container.

Computers and Photocopiers
The use of computers and photocopiers is subject to the laws of the Church, to the laws of the United States and the Commonwealth of Massachusetts, and to the seminary’s Acceptable Use Policy (see Appendix B). The photocopier located adjacent to the Business Office is not to be used by
seminarians unless permission is obtained from the Dean of Men or the appropriate faculty or staff member. A photocopy machine for the use of students is located in the Boston College Theology and Ministry Library.

**Curfew**

The prudent use of time is indispensable to the life of the priest and the seminarian. To instill good order and discipline, the seminary has an 11:00 p.m. curfew. Seminarians are expected to be in the building each night by that time. The Dean of Men will exercise discretion in granting permissions for dispensation as well as address repeated violations of curfew.

**Disciplinary Board**

In the event that a seminarian is charged with misconduct – whether academic or otherwise – the issue may be brought before the Disciplinary Board. The board will render a judgment and, if necessary, an applicable punishment. It is comprised of the Vice Rector, the Dean of Men, and the Director of Human Formation. The seminarian represents himself before the board, but may invite his Formation Advisor or another voting member of the faculty to accompany him if he so wishes. The board will report its findings, judgments and/or recommendations to the Rector. The seminarian has the right to appeal the ruling of the Disciplinary Board to the Rector.

**Dress Code**

Because the priest is a public person, he must give careful attention to his outward comportment. All clothes should be clean, pressed, and in good order. A seminarian’s personal hygiene and appearance reflects upon himself, the seminary, and the Church whom he is called to serve. Popular clothing and grooming styles should be careful to reflect one’s Christian dignity and character. The popular acquiring of tattoos and body piercings are not in keeping with Christian dignity and character, and should be avoided.
Informal Attire is worn daily, Monday to Friday, beginning with Morning Prayer and lasting through Evening Prayer and dinner. Theologians wear clerical attire – black clerical shirt, black slacks, black belt and black socks and shoes. Pre-Theologians wear lay attire - a collared-shirt, dress slacks, belt, dark socks and dark shoes. A collared shirt can be a nice polo shirt or a button down dress shirt, and dress slacks should be appropriately neat.

Formal Attire is required for Sunday liturgies, Solemnities and formal seminary events. Theologians wear clerical attire together with a black suit jacket. When the jacket is worn, a clerical shirt-front or clerical vest may replace the clerical shirt. Pre-Theologians wear a dark suit, white dress shirt, dark tie, dark socks and dark shoes. When formal attire is dictated, suit jackets should remain on during meals in the refectory. In the case of extreme heat an exception may be made, but the Dean of Men should be consulted on this.

Note: At times formal attire is expected of the seminarian. If it is not clearly evident that formal attire is expected, the Dean of Men will communicate this to the seminarians. Formal attire is not simply to present a good appearance for guests who may be present, but also to instill within the seminarian a greater sense of respect for the dignity of the vocation and work to which the Lord has called him. Thus there will be times when formal attire is expected, such as for a candidate's Profession of Faith and Oath of Fidelity, even though there may be no guests present.

Seminarians should have formal shoes kept in good condition to be worn with both formal and informal attire. A seminarian may want to have two pairs of shoes, one for daily use and another for formal occasions. Shoes should be polished regularly. Black, grey or navy blue sweaters or fleece jackets may be worn for additional warmth, but should not have hoods attached to them, as is the case with sweatshirts.

Casual attire may be worn at other times, as appropriate for the occasion. On the main (first) floor of the seminary, a collared shirt, slacks, and shoes or sandals with socks should be worn. Shorts are not appropriate for the main floor or the
chapels during liturgical exercises. An exception is made when it is necessary to pass through the main floor on the way to or from exercise or recreation.

**Finances**

Bills for tuition and room and board must be settled (or suitable arrangements made with the Business Office) prior to the opening of the school year. There are no exceptions to this seminary policy. Each seminarian must also register for the seminary Medical Insurance Plan or sign an insurance waiver form if he is covered by another medical plan. A seminarian who needs assistance in making financial arrangements should contact the Business Office.

A seminarian should be prepared to spend $3,000-$5,000 a year while in the seminary. Most dioceses cover the cost of tuition and medical insurance in some way. The facilities at Saint John's include free cable and Internet access for all seminarians as well. Payment for books also varies by diocese, but seminarians should expect a cost of approximately $250 per semester. Searching out used books can reduce this cost. A tradition has arisen where upper classmen will let brother seminarians borrow books, or may give them away at the end of the year.

Other expenses to consider are the costs to own, operate, maintain, and insure a car. Insurance alone can cost in excess of $1,000, particularly if one is principally located in Brighton. Telephone access is free in individual rooms if a seminarian does not have a cell phone, whereby one chooses a calling plan and pays for calls. The most difficult item to manage is personal spending. If an individual is used to having an income, learning to live more simply is a challenge. Something as simple as gifts can become a budget problem. If a seminarian has any financial concerns, he should talk to the Business Office or his Formation Advisor, as appropriate.
Fire Prevention and Emergencies

The building is to be evacuated immediately when the fire alarm sounds. Each resident is to familiarize himself with the directions for the evacuation of the building that are placed on each bulletin board. Fire monitors are appointed for each corridor, in order to ensure compliance with all laws and to check that each room has been evacuated when the alarm sounds. Fire monitors will be briefed on evacuation plans and regular fire drills will be conducted. Tampering with fire and smoke detectors is prohibited. Potential fire hazards such as lighted candles, kerosene lamps, Christmas lights, etc. are not permitted, and any form of smoke should not be generated in a room. Residents are strongly urged to exercise appropriate caution regarding electrical connections and avoid overloading them.

Guest Policy

All guests are required to sign-in at the reception desk, and will need a temporary parking pass, if parking a vehicle. Seminarians should never give the security code for the external doors to guests, other than confirmed overnight guests.

Guests are welcome at the Sunday celebration of the Eucharist and at the weekday evening Holy Hour. Priests are invited to concelebrate Masses and will be provided with an alb and chasuble, if necessary, by a sacristan. Before inviting large groups, permission must be granted by the Dean of Men. The principal celebrant of the Mass should be informed of the presence of guest priests and large groups. Guests are also welcome in the refectory on a periodic basis, but should be pre-approved by the Dean of Men, and signed-in on the appropriate list in the refectory. For groups of 10 persons or more, the Dean of Men is required to notify the Kitchen Manager at least one week in advance. Seminarians should show appropriate courtesy to, and readily assist, any visiting guests, including assisting guests unfamiliar with the

55 For Emergency Exits see Appendix E.
liturgical celebrations in the chapel and yielding precedence to guests in the buffet line.

Only residents are allowed on the residential corridors. Any exceptions, including visits by family members, and especially those involving minors, must be approved by the Dean of Men. However, students from religious communities and ecclesial movements may access common spaces such as the in-house library and the computer room located on the upper floors during school hours. If a seminarian has permission to invite someone to a residential corridor, such as a young man considering a vocation, other members of the corridor should be informed in advance. As a rule, guests should be accompanied while on a residential floor. No visitors, with the exception of approved overnight guests, are permitted on the residential floors after 9:00 p.m. and before 9:00 a.m.

See also Overnight Guests

HORARIUM

Sunday and Holy Day Schedule:
8:30 am  Morning Prayer
10:30 am  Mass
11:45 am  Mid-day meal

Weekday Schedule:
7:00 am  Morning Prayer followed by Mass
9:00 am  Morning classes begin
12:00 noon  Examen followed by lunch
1:00 pm  Classes, study, Pastoral Formation
5:00 pm  Holy Hour with Exposition and Evening Prayer
6:00 pm  Dinner

Thursday Formation Evening Schedule:
7:00 pm  Formation presentations
9:00 pm  Common Room, other social events

Saturday and Holiday Schedule:
8:00 am  Mass
**House Jobs** (the following are general descriptions - more details provided on the SJS internal website)

Human formation develops through interaction with others in the course of the seminary program. This growth happens, for example, when seminarians learn to accept the authority of superiors, develop the habit of using freedom with discretion, learn to act on their own initiative and do so energetically, and learn to work harmoniously with confreres and laity.

House jobs enable each resident seminarian to contribute to community life. Such jobs are a responsibility of residents and may be unpaid or paid positions depending upon the scope of the requirements. These positions are assigned at the beginning of each year for seminarians in Pre-Theology II through Theology III. All Pre-Theologians are typically assigned to a sacristan team, which aids the assigned house sacristans in their duties. During the academic year, each sacristan team oversees the preparation and cleanup for the liturgical celebrations on a particular weekday.

**Arts and Environment Coordinator and Assistant** ensure that the chapel and other areas of the seminary are appropriately decorated to both convey a sense of the current season as well as provide an atmosphere appropriate to the liturgical celebrations that take place in the chapel.

**Assistant(s) to the Administration** may be assigned at various times as needed to members of the administration of Saint John’s Seminary.

**AV Coordinator and Assistant(s)** make sure that the microphones, video cameras, etc. are maintained and always ready for use. They also prepare said instruments when needed for special events.

**Book Store Manager and Assistants** take responsibility for staffing the store during business hours, manage the finances, contact faculty to order course books for each session/semester, and, working with the Business Office, manage the actual store.
Classrooms Caretakers keep clocks regulated, and whiteboards, tables and classrooms clean on a daily basis.

Common Room Managers maintain and stock the Student Common Room. They coordinate with the Masters of Games for various games and tournaments. They maintain a clean and appropriate atmosphere in the Common Room.

Computer Network and Website Managers offer assistance to the IT department and Webmaster as required.

Guest Masters keep guest rooms clean and ready for use. When notified, they make preparations for guests of the seminary and assist them as needed.

House and Grounds Coordinator and Assistants perform light maintenance, snow shoveling and gardening as requested or necessary. They may assist with logistical tasks connected with the property of the seminary and are also responsible for the upkeep of seminary vehicles.

House Photographers take pictures of any seminary events, including sports, liturgies, community life, and special events of importance to the seminary community. They are responsible for providing images that can be used for vocation events, seminary publications, and the various projects of the Development Office including the seminary magazine.

Infirmarians see to the needs of the members of the community that are ill. They provide what assistance they can and update the faculty on a seminarian’s condition. They also bring meals to members of the community unable to come to the refectory.

Laundry Room Manager/St. Vincent de Paul Coordinator is responsible for the orderliness of the student laundry room and for reporting any maintenance
and repair issues for the machines. He is also tasked with the regular collection and delivery of student-donated clothing to the SVDP bins located at St. Columbkille Church in Brighton.

**Luminarians** are responsible for turning off lights and checking that all doors and windows are shut and locked in the basement and on the first floor of the building each evening.

**Master of Ceremonies and Assistant Master(s) of Ceremonies** are responsible for helping to plan and guide the seminary liturgies, particularly when larger celebrations are taking place. They work with the faculty Director of Liturgy and assist him in the various aspects of the liturgical life of the seminary.

**Masters of Games** coordinate athletic events (including Boston College intramurals), as well as in-house games. They also assist with the coordination of outdoor trips and other activities, including the annual softball games with Pope Saint John XXIII and Our Lady of Providence seminaries.

**Refectory Stewards** work with the Vice Rector, Dean of Men, and the Boston College Kitchen Manager to coordinate festive dinners and special events. They are also responsible for the direction of refectory announcements and the prayers said in the refectory before meals.

**Sacristans** are responsible for the preparation of the chapel for liturgical celebrations as well as cleaning up after liturgical celebrations. Sacristans exercise care of the sacred vessels, liturgical books and vestments that are used in seminary liturgies.

**Seminarian Music Coordinator** assists the Director of Music with administrative tasks, including setting out the required music for each day’s liturgies, producing worship aids, filing music, and other duties.
Student Kitchen Manager is responsible for the upkeep of the Student Kitchen and ensuring that the area is clean and orderly.

Switchboard Coordinator schedules coverage by individual seminarians for the switchboard (reception) during weekday afternoons and evenings, weekends and other times as required. He oversees the students who answer incoming telephone calls and greet visitors to the seminary, and is responsible for handling any connected logistical matters.

Usher Coordinator and Assistants help set up for seminary events, welcome event guests, assist with parking and clean up after functions.

Information Updates
Information and updates to the seminary schedule are sent regularly to faculty, staff and students via e-mail from the Dean of Men and/or posted on the main bulletin board. Students who wish to have additional notices posted should see the Dean of Men.

Meals
Meals, which are held in Saint John’s refectory, are community events which build and reflect fraternal character and charity. Attendance is encouraged for breakfast and expected for all lunch and dinner meals from Monday through Friday lunch as well as Sunday Brunch. An accurate meal count is needed so that food will not be wasted. If a seminarian will be absent from a meal, he should sign out for that meal on the list in the refectory by the end of breakfast for the noon meal and by 12:30 p.m. for the evening meal.

Guests are welcome on a periodic basis, but should be pre-approved by the Dean of Men, and signed-in on the appropriate list in the refectory. For groups of 10 persons or more, the Dean of Men is required to notify the Kitchen Manager at least one week in advance.
Medical Care: Illnesses, Injury or Emergencies

If an illness or injury occurs that does not require medical attention, resident students should see one of the student infirmarians who will place his name on the sick list. The infirmarian will bring medications (the seminary maintains a supply of over the counter medications) and meals to the student’s room, if requested. When a resident student is registered sick, he is expected to remain in his room.

Only the infirmarians are authorized to take supplies from the medical dispensary, or place a name on the sick list. This list serves to explain absences from classes and seminary exercises. A student is responsible for contacting his pastoral formation supervisor if he is not going to be present for his assignment due to illness.

If the illness or injury is more serious, the Dean of Men should be consulted in order to direct the student to the medical care options available. If an acute illness or injury occurs, one should dial 911 and solicit the assistance of the Dean of Men or any faculty/staff that are available.

Music

Music rehearsals are scheduled periodically to improve the quality of seminary liturgies and prepare for future liturgical celebrations. Rehearsals are mandatory. Absences require the permission of the Dean of Men and the Director of Music.

Schola Members provide music for Sunday Liturgies as well as for various archdiocesan liturgies (i.e. Chrism and Ordination Masses). Membership is open by audition with the Music Director. The ability to read music is not required. The Schola rehearses on a weekly basis and provides an excellent opportunity for students to gain a deeper appreciation for, and understanding of, the role of music in liturgy.

Cantors lead the worshipping community in sung prayer during various seminary liturgies such as Mass, the Liturgy
of the Hours, and Eucharistic Exposition. All cantors are provided with the necessary training.

Seminarians who are competent instrumentalists should audition with the Music Director for the opportunity to share their musical talents at liturgies. Those wishing to play the chapel’s grand piano or chamber organ must secure approval from the Music Director. There is no designated Music Room but seminarians may use an empty classroom (being careful not to disturb classes in progress, office staff, or residents) or an appropriate space in the basement for practice or rehearsals.

Overnight Guests

Overnight guests, especially adult relatives and priest-friends of seminarians, are welcome at the seminary. The seminary is not able to accommodate minors as guests and lacks facilities to accommodate women. A request for an overnight guest according to the policy on page 79 of The Seminary Way of Life.

Pro-Life Committee

The Pro-Life Committee provides opportunities for education on issues of life and the respect for human dignity such as
abortion, contraception, capital punishment, euthanasia, and assisted suicide. The committee helps coordinate participation in the annual March for Life in Washington D.C., the Massachusetts Citizens for Life Walk for Life in Boston, and other activities that benefit the seminarians’ understanding of the Church’s teachings and pastoral approach to such issues.

**Rector’s Advisory Council**

The Rector’s Advisory Council is a consultative body of seminarians elected by the resident seminarians, which assists the Rector in his understanding of and appreciation for the dynamics of the seminary community. The Council helps to foster the community life by both initiating and responding to various proposals from the student body.

**Smoking**

Seminarians must work closely with their Formation Advisor to reduce and eliminate the practice of smoking. Smoking is not permitted within the walls of the seminary. The designated smoking area is outside the refectory stairwell. Smokers must dispose of tobacco waste appropriately.

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FACILITIES

Book Store
Books used in classes will be ordered by the instructors and will be available for purchase at the seminary bookstore on the basement level at the beginning of each semester. The seminary bookstore located outside the refectory maintains a small up-to-date supply of other spiritual books. Bookstore hours are posted at the beginning of each semester. Seminarians may also consider borrowing or purchasing used books from other seminarians.

CHAPELS
The chapels at Saint John’s are the center of the daily life of the seminarians, faculty and staff. The two seminary chapels are open for private use as long as a previously scheduled event is not taking place.

Saint John the Evangelist Chapel
The chapel located at the south end of Saint John’s Great Hall is the heart of the seminary. This is the greatest of classrooms where each member of the community comes to the feet of the Master. During the academic year it is the center for liturgical life – community prayers and the Eucharistic Sacrifice are offered in the chapel each day. An atmosphere of silence is to be maintained in the vicinity of the chapel.

Saint Charles Oratory
The oratory is located on the second floor of Saint John’s Hall above the entrance to Saint John’s Chapel, near the elevator. During summer months and extended breaks the Eucharist is offered daily in the oratory. An atmosphere of silence is to be maintained in the vicinity of the oratory.
Exercise Room
There is a fully equipped exercise room on the basement level of Saint John’s Hall. Additional facilities are available at the Boston College Recreation Complex for students with an Eagle Card.

Faculty Spaces
The second floor corridor opposite Saint Charles Oratory and the stairway is a rectory area for the resident priest faculty. This area is generally off-limits to seminarians. If a seminarian needs to pass through the area, he should ask one of the resident faculty members for permission and to accompany him.

Kitchen and Refectory
Meals are prepared and generally served buffet-style in the refectory. Outside of meal times, bottled beverages and some food items are available in the refrigerator near the entrance to the kitchen area. The main kitchen is staffed by Boston College Dining Services and is off limits to seminarians.

A small student kitchen is located on the basement level of Saint John’s Hall adjacent to the Student Common Room. Students or faculty may reserve this kitchen by signing up in advance. It is the responsibility of each user to leave the facility in clean working condition. Users should refer to the posted guidelines.

Laundry Room
The student laundry room is located on the basement floor to the left of the southern stairwell of Saint John’s Hall, and is free for resident seminarians. It is the responsibility of each student to supply his own laundry detergent and, when finished with the appliances, to leave the facility in clean working condition. Residents are required to observe the posted guidelines.
Library
The Boston College Theology and Ministry Library (TML) is located on the hilltop across from Saint John’s Chapel. Lending privileges require a Boston College Eagle Card. The Business Office will notify new seminarians when to pick up their Eagle Cards at the Office of Student Services, Room 103 in the Lyon’s Building (Middle Campus, Chestnut Hill).

Mail Room
Student mailboxes are located in the receptionist area to the left of the main entrance. Faculty mailboxes are located outside the business office. All students, faculty, and staff are assigned mailboxes for their mail.

Main Entrance
The main entrance to the seminary is located at 127 Lake Street. All guests are required to sign-in at the reception desk, and will need a temporary parking pass, if parking a vehicle.

Maintenance Issues
All maintenance issues on residential floors should be communicated to the resident corridor representative, who should communicate the request via e-mail to the Assistant Director of Finance and Operations. All requests for maintenance issues on the first floor or basement should be e-mailed directly to the Assistant Director of Finance and Operations. The request should include a detailed description of the issue, specifying the location using room numbers and/or stairwell location. In the event of a maintenance issue requiring immediate attention after normal business hours or weekends, the Vice-Rector should be contacted directly.

Parking
A Boston College parking decal is required for all vehicles owned by residents and parked near the seminary. Students
must park in the designated parking lots as indicated by the maps and instructions given to each student at the beginning of each year by the seminary. Guests may obtain a temporary parking permit upon arrival from the receptionist and park in front of the seminary.

**Receptionist and Switchboard**

The receptionist and switchboard station are located to the left of the main entrance. The receptionist or a seminarian switchboard operator is usually present from 9:00 a.m. – 10:00 p.m. during the academic year to receive guests, mail and phone calls. However, students are encouraged to receive personal phone calls on their direct lines or cell phones.

**Resident Rooms**

Each new student is issued a room key during Orientation in his first year. At the end of each school year, returning students entering First Theology or higher are permitted to enter a Room Lottery to change their rooms. Any request to change a room assignment can be made to the Dean of Men or Vice Rector. Unoccupied rooms are considered guest rooms and are to remain locked when not in use. Furnishings should not be removed from these rooms.

**Air Conditioners** Seminarians may have an air conditioner in their room. It is suggested that they obtain an air conditioner with extra-long window barriers, as the windows are oversized. To install an air conditioner, the seminarian must make a request via e-mail to the Assistant Director of Finance and Operations to have it installed.

**Furnishings** Each seminary room is furnished with a twin bed, bookcase, desk, and chair. Each seminarian must provide his own lamps, towels, linens, blankets and pillow. Every room has blinds on the windows and a curtain rod, should a seminarian desire to hang curtains. There are a limited number of extra bookcases that may be requested from the Business Office. It is not permitted to affix anything to the walls of the room without the use of 3M or
other brands of similar picture hangers. Anything hung on the outside door of a room requires the approval of the Assistant Director of Finance and Operations.

Storage Storage space for personal items cannot be guaranteed. It is advised that residents bring only those times that are needed and can be stored in their rooms. Accommodations for parking bicycles should be arranged through the Assistant Director of Finance and Operations.

Telephone, Computer, and Cable Each room has free connections for telephone, cable TV and internet but a seminarian must provide his own television, computer, and cables. Telephones are available in the Business Office, if necessary, but seminarians are encouraged to use their cell phones if they have them.

Resident Common Areas
There are common areas on each residential floor with space for gathering informally, scheduled meetings. The common areas are each supplied with a microwave, refrigerator, television and other conveniences for common use. Residents should ensure that the common spaces and appliances are left in good condition after use.

Resident Corridor Representative
At the beginning of the school year, residents of each corridor will designate a liaison to the Assistant Director of Finance and Operations. The corridor representative is responsible for reporting to the Assistant Director of Finance and Operations any requests for repairs or suggested improvements. The corridor representative will also work with the Dean of Men concerning the orderliness of rooms and common areas.

Security Access
Several outside doors are equipped with security combination locks that are opened with a four-digit code. This code can be obtained from the Office of the Vice Rector.
and the Dean of Men. Residents should remember that security is an important issue at the seminary. Seminarians should never give the combination number to anyone other than seminary residents and confirmed overnight guests.

**Seminary Van**
A seven-person van is maintained by the seminary for use by faculty and seminarians who require special transportation. Permission to reserve the van should be obtained in advance through the Office of the Vice-Rector (see policy provided on page 78 of The Seminary Way of Life.

**Student Common Room**
The Student Common Room is located on the basement level and is for the use of all seminarians and for informal gatherings. It has a large screen television for viewing films. Students may use the Common Room at any time, but may not remove any items from it, nor leave any items in the refrigerator. Resident faculty members are regularly invited to attend the Thursday evening social events.

**Study Rooms**
The rooms in the tower turrets located on the northeast side of the seminary building are reserved for quiet study. Computers and printers for common use are provided on the fourth floor tower. Personal items may not be left in these areas overnight.
APPENDIX A:

SOME EXPECTATIONS AND GUIDELINES ON MANNERS AND PERSONAL CARE

I: Some Basic Points in Grooming and Personal Care

Attire
The seminarian should strictly observe the guidelines of *The Seminary Way of Life* regarding the dress code. Any exception requires the approval of the Dean of Men.

Caring for Clothes
The seminarian should be attentive to laundering his clothes regularly. Clothes with stains (clerical or otherwise) should not be worn. Clothes that are wrinkled should be neatly ironed before being worn.

Hair
*Facial Hair:* Seminarians are expected to be clean-shaven on Sundays and class days. Generally speaking, the *horarium* on Saturdays and legal holidays is a little more relaxed, and the seminarian may feel free not to shave on these days. There may be times, however, when events occurring on these days mandate that the seminarian shave. Any attempts at growing facial hair should be done during vacation time. Seminarians with facial hair are expected to be attentive to keeping it neatly groomed. If aftershave is used, every effort should be made to use one that does not have an overpowering scent.

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57 Dark (including clerical) clothes are less likely to fade when washed in cold water and line-dried. The seminarian may wish to use something such as Woolite Dark Care for his clerical shirts. Adding about a cup of white wine vinegar to the wash the first time one washes a brightly or darkly colored garment will help to set the color and prevent it from fading as quickly. One might also consider turning dark clothes inside-out before washing them.
Seminarians should be attentive to grooming hair growing from their ears or nostrils.

_Haircuts:_ Seminarians are expected to get regular haircuts (approximately once each month, or as is needed) and to keep their hair well-groomed between haircuts.

_Finger nails_  
The seminarian should be attentive to keeping his fingernails trimmed. He should possess nail clippers and use them regularly. He should be attentive to cleaning any dirt that collects under his fingernails.

_Washing of Hands_  
The seminarian should wash his hands regularly, and always after using the restroom. Proper washing consists in using warm or hot water and soap.

_Showering_  
Frequent (i.e. at least daily) showers and the use of underarm deodorant/antiperspirant are basic to good hygiene.

_Cologne_  
Cologne should generally not be worn. The seminarian should be mindful of those around him and the reality that they might not appreciate the same scents he does, particularly if they are overpowering.

_Oral Hygiene_  
Every seminarian should maintain proper oral hygiene, including the daily brushing of teeth and the daily use of mouthwash, preferably before leaving his room for the first time in the day. One should brush one’s teeth after eating, and floss daily. If there is no time to brush after eating, one should consider using a breath mint.

_Handkerchief_  
The seminarian should carry a handkerchief in his pocket and use it when necessary. If he is at table and needs to blow his nose, he can excuse himself momentarily or simply turn his head away from the table. When he needs to cough or sneeze, he should do so into the bend of his elbow or into the
handkerchief. Handkerchiefs should be changed and laundered when necessary.

Room
The seminarian should view his room as an extension of himself and seek to maintain his room in a tidy fashion. Clothes should be hung up or folded and put away. The floor should be swept and the room dusted regularly. The desk should be maintained in a generally orderly fashion. The cleanliness of his room will help contribute to the health and well-being of the seminarian.

II: Some Basic Points on Manners in General

Expressions of courtesy such as “Please”, “Thank you” and “Excuse me” are the building blocks of good manners. These practices learned in childhood should not be abandoned in adulthood but should be the ground from which all good manners flow. The use of each of these expressions is a display of humility as well as an indication of recognition and respect for another.

The use of the word “please” acknowledges that one does not have a claim on another person’s doing something for him but that it is done in a spirit of charity. “Thank you” expresses one’s ability to receive from another person with humility, whether or not one could have obtained a particular object, action or result on one’s own. A Christian’s grounding in the Eucharist – the Church’s “thanksgiving” for the salvific person and acts of Jesus Christ - calls him to be a person who cultivates a spirit of gratitude in everything. “Excuse me” is an appropriate sign of courtesy when one are at fault or needs to inconvenience another person.

Punctuality should be viewed as a sign of respect for other individuals and for the community. Tardiness, particularly if one is an invited guest, is a sign of disrespect.

Seminarians should be on time for all obligations including classes, meals, prayer and meetings. Punctuality should be particularly observed for chapel exercises. This is a sign of
respect for the community, so that exercises may begin on time. More importantly, it is a sign of respect for the Lord into whose presence the seminarian enters. When it comes to chapel exercises, seminarians are encouraged to follow the adage, “Be at prayer before prayer.” Arriving at the chapel early provides the seminarian an opportunity to prepare himself to encounter the Lord in the community’s prayer by quieting himself down and opening his heart.

III: Social Interaction

Relating to Others
Because he is discerning and preparing for a life in which he is called to conform himself ever more to the person and ministry of Christ, the seminarian should always seek to let charity be the governing principle in all he says\(^\text{58}\) and does\(^\text{59}\). He should recognize Christ in all people and present himself in their presence as he would present himself to Christ. In conversation with others, he should also be attentive to the presence of those nearby who may overhear the conversation, and so conduct himself appropriately so as not to scandalize anyone.

Introductions
When the seminarian is introduced to another person, he should stand, if he is seated, and greet him or her politely, looking him or her in the eye. When introduced to someone, the seminarian should extend his hand for a firm handshake. When the seminarian is introducing two or more people, he should identify who is the senior or superior of the group, either by office, age, expertise, etc. Using the name of the most senior person first, he should introduce the other person to him or her (e.g., “Bishop N., may I introduce my friend, N.”)

\(^{58}\) “No foul language should come out of your mouths, but only such as is good for needed edification, that it may impart grace to those who hear.” Ephesians 4:29

\(^{59}\) “So be perfect just as your heavenly father is perfect.” – Matthew 5:48
One should be sure to include the full name (first and last) of the person and his or her relationship to himself⁶⁰, to avoid any awkward or embarrassing moments. When introducing himself to another person, the seminarian should be sure to speak his name clearly.

**Body Language**

Body language is an important part of communication and the seminarian should be aware of what he is communicating. He should always be mindful to carry himself with good posture.

When engaged in conversation, a seminarian should focus on the conversation of which he is a part and not appear as if he wishes to be somewhere else or speaking with someone else. Eye contact should be maintained with the person to whom one is speaking.

**Thank You Notes**

‘Thank you’ notes are also an important aspect of communication. Whenever someone performs some sort of kindness for a seminarian, such as giving a gift or care package or sending an invitation to dinner, he should be sure to send a ‘thank you’ note as soon as possible. These examples are not an exhaustive list. A ‘thank you’ note need not be reserved only for gifts or dinners but can be sent for any kindness that is shown to a seminarian. The note may be simple and to the point, and should be sent by post (not e-mail) and written in one’s neatest handwriting.

**Replying to Invitations**

When a seminarian is invited somewhere, he should not delay in replying to the person who invited him. If circumstances should change later that require him to decline an invitation he has already accepted, he can simply contact

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⁶⁰ For example, a seminarian’s surname may be Smith but that of one of his parent’s, for any number of reasons, may be Jones. Failing to make that distinction when introducing the parent can prove to be embarrassing.
the person and let him or her know. If he is unable to accept the invitation, he may graciously thank the person for the invitation but say that he is otherwise committed. A written invitation should be replied to with a written response, unless it has been requested that one call instead. If one is declining the invitation, an expression of gratitude for having been invited should be included.

**Invitations to dinner**

When invited to someone’s home for dinner, a seminarian should do everything in his power to be on time. When the invitation is made, he should inquire if he can bring anything. If the response is in the negative, it would still be appropriate to bring a small gift such as a box of chocolates or something else as a sign of gratitude.

During the meal, a seminarian must remember that a second helping of food (when offered) is a compliment to the chef. However, a third helping is a sign of intemperance. When one sits down to eat, it is appropriate to take cues from the host(ess). One should not begin eating until the host(ess) does, unless he or she is delayed in sitting down and guests are specifically requested to begin.

**IV: Table Manners**

Some of the items in this next section will pertain to table manners in general and not specifically to manners in the seminary refectory. A formal place-setting, for example, is much different from that used daily at the refectory.

**Guests**

Every attempt should be made to invite and allow guests to go through the buffet line ahead of seminarians. The exception to this, of course, is when a seminarian is accompanying his own guests.

When a guest, or a woman, approaches the table, the seminarian should make every effort to stand and greet the person. If he is impeded from doing so (e.g., the tables
are too close together for him to stand up properly), he should apologize to the guest for not standing.

Consideration of others in the community
Seminarians should be mindful that food served buffet style provides the temptation to take too much and to over-eat, and should guard themselves against this temptation. The following injunction should be kept in mind regarding abstemiousness:

Abstemiousness is nothing more than the habit of being moderate and temperate in eating and drinking. When you are seated at table be mindful of the admonition of the great Apostle, St. Paul: 'Whether you eat or drink, or whatsoever else you do, do all to the glory of God.' Do not be greedy at table, and only take what you can eat. Do not be wasteful; so many poor people would be glad to have what you leave on your plate.61

Consideration of others dictates that when a seminarian is at the head of the line, he should exercise moderation when taking his first helping so as to ensure that there is enough food for others at the end of the line. When he has finished the first helping, he can go back for more should he need it. Seminarians should also be mindful to not always be first in line, and make sure that they sit with a variety of people at meals so as to foster a better sense of community in the house.

At Table
The following are some guidelines to be observed while at the dining table in the refectory at all times:

• Napkins should be placed in the lap as soon as one sits down.
• Good posture should be maintained in one’s chair.

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• At a place setting, the glasses (water and wine) are typically found at the top right of the setting. The coffee cup is to be found at the right of the place setting. The bread and butter plate is located at the top left of the setting. If butter for bread is passed on a plate, it is best to take some butter and put it on the plate. When eating bread, a bite-sized portion should be broken off with the hands, buttered and eaten. Pieces of the larger whole should not be bitten off with one’s teeth.

• Cell phones should not be used at the table and ideally, should not be brought into the refectory. When dining with others, either formally or informally, one should not use the phone to talk, text or e-mail. To do so is to say to one’s dining companions that there is something or someone personally more important than their company. If it is necessary to have a phone e.g. when expecting a call regarding a medical issue of a family member, it is appropriate to excuse oneself from the table in order to take the call.

• When pulling a chair out from the table or pushing it back in, the chair should be lifted off the floor so as to avoid the noise created by dragging it.62

• When pouring water, the glass should be tipped so as to decrease the noise created by the pouring.63

• Food should be chewed with the mouth closed, and one should not speak with a mouth full of food. If a seminarian is asked a question while he is chewing, he should wait until he has swallowed his food before replying.

• The seminarian should pace himself in eating and not fill his mouth beyond its capacity. Not only would this keep the seminarian from being able to join in conversation (as it will take too long to empty his

62 This should be observed with particular diligence during Lent when silence is observed during the reading at lunch.
63 Please see the above footnote
mouth before he speaks) but it makes him appear a glutton.

- The thumb should not to be used to push food onto one’s fork (or into one’s mouth). A knife or a piece of bread can serve this purpose. The licking of one’s fingers should be avoided - the napkin should be used to clean the hands as well as the mouth.

- If in need of something that cannot be conveniently reached, a seminarian should ask for it to be passed to him instead of reaching over someone. If asked to pass either the salt or the pepper to another person, both the salt and pepper should be passed together, without putting hands on the top of the shakers.

- If asked to pass anything that has a handle attached to it, it should be passed with the handle facing the person so that he or she can hold the handle.

- If a seminarian needs to bring to someone’s attention something to the effect that he has food on his face or stuck in his teeth, he should do so discreetly, without causing the other embarrassment. He should not, at the table, correct a brother who may be mistaken in his etiquette. To do so would itself be a breach of etiquette – correction may be given later in private.
V: Manners in the Chapel

Please see also the section on punctuality above.

Cell Phones
Cell phones generally speaking, should not be brought into the chapel. With the advent of smartphones there are times, however, when a seminarian may have items on his phone that he might wish to use for prayer. If this is the case, he should be sure, before entering the chapel, that the phone is in “silent” or “airplane” mode (not simply in vibrate mode), so that no one will be disturbed by any sounds coming from the phone.

Seating
Seminarians should be attentive to move into the center of the pew and leave space for others who arrive after them. If it is necessary for a seminarian who arrives earlier than others to sit at the edge of the pew (for example if he is serving at Mass or is a sacristan that day and will need to leave after Morning Prayer), he should stand up to allow into the pew those who are arriving later, and not make them climb over him.

When coming to the chapel, seminarians should avoid sitting in the section of pews closest to the door. This provides those who may be legitimately impeded from arriving on time with the ability to find a seat easily without distracting the rest of the community at prayer. This is particularly important when many guests are expected. A true sense of hospitality dictates that we avoid a situation where a tardy guest has to walk through the entire community in order to find a seat.

The seminarian should not slouch in the chapel (or anywhere else for that matter). Good posture is important and speaks volumes about the internal disposition of a person. It also acknowledges the dignity of those who are joined with the seminarian in prayer. Furthermore, it is a sign of reverence to the Lord, into whose Eucharistic Presence one has entered. Seminarians should always recall the importance of posture is in the liturgy of the Church. Sitting during the Liturgy of the
Word is a sign of receptivity to what is proclaimed. Standing during the proclamation of the Gospel as a sign of respect for Christ’s presence in it. Standing is also the traditional posture when prayers are offered (e.g., the collect and the prayers of the faithful). Kneeling is a sign of both penance and humility.

It is important that a seminarian should be comfortable when in prayer in the chapel, but equally important to be mindful of what posture says about oneself, the way in which one approaches the Lord, and one’s respect for others. With this in mind, the seminarian should be on guard against temptations to assume positions such as half kneeling-half sitting.

Kneelers should never be used as a footrest. In addition to making the kneeler dirty, this can wear down the fabric of the kneelers.

**Assisting Guests**
The seminarian should always be willing – eager, in fact – to yield his seat to a guest of either gender and of any age. Seminarians should also be attentive to guests that may need assistance in the chapel, particularly in finding their place in the praying of the Liturgy of the Hours. The seminarian should not fear drawing attention to himself if he is seeking to assist a guest in need. Charity must be the rule that underlies any piety.

**Movement in the Chapel**
The seminarian should guard against excessive, unnecessary movements such as fidgeting while in prayer. He should try, without the effort itself becoming a distraction, as much as he is able, to suppress any coughs, sneezes or other loud noises so as not to distract others in their time of prayer.
APPENDIX B: Acceptable Use Policy

On the occasion of the 45th World Day of Social Communications, Pope Emeritus Benedict XVI spoke of the internet as

“not only changing the way we communicate, but communication itself, so much so that it could be said that we are living through a period of vast cultural transformation. This means of spreading information and knowledge is giving birth to a new way of learning and thinking, with unprecedented opportunities for establishing relationships and building fellowship.”

The Holy Father went on to point out both “the extraordinary potential of the internet”, and he challenges us to discover and live “a Christian way of being present in the digital world,” taking the form of “a communication which is honest and open, responsible and respectful of others.”

He also noted that the Internet is a necessary tool for evangelization in the 21st century, both for inserting “expressly religious content into different media platforms” and “to witness consistently, in one’s own digital profile and in the way one communicates choices, preferences and judgments that are fully consistent with the Gospel, even when it is not spoken of specifically.”

Internet Access and Usage

Saint John’s Seminary’s (SJS) Internet presence is comprised of a single domain name: sjs.edu and a website sjsboston.org. Along with a web server and email server, the SJS domain is comprised of a private network with approximately one hundred computers. Use of the computer systems at Saint John’s Seminary is first and foremost for academic pursuits,

64 Pope Emeritus Benedict XVI, Message for the 45th World Communications Day, 5 June 2011.
65 Ibid.
66 Ibid.
although non-academic use is permitted under the following conditions:

- The seminary filters all Internet traffic, and all emails sent or received within the sjs.edu domain are the property of Saint John's Seminary. Any attempts to hack or circumvent any system either within the sjs.edu domain, or elsewhere on the Internet, is subject to immediate disciplinary action.

- Seminarians represent the seminary in various online communities. All interactions originating from SJS (including Facebook, YouTube, Twitter, etc.) should reflect a spirit of moral excellence.

- Trolling (deliberately posting provocative or inflammatory comments on blogs or other such sites), spamming (sending unsolicited or undesired bulk messages) or any other inappropriate use of either SJS email addresses or network access from the SJS domain may result in immediate disciplinary action. SJS reserves the right to monitor the in-house network periodically.

- Any unapproved or insecure network devices including, but not limited to, wireless hubs or network access servers (NAS) found on the network are subject to audit and possible removal. Wireless routers may be used in individual rooms, but must be secured with a password to prevent anyone from outside the seminary community from getting into the system.

- Network operations may block websites, email addresses and protocols that pose a risk to the SJS domain or may disrupt normal operations at any time.

Communication and Security

Each seminarian will be provided with an account on the Saint John's Seminary system, including an e-mail address. Important information may, at times, be communicated to the seminarians by way of email (in addition to, or instead of,
being posted on the bulletin board or by way of verbal announcements). For this reason, seminarians are responsible for checking their SJS e-mail account on a regular and timely basis, at least once per day.

With his account, each seminarian is provided a username and password with which he is able to check for and send emails through the sjs.edu system. The password needs to be changed the first time he logs on. Seminarians should take care never to share their passwords with anyone else. This is to protect not only the individual seminarian, but also other users of the system.

Within the SJS network there are many groups defined so that one may send emails more easily to a number of people within the network, e.g., sending to the group ‘First Theology’ would send an e-mail to all First Theologians. Care should be taken not to send bulk e-mails that are frivolous in nature. Before sending to ‘SJS All’ or other ‘group’ e-mails beyond ones class, permission is necessary from the Dean of Men. When responding to e-mail, ‘Reply All’ should rarely, if ever, be used - only in the most essential of circumstances.

**Growth in Virtue**

All aspects of seminary life are intended to help a man discern his vocation from the Lord, prepare for priestly ministry, and to grow in a life lived in holiness and virtue. This includes the use of the technology. Unfortunately, the Internet has the potential to expose its users to a variety of inappropriate and dangerous matters. Saint John’s Seminary therefore makes use of an Internet filter to prevent access to morally questionable websites. In addition, each seminarian is asked to keep in mind the reality that technology is so advanced that when one views a website of a questionable nature, the IP address registered to Saint John’s Seminary can be tracked, providing the creator of that site with information that it is being viewed from the seminary.
Respect for Others and their Work

The Internet provides easier access to any number of copyrighted or licensed materials. Because something is available to the public on the Internet does not mean that it is available for the public to use. Furthermore, the thoughts and ideas of others, if used in a seminarian's own writing (be it for coursework or otherwise) is to be acknowledged as the property of others. This is not only to comply with the United States copyright laws, but also to maintain a sense of justice and respect for the work of others.

Users of the SJS system agree, furthermore, to respect the privacy and confidentiality of other users of the system. Users of the SJS system should not attempt to log on to another person's account or to access any files on the system that were not created by them. Attempts to hack into another person's account will be cause for immediate disciplinary measures.

The use of the Internet services at SJS to harass any individual or group, whether a part of the seminary community or the greater community, will also be considered a misuse of the system. This includes the sending of e-mails directly to the person(s) in question, the sending of e-mails to third parties about the person(s) in question, and the posting of inappropriate materials on the Internet, whether it is the site hosted by SJS or an otherwise ‘private’ site such as a blog edited by a seminarian. Any such activities will be cause for immediate disciplinary action.

While wireless Internet access is available in the classrooms, it should not be used while a professor is giving instruction. As a sign of respect towards the professor and of the posture of receptivity of what he or she is teaching, full attention should be given to the professor during class time. If a professor suspects that the use of a computer in the classroom proves to be more of a hindrance than help toward learning, he or she has the right to restrict the use of computers in that class.
Social Networking
Following the lead of Pope Saint John Paul II, who exhorted the faithful not to be afraid of new technologies, Pope Emeritus Benedict XVI reminded Catholics that “[all] priests have as their primary duty the proclamation of Jesus Christ, the incarnate Word of God, and the communication of his saving grace in the sacraments,” and encouraged priests “to make astute use of the unique possibilities offered by modern communications.”

To this end, the responsible use of social networking sites is encouraged. It is important to remember that nothing that may cast any of the individuals associated with the seminary, or the seminary itself, in a questionable light should be posted on these sites. If there is ever any doubt as to whether something should be uploaded to the Internet, seminarians should seek the advice of the Dean of Men. When uploading photographs and comments, seminarians should acquire the permission of those whose name, faces or thoughts are represented prior to uploading. All seminarians should bear in mind that once something is placed on the Internet, it is nearly impossible to remove it completely.

Seminarians should also be mindful not to spend too much time in virtual socialization at the expense of the development of authentic, meaningful, interpersonal relationships. This is a hazard that one must bear in mind when engaging the Internet. The Fathers of the Second Vatican Council noted that:

“One of the salient features of the modern world is the growing interdependence of men one on the other, a development promoted chiefly by modern technical advances. Nevertheless, brotherly dialogue among men does not reach its perfection on the level of technical progress, but on the deeper level of inter-personal

relationships. These demand a mutual respect for the full spiritual dignity of the person.”

Electronic Use Policy

Each year the Business Office distributes an ‘Electronic Use Policy’ which must be read and signed annually by Faculty, Staff and Seminarians, and is kept on file in the Business Office.

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69 Gaudium et Spes, n. 23.
APPENDIX C:
Massachusetts Hazing Reporting Regulations

The Commonwealth of Massachusetts requires all institutions of post-secondary education to provide all full time students with a copy of the following state regulations concerning hazing.

Section 17. Whoever is a principal organizer or participant in the crime of hazing as defined herein, shall be punished by a fine of not more than three thousand dollars or by imprisonment in a house of correction for more than one year, or both such fine and imprisonment.

The term “hazing” as used in this section and in sections eighteen and nineteen, shall mean said conduct or method of initiation into any student organization, whether on public or private property, which willfully or recklessly endangers the physical or mental health of any student or other person. Such conduct shall include whipping, beating, branding, forced calisthenics, exposure to the weather, consumption of any food, liquor, beverage, drug or other substance, or any other brutal treatment or forced physical activity which is likely to adversely affect the physical health or safety of any such student or other person, or which subjects such student or other person to extreme mental stress, including extended deprivation of sleep or rest or extended isolation. Notwithstanding any other provisions of this section to the contrary, consent shall not be available as a defense to any prosecution under this action.

269:18. Failure to report hazing.
Section 18. Whoever knows that another person is the victim of hazing as defined in section seventeen and is at the scene of such crime shall, to the extent that such person can do without danger or peril to himself or others, report such crime to an appropriate law enforcement official as soon as reasonably practicable. Whoever fails to report such crime shall be punished by a fine of not more than one thousand dollars.
269:19. Copy of Secs.7-19; issuance to students and student groups, teams and organizations; report.

Section 19. Each institution of secondary education and each public and private institution of post-secondary education shall issue to every student group, student team or student organization which is part of such institution or is recognized by the institution or permitted by the institution to use its name or facilities or is known by the institution to exist as an unaffiliated student group, student team or student organization, a copy of this section and sections seventeen and eighteen; provided, however, that an institution’s compliance with this section’s requirements that an institution issue copies of this section and sections seventeen and eighteen to unaffiliated student groups, teams or organizations shall not constitute evidence of the institution’s recognition or endorsement of said unaffiliated student group, team or organization.

Each such group, team or organization shall distribute a copy of this section and sections seventeen and eighteen to each of its members, plebes, pledges, or applicants for membership. It shall be the duty of each such group, team or organization, acting through its designated officer, to deliver annually to the institution an attested acknowledgement stating that such group, team or organization has received a copy of this section and said sections seventeen and eighteen, that each of its members, plebe, pledges, or applicants has received a copy of sections seventeen and eighteen, and that such group, team or organization understands and agrees to comply with the provisions of this section and sections seventeen and eighteen.

Each institution of secondary education and each public or private institution of post-secondary education shall, at least annually, before, or at the start of enrollment, deliver to each person who enrolls as a full-time student in such institution a copy of this section and sections seventeen and eighteen.

Each institution of secondary education and each public or private institution of post-secondary education shall file, at least annually, a report with the board of higher education and in the case of secondary institutions, the board of education, certifying that such institution has complied with its responsibility to
inform student groups, teams or organizations and to notify each full time student enrolled by it of the provisions of this section and sections seventeen and eighteen and also certifying that said institution has adopted a disciplinary policy with regard to the organizers and participants of hazing, and that such policy has been set forth with appropriate emphasis in the student handbook or similar means of communicating the institution’s policies to its students. The board of higher education and in the case of secondary institutions the board of education shall promulgate regulations governing the content and frequency of such reports, and shall forth with report to the Attorney General any such institution, which fails to make such a report.
APPENDIX D: Sexual Harassment Policy

In keeping with our belief in the inherent dignity of each and every individual person, it is the goal of the seminary to provide a work environment where all persons are treated with respect. Consistent with this goal, it is the policy of the seminary to promote a workplace that is free from sexual harassment.

Sexual harassment occurring in the workplace or in any setting in which employees or students (hereafter, ‘employees’) may find themselves in connection with their employment or enrollment (hereafter, ‘employment’) or assignment is unlawful, demeaning to the individual, and will not be tolerated. Similarly, retaliation against an individual who has, in good faith, raised a concern about sexual harassment, or against any individual cooperating with a sexual harassment complaint investigation, is also unlawful and will not be tolerated.

To maintain a workplace free from sexual harassment, this policy includes definitions of sexual harassment, examples of inappropriate conduct and a process for reporting complaints of sexual harassment. Additionally, because the seminary takes allegations of sexual harassment seriously, the seminary will respond promptly to such complaints and, where it is determined that such inappropriate conduct has occurred, will act promptly to eliminate the conduct and impose such corrective action as is necessary, including disciplinary action where appropriate.

Please note that while this policy promotes a workplace that is free of sexual harassment, the policy is not designed or intended to limit our authority to discipline or take remedial action for any workplace conduct which the Seminary deems unacceptable, regardless of whether or not the conduct meets the definition of sexual harassment.

The full Policy is distributed each year by the Business Office, signed annually by individual Faculty, Staff and Seminarians, and kept on file in the Business Office.
APPENDIX E: Fire Safety and Evacuation

1. **PULL** alarm.
2. **ALERT** as many people as possible.
3. **LEAVE** building when you hear alarm or see flashing lights.
   a. Leave as quickly as possible using nearest exit;
   b. use stairways, do not use elevators.
   c. Close doors to rooms but leave unlocked.
   d. Maintain calm and orderly conduct.

*The fire monitor in each section will check each marked door when the fire signal is sounded.*

4. **ASSEMBLE** in Our Lady's Courtyard and see your fire monitor.

LOCATION OF FIRE BOXES

**BASEMENT**
- Near exit door to Mary's Courtyard
- Near elevator and stairwell D
- Near stairwell E
- At exit door by stairwell G

**1st FLOOR**
- at 1112 (Cushing Classroom)
- 2 at exit doors in Main Reception area
- 2 at Front Entrance
- At Great Hall by Deans' offices
- Across from J132 (Williams Classroom)
- In reception area near Saint John's Refectory
- At front doors of Saint John's Refectory
- At rear doors of Saint John's Refectory
- In Faculty Dining Room

**2nd FLOOR**
- near J251 across from Shower Room
In Common Area near doorway
At J213

3rd FLOOR  at J317 by rear stairwell
At J308
In Common Area near doorway
At J355

4th FLOOR  At 1453
In common area near doorway
Near 1407
By stairwell A

LOCATION OF FIRE EXTINGUISHERS

BASEMENT  In J059 (student kitchen)
Near stairwell B
At J037
Near R024 (kitchen basement)
Near J047

1st FLOOR  At front door
In chapel by organ
In near J 132 (Williams Classroom)
At J 134 (Fitzpatrick Room)
Near Refectory Entrance

2nd FLOOR  Near J213 (rear stairs)
Near Common Area and Kitchenette
At J253 (near elevator)
In Priest Rectory Space

3rd FLOOR  Near J307
Near J317
Near Common Area and Kitchenette
Near elevator

4th FLOOR  Near J407
IRE MONITORS

Monitors are selected at the beginning of each school year.

1st Floor and Basement
2nd Floor Wing
2nd Floor Main Corridor
3rd Floor Wing
3rd Floor Main Corridor
4th Floor Wing
4th Floor Main Corridor
Scheduling the Seminary Van for Use

1. Email joanne.murphy-abbott@sjs.edu or maryjo.kriz@sjs.edu to see if the dates you would like the van are available.
2. If so, send an email to rev.christopher.o'connor@sjs.edu to obtain permission to use the van.
3. Give the start date, end date and reason for its use.
4. Once you have received permission from Fr.O’Connor, please email Joanne/ MJ with the details so they can be put into the vehicle registration log.
5. The keys are kept in a mailbox located near the Rector’s Office.

Use of the Van

1. Please be considerate of all that use the van and remove belongings and trash upon completion of use.
2. Please use the gas card that comes with the van keys to fill the gas tank if it is at ¼ of a tank.
3. Please report to the Capo of House and Grounds any maintenance issues or concerns.
4. Please be attentive to any warning lights that are on.
Policy for Requesting Permission for Overnight Guests

1. Contact guestmaster@sjs.edu and jean.curley@sjs.edu via email to ask if there is a room available for the date(s) needed for the guest.
2. If so, email rev.christopher.o'connor@sjs.edu to request permission for your guest including the date(s), time, full name of guest and reason for the stay.
3. When permission is granted, send an email to guestmaster@sjs.edu and jean.curley@sjs.edu to inform them of permission given for the guest.
4. The guest master will provide the necessary paperwork and instructions for your guest. This information is kept at the front desk to be received by the guest upon arrival.