

2022-2023



Student Handbook

St. John's Seminary

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St. John's Seminary Daily Schedule

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
	6:30 Readings ²	6:30 Readings ²	6:30 Readings ²	6:30 Readings ²	6:30 Readings ²	
7:15 Lauds ²	7:00 Lauds	7:00 Lauds	7:00 Lauds	7:00 Lauds	7:00 Lauds	7:00 Breakfast ¹
7:30 Breakfast ²	7:15 Breakfast	7:15 Breakfast	7:15 Breakfast	7:15 Breakfast	7:15 Breakfast	8:15 Lauds followed by Mass ¹
	8:00 Class	8:00 Class	8:00 Class	8:00 Class	8:00 Class	
	9:00 Class	9:00 Class	9:00 Class	9:00 Class	9:00 Class	
	10:00 Class	10:00 Class	10:00 Class	10:00 Class	10:00 Class	
11:00 Mass ¹	11:15 Mass	11:15 Mass	11:15 Mass	11:15 Mass	11:15 Mass	
12:00 Lunch ¹	12:00 Lunch	12:00 Lunch	12:00 Lunch	12:00 Lunch	12:00 Lunch	12:00 Lunch ¹
	1:00 Work Order	Afternoon language, study, exercise, field ed. and electives (individual or small groups)				
4:15 Holy Hour ^{1, 2}						
5:30 Solemn Vespers ¹	5:00 Holy Hour ²	5:00 Holy Hour	5:00 Holy Hour ²	5:00 Holy Hour ²	5:00 Holy Hour ^{1, 2}	5:00 Holy Hour followed by Vespers ^{1, 2}
	5:45 Vespers	5:45 Vespers	5:45 Vespers	5:45 Vespers	5:45 Vespers ¹	
6:00 Dinner ¹	6:00 Dinner	6:00 Dinner	6:00 Dinner	6:00 Dinner	6:00 Dinner ¹	6:00 Dinner
		7:15 Conferences ³				
¹ Excludes weekends home ² Recommended ³ When scheduled						

HISTORY OF ST. JOHN'S SEMINARY

On March 3, 1927, the Board of Diocesan Seminary Trustees accepted an offer from Don Juan Camarillo (1867-1936) of 100 acres on an expansive terrace of the Ranchos Calleguas and Las Posas in Ventura County. According to the intentions of the donor, the land was to be used as a site for a seminary to be named in honor of St. John the Evangelist. The site was surrounded by orange and lemon groves and was, itself, planted in orchards and gardens. With a panorama of fertile coastal plains that have developed into the City of Camarillo, the seminary property is a beautiful jewel in Ventura County.



It is a tribute to the Faithful of the Archdiocese of Los Angeles that, at the end of the Great Depression, they saw the need for a major seminary and raised enough funds so that, on January 14, 1938, Archbishop John J. Cantwell, proposed the building of St. John's Seminary. In August of that same year, ground was broken. The following year, on March 19, 1939, the cornerstone was inserted into the already erected building. Archbishop Cantwell entrusted the administration of the seminary to the Vincentian Fathers. On September 12, 1939, under the leadership of its first Rector, Very Reverend William P. Barr, C.M., and ten faculty members, St. John's Seminary opened its doors to seventy candidates for the priesthood.

The development of the grounds continued. The chapel was solemnly consecrated by Archbishop Cantwell on October 8, 1939 and on October 14, 1940, the Apostolic Delegate dedicated the Edward L. Doheny Memorial Library. By May, 1941, the episcopal residence had been completed and almost a year later, in April, 1942 the seminary swimming pool was opened.

James Francis McIntyre became the second Archbishop of Los Angeles in 1947. Shortly thereafter, Reverend Francis Koeper, C.M., was named Rector of St. John's Seminary and served from 1948 to 1954. During this administration, St. John's Seminary received its first accreditation from the Western College Association in 1951. Reverend James Richardson, C.M., succeeded Father Koeper as Rector in 1954.

Between 1954 and 1958 Cardinal McIntyre realized the long-planned expansion of the seminary. In 1956 the Cardinal dedicated a new dormitory-classroom-recreation building immediately behind the original complex. The addition increased the number of classrooms from five to

seven and the number of student rooms from 104 to 180.

Reverend William Kenneally, C.M., Rector from 1958 until 1967, supervised the construction of St. John's Seminary College, which was completed in 1965 on the crest of the hill above the theologate. The new St. John's Seminary College had three dormitories, an administration building, refectory, auditorium, the Carrie Estelle Doheny Memorial Library, and the St. James Chapel. The college had a complete undergraduate program of studies and the original St. John's Seminary now became a graduate level theological program and was empowered to grant a Master of Arts degree.

It was during the administration of Reverend John Danagher, C.M. (1968-1973) that St. John's worked to respond to the Second Vatican's Council's new ideals for priestly formation. Deacons were introduced to pastoral ministry by working in parishes on weekends, while all other students participated in supervised learning experiences in the field, including catechetics, social work, hospital ministry, adult education, vocational promotion and youth retreats. Academic standards were improved by affiliation with the American Association of Theological Schools (ATS).

In 1970, the 50th anniversary of his ordination to the priesthood, Cardinal McIntyre retired from the administration of the Archdiocese and was succeeded by his coadjutor, Archbishop Timothy Manning. Pope Paul VI created him a Cardinal in 1973.

From 1973 to 1978, under the leadership of Reverend John Grindel, C.M., the seminary renewed its accreditation with the Western Association of Schools and Colleges (WASC) and was given its initial accreditation in 1976 from ATS. In 1981, both agencies reaffirmed the accreditation for ten years, the maximum term allowed.

During the administration of Rev. Charles Miller, C.M., 1978-1987, the seminary modified its overall program in the interest of enriched spiritual, pastoral and academic training. In 1979 St. John's developed its Pre-Candidacy Program, for college graduates with no previous seminary experience. In 1982 two new elements were developed. The first was a six-week Intensive Period of Spiritual Formation (IPSF) for first year seminarians, and the second, a six-month parish internship prior to diaconate ordination. These two elements have become key features of the formation at St. John's.

In 1985, Bishop Roger Mahony of Stockton succeeded Cardinal Manning as Archbishop of Los Angeles. Archbishop Mahony graduated from St. John's Seminary in 1962. Reverend Monsignor (now Archbishop) George Niederauer, the first Archdiocesan priest and the first alumnus to serve as Rector of St. John's Seminary, was appointed by his classmate, Archbishop (now Cardinal) Mahony and served from 1987-1992.

St. John's updated the pastoral Spanish Program by integrating new language requirements into the curriculum. It also began a Spanish immersion program for all students.

When Reverend Monsignor Gabino Zavala began his term as Rector on July 1, 1992, the seminary had just received a nine-year accreditation from both ATS and WASC. Monsignor

Zavala's term as Rector was interrupted when he was ordained an Auxiliary Bishop of Los Angeles on March 19, 1994.

Reverend Monsignor Jeremiah J. McCarthy, Ph.D., who had been serving as Vice-Rector and Academic Dean, was named Rector/President on May 31, 1994. Under Monsignor McCarthy's direction, St. John's strengthened the seminary's formational focus by creating the position of Director of Formation and Evaluations which would become Director of Human Formation. Also, under Monsignor McCarthy's leadership, the seminary began strategically planning for the 21st Century as it embarked on "Project 21" strengthening the academic formation of the seminary with a number of new initiatives including the integration of information technology into the entire campus.

Monsignor Helmut Hefner, J.C.L. began his term as Rector/President of St. John's Seminary in June 2001. The seminary received a renewal of accreditation in June 2002 from the Association of Theological Schools (ATS) and the Western Association of Schools and Colleges (WASC) for the maximum term accorded. As part of the seminary's ongoing effort to enhance its program of formation, the then Joint Board of Directors under the direction of Msgr. Hefner initiated a new strategic plan. As a means of providing formation for lay ecclesial ministers, the seminary began the Master of Arts in Pastoral Ministry (MAPM) Program in May 2003. The MAPM and the MA degrees are offered for qualified lay ministry students.

In 2003, St. John's Seminary College was closed due to a declining enrollment. The seminary assumed responsibility for the remaining college seminarians who completed their degrees in May 2005.

On July 1, 2007, Monsignor Craig A. Cox, J.C.D., D. Min., was appointed by Cardinal Roger Mahony as the seminary's twelfth Rector/President. Msgr. Cox completed the remodeling of Sts. Mary and Thomas Dormitories and began plans for the remodeling of Joseph Dorm. Other improvements include provisions for handicap access to seminary buildings and upgrades to the seminary infrastructure in the facilities and grounds. The Office of Institutional Advancement was established in 2007 to enhance the seminary's community relations and fund raising. The Distinguished Alumni Award's Dinner was begun in 2008 to acknowledge the significant contributions of alumni to the life of the Church.

On March 1, 2011, Archbishop José H. Gomez assumed leadership of the Archdiocese of Los Angeles. He made the program of priestly formation at St. John's Seminary a top priority of his ministry along with recruitment of vocations for priestly ministry.

At the end of Msgr. Cox's 2nd Term as Rector, Archbishop Gomez announced the appointment of Msgr. Marc V. Trudeau as 13th Rector of St. John's Seminary to begin on July 1, 2014.

St. John's Seminary celebrated its 75th anniversary in 2014-2015 and began the Jubilee year with 30 new students, bringing its seminarian community to number 108. St. Joseph's Dorm was completed, and new advances made to update curriculum and technology, particularly in the Pre-Theology program and to coordinate vocation efforts with the Juan Diego House, renamed

in 2017, “Queen of Angels Center for Priestly Formation”, the undergraduate program of studies and discernment for men in the Archdiocese of Los Angeles. St. John’s mission to help seminarians grow in faith, discern their call, root themselves in Christ, integrate their formation and develop skills for ministry has entered the 21st Century as it looks toward completing its own 1st century in the Archdiocese of Los Angeles.

The summer of 2018 was eventful with transition of seminary leadership, and the demolition and development of the land at the College Seminary after 15 years of lying vacant. On July 1, 2018. Fr. Marco Durazo was named the 14th Rector of St. John’s Seminary, after the elevation of the former Rector to Auxiliary Bishop of Los Angeles on June 6. Bishop Marc V. Trudeau was assigned to the San Pedro Region.

MISSION STATEMENT

The primary mission of St. John's Seminary is to prepare candidates for service as Roman Catholic priests by assisting them to:

- grow as disciples of Jesus Christ,
- discern the vocation to which God calls them,
- root themselves in Word and Sacrament and the Church's theological tradition,
- integrate the spiritual, human, intellectual and pastoral dimensions of their lives, and
- develop skills for ministry, leadership and evangelization in a culturally diverse Church.

This statement was approved by Archbishop José H. Gomez on 10 June 2013.

Tuyên Bố Sứ Mệnh

Đại Chủng Viện Thánh Gioan

Sứ mệnh chính của Đại Chủng Viện Thánh Gioan là chuẩn bị cho các ứng viên trong công việc mục vụ của một linh mục thuộc Giáo Hội Công Giáo La Mã qua các yếu tố sau:

- Trở nên những môn đệ thực sự của Chúa Kitô
- Nhận thức rõ ràng về ơn gọi phục vụ mà Thiên Chúa đã mời gọi họ.
- Xây dựng đời sống qua Lời Chúa, các Bí Tích và những Giáo Huấn Thần Học của Hội Thánh.
- Hòa hợp và thăng tiến qua 4 chiều kích: nhân bản, thiêng liêng, tri thức và mục vụ.
- Phát triển kỹ năng về mục vụ, lãnh đạo, và truyền giáo trong một ôi trường đa văn hóa tại các Giáo Phận.

Tuyên bố này đã được Đức Tổng Giám Mục José Gomez phê chuẩn ngày 10 tháng sáu năm 2013.

La Misión del Seminario de San Juan

La misión principal del Seminario de San Juan es preparar a los candidatos para servir como sacerdotes católicos romanos ayudándoles a:

- Crecer como discípulos de Jesucristo,
- Discernir la vocación a la que Dios los llama,
- Arraigarse en la Palabra y en el Sacramento y en la tradición teológica de la Iglesia,
- Integrar las dimensiones espiritual, humana, intelectual y pastoral de sus vidas, y
- Desarrollar aptitudes para el ministerio, liderazgo y evangelización en una Iglesia culturalmente diversa.

Esta declaración ha sido aprobada por el Arzobispo José H. Gomez el 10 de junio de 2013

이념 규정

성 요한 신학교

성 요한 신학교는 로마 가톨릭 교회의 사제 지망자들을 양성하여 그들이 사제 직분에 맞게 살도록 준비시킴을 근본 이념으로 한다.

이를 위해 본 신학교는 지망자들이

예수 그리스도의 제자로 성장하고,

하느님께서 불러주신 소명을 식별하고,

말씀과 성사와 교회의 신학전통에 뿌리내리고,

그들 삶의 영적, 인성적, 지성적, 사목적 차원들을 잘 통합시키며,

다문화 상황의 교회를 위한 사목적 인도와 복음화

능력을 계발하고 연마하도록 돕는다.

이러한 이념 규정은 2013 년 6 월 10 일 호세 H. 고메즈 대주교의 승인을 받았다.

PURPOSE, GOALS AND OBJECTIVES OF ST. JOHN'S SEMINARY

Purpose

The primary purpose of St. John's Seminary is to prepare men, who believe that they are called by God, to be priests in the Roman Catholic Church. In our understanding, a priest may be described as a disciple called to be a builder of community, through the ministry of the sacraments, especially of the Eucharist and the Word. (c.f. Mission Statement.)

Goals



A Disciple...

The priest, like all Christians, is called to follow in his master's way, to become one with the risen Lord. However, as a result of his call, a special responsibility is imposed upon the priest to perfect his life as a disciple. Priesthood is not a function but an identity, a sacramental conformity to Christ the Priest. Hence, the priest must, first of all, be a solid and mature Christian.

Called...

The priest is a disciple who has received a special call. This call is one that is stirred up from within by the Spirit dwelling within him and then affirmed, reinforced and formalized by the external call of the Church, through his Diocesan Bishop or Religious Superior, under the guidance of the same Spirit.

To Be a Builder of Community...

A man is called to be a builder of a community of believers, to affect the oneness of the people with Christ and each other, to deepen the oneness and to guide its expression in Christian living. He carries out this work as the helper of the Bishop.

Through the Ministry of:

The priest's life is essentially a life of service modeled by Jesus Christ. Following this model, the

priest is called to serve his fellow human beings, the Body of Christ.

Sacraments

The primary means by which the priest effects, deepens and guides the oneness of the Christian community is through the sacraments.

Especially the Eucharist

The Eucharist has a unique place among the sacraments. As the presider of the Eucharistic assembly, the priest speaks in the name of Christ and of his assembled brothers and sisters, who celebrate along with him and through him. The celebration of the Eucharist is both the goal and the climax of all the activity of the priest, and also the source of his other responsibilities.

And the Word

The proclamation of the Word is an integral part of the life of the priest, since he is responsible for all aspects of the sacraments, presides over their celebration by the people of God, and guides the people of God in living out the mystery of Christ which they contain. By “the Proclamation of the Word” is meant the priest’s whole ministry of pastoral service, teaching, preaching and sanctification. This is part of the priest’s life which must be continuously evaluated and open to change, and in light of which seminary formation must be constantly reevaluated. Thus, the purpose of St. John’s is to aid men who believe that they have been called by God to be priests in their personal growth to be mature Christians in order that they may be effective builders of a Christian community through the ministry of the sacraments, especially the Eucharist and of the Word.

Formation

To achieve this purpose and in conformity with the Program for Priestly Formation, the seminary has four major formational dimensions: human, spiritual, intellectual and pastoral. Each of these dimensions or pillars is integrated into the others, informs the others and assists the others in the growth of the individual. A fifth dimension might be the communal aspect of seminary life. Seminarians live out their human, spiritual, intellectual and pastoral dimensions in a community of faith, both in the seminary and in the larger community to whom they minister.

Cultural Diversity

Since St. John’s Seminary is preparing most of its students to serve as diocesan priests in the communities of the southwestern United States, it must be aware of the cultures and needs of these communities. St. John's Seminary seeks to make its students aware of these cultures and give them the basic tools to serve effectively in any of the diocesan ministries. Because of the makeup of the population of the southwestern United States, special attention to cultural and linguistic needs must be given to preparing men to work in Hispanic communities.

The Church is not a clerical institution wherein the roles of ministry and leadership are found exclusively in those ordained to priesthood. The Holy Spirit continues to bestow innumerable and diverse gifts on all the members of the Body of Christ for building up the kingdom of God and organizing the ministry of the Church. Seminarians must learn to work in collaboration with all whom the Spirit calls to service and leadership in the diverse ministries of the Church: women and men, the young and the old, the disadvantaged and the advantaged, the poor and the rich.

In collaboration, the priest is called not only to serve the needs of all, but to exercise his own gifts of discerning and empowering the gifts of all the faithful.

Objectives

Through participation in the total program, seminarians at St. John's move steadily towards the following goals:

1. To develop Christian maturity;
2. To come to a critical understanding of and commitment to their Catholic heritage;
3. To achieve a functional understanding of the Church and of their place in it;
4. To develop an awareness and understanding of the cultures in which they live and the people whom they will serve;
5. To learn to communicate the message of Christ;
6. To experience living in a Christian community, and to learn how to build and foster Christian community;
7. To integrate their theological understanding, their personal life in Christ, and their pastoral experience in accord with the teachings of the Church;
8. To learn to lead the community in the celebration of the liturgy;
9. To develop a social consciousness, i.e., to achieve the ability to discern critically the causes of contemporary problems in society;
10. To come to an understanding of the beliefs and practices of those who are not of the Catholic faith.
11. To continue to develop and mature in a personal relationship with Christ and His church through Prayer and Spiritual Direction.

SEMINARY GOVERNANCE



Administrative Governance

The Rector/President is the chief executive officer of the seminary. Directly reporting to him are the following officers: vice-rector(s), academic dean, director of seminarians, coordinator of human formation, director of spiritual formation, director of pastoral formation, director of finance, facilities manager, human resources manager, director of advancement and director of food services.

The Rector's Administrative Council (RAC), consisting of the vice-rectors, academic dean, director of seminarians, director of finance, facilities manager, human resources manager, director of food services, and rector's administrative assistant, meets monthly to coordinate calendars, do event planning, oversee budgetary issues and discuss physical needs of the seminary.

The Executive Council consists of the rector, vice rectors, academic dean, director of seminarians, director of spiritual formation, director of pastoral formation, coordinator of human formation. This body, with its policy and planning functions, prepares the agenda for faculty meetings, assesses program needs, and advises the rector of needs requiring the collaboration of the faculty and the Board of Directors.

Student Government

The Student Senate organizes and administers the internal affairs of the student body according to its own Constitution and Bylaws. The Student Senate has determinative power according to its Constitution. Moreover, it is advisory to the Rector and to the Director of Seminarians on matters concerning student life and seminary policy. The Rector and the Director of

Seminarians consider Seminary Governance proposals made to them by the student government and, when appropriate, refer them to the faculty. Pertinent matters brought to the Rector and those matters that have their origin in one of the above standing committees may be brought by the Rector or the respective department head to the attention of the Student Senate for its advice and consultation.

Student Senate Officers

Student Senate President

- Officially represents the student community;
- Chairs meetings of the Student Senate;
- Prepares an agenda for each meeting of the student community;
- Chairs community forums (Town Hall Meetings);
- Acts as the liaison to the Seminary Board of Directors and attends their meetings.

Student Senate Vice-President:

- Fulfills the duties of the President in the event of his absence or resignation. He may fulfill other duties as assigned by the President.

Student Senate Secretary:

- Keeps minutes of the Senate and student community meetings;
- Publishes the agenda for Student Senate meetings and posts the minutes of the Senate meetings;
- Keeps a permanent record of the Constitution and By-Laws of the student community;
- Receives minutes of the Standing Committees.

Student Senate Treasurer:

- Collection of student community fees;
- Stewardship of all funds of the Student Senate; Disbursement of funds provided for in the budget approved by the Senate;
- Receipt of financial reports from the canteen, The Mission, Peace, and Justice Society, and any other student service agency which may handle student community funds;
- Periodic reports to the Senate.

Officers of the student community are elected by the student community in a general election. They are non-voting members of the Senate, except for the President, who votes only in the event of a tie vote. Officers are free, however, to participate in the discussion of matters before the Senate.

Class Representatives

Each class is eligible to elect one representative to sit on the Student Senate. The major responsibility of the class representative is to represent the concerns and voices of his class on matters brought before the Senate. In this regard, he is charged with the responsibility of

meeting with classmates to discuss matters before the Senate, gather information regarding student views on such matters, and invite proposals for issues for Senate consideration.

In addition, the class representative has responsibility for leadership within the class. This involves meeting periodically with the representatives of the various standing committees, convening the class for shared prayer and fellowship, facilitating the flow of information between the class, the Senate, and the various standing committees, serving as liaison with faculty members and facilitating the planning and implementation of a class day of recollection

Student Executive Associates

Monitor

The Monitor is the student executive associate to the Director of Seminarians. He is appointed to this office by the Director of Seminarians, who consults with the retiring Monitor and the Rector.

His functions include the following responsibilities:

1. He assists the Director of Seminarians in matters pertinent to the good order of the seminary community and in the administration of seminary properties commonly used by the students (e.g., rooms, furniture, office supplies, keys, parking spaces, student cars, etc.)
2. He assists the Director of Seminarians in the coordination of events and activities of the seminary community.
3. He has primary responsibility for making recommendations to the Director of Seminarians regarding assignment of students to community responsibilities. In exercising this function he is obliged to consult with the Faculty Administrators or Moderators to whom students are assigned.
4. He coordinates and updates room assignments, car registrations, and similar lists.
5. He is ex-officio, the Director of Service Assignments. As such he is accountable directly to the Director of Seminarians and is responsible for the general supervision of the student service assignments in the following areas:
 - laundry room
 - restrooms and other public rooms
 - prayer hall, seminary reception, salon, and chapels
 - carpets in residence halls
 - classrooms
 - recreation hall and canteen
 - flags and mail
 - library maintenance

He is to insure that the work in these areas is done in accord with the demands of their job descriptions. The heads of service crews or the individuals assigned to these areas are directly accountable to him.

Student Liturgical Coordinators

The Student Liturgical Coordinators are appointed by the Director of Seminarians upon recommendation of the Faculty Liturgy Moderator and the approval of the Spiritual Director and the Rector. Under the supervision of the Faculty Liturgy Moderator they coordinate the liturgical planning procedures, chair the meetings of the Liturgy Committee, facilitate liturgy planning sessions, and perform such other duties as are assigned to them by the Moderator. They set up the weekly liturgy planning session and contact those who are to participate in the meeting. The Student Liturgical Coordinators also facilitate communication regarding liturgical planning with the masters of ceremony, the sacristans, and the seminary community.

Standing Committee Elected Representatives

The officers of the administration are assisted by the following Seminary Standing Committees to which student representatives are elected from each class: Academic, Field Education, Spiritual Life, and Human Formation. These committees, which are composed of both faculty members and students, are primarily advisory to the various area heads. The faculty members are appointed by the Rector after consulting the respective area heads and the individuals concerned.

The student members of the committee are chosen by their respective class. Membership on these committees is for one year. The purpose of these committees is to provide channels of communication between the various formational dimension heads, the faculty and students and to assist in the ongoing evaluation of all aspects of the seminary's life in its formulation of policy and its planning for the future. Each committee elects its own secretary.

Academic Affairs Committee

The Academic Affairs Committee exercises responsibility for advising the Academic Dean regarding the overall academic program. This committee is composed of the Chairs of each academic department, the Academic Dean, the Director of Libraries, and the Fourth Year Student Representative.

Pastoral Formation Committee

The Pastoral Formation Committee is composed of the Pastoral Formation Director, the Associate Director, the Administrative Assistant, faculty members and field education supervisors as determined by the Pastoral Formation Director and students as chosen by each respective class. The purpose of this committee is to provide advice on consistent evaluation and updating of the program of Pastoral Formation and Field Education.

The function of the Pastoral Formation Committee is:

- to serve as a consultative body for the Pastoral Formation Director;
- to be a voice for the student body and the faculty in proposing Pastoral Formation and Field Education policies;
- to serve as a consultative body in the implementation of policy at the discretion of the

- Pastoral Formation and Field Education Director;
- suggest agenda items and attend quarterly meetings.

Human Formation Committee

The Human Formation Committee consists of the Human Formation Team and student representatives from the various levels of formation. The Committee meets twice every semester in order to respond to the questions and concerns raised by the seminary community and discuss ways of improving the effectiveness of the program. The members of the Committee play an integral role in the Continuous Quality Improvement of the Human Formation Program by facilitating the annual evaluation process.

Tech Committee

This committee is made up of administration, faculty, student representative and a representative of the Technology firm contracted by the seminary. The committee meets monthly to address issues related to technology and to strategize for future technological needs.

Spiritual Life Committee

This committee is made up of a student representative from each class, together with the Director and Associate Directors of Spiritual Formation, and any other faculty members appointed by the Rector.

Matters considered concern the operation of the spiritual formation program, e.g., the scheduling of retreats and days of recollection, handling of student suggestions as to content, format, location, or choice of director.

The committee can be instrumental in drawing up questionnaires to explore student spiritual needs and evaluate the effectiveness of the program. Proposals with respect to policy are addressed by the Director of Spiritual Formation to the Rector and Faculty.

Library Committee

Composed of faculty representatives, a student member and the Librarian as chair, the committee makes recommendations on the programs and services of the library. It is the duty of the committee to revise and review the policies of the library as they affect the seminary community: acquisition/ removal of materials, use of computers, circulation, and inter-library loan.

Standing Committees with Appointed Membership

Liturgy Committee

The Liturgy Committee, an instrument of the Spiritual Formation Program, functions under the supervision of the Faculty Liturgy Moderator. The Director of Music is a member as are other faculty members whom the Rector appoints in consultation with the Faculty Liturgy Moderator. The student members are the Liturgy Coordinators, the Masters of Ceremonies, the Head

Sacristan, and any other students whom the Rector appoints in consultation with the Faculty Liturgy Moderator. The Spiritual Director or his appointed representative shall serve as a liaison with the Spiritual Life Committee. The committee concerns itself with the liturgical life of the seminary, including the Eucharist, the Liturgy of the hours, the Liturgical Year, and other liturgical observances such as the Advent Clergy Service and cultural observances.

Music Subcommittee

The Music subcommittee functions under the supervision of the Liturgy Committee. The Liturgy Moderator is chair of the Music Subcommittee. The student members of the subcommittee are appointed by the Director of Seminarians in consultation with the Moderator of Liturgy. Faculty members may also serve on this subcommittee in the day-to-day organization of the liturgical musical life of the community.

Members of the Music Subcommittee will:

- meet regularly to plan liturgical music for daily liturgy and other community events, i.e. selecting specific items, style of music and resources, etc., in accordance with the decisions of the seminary liturgy planning groups;
- assign students (and faculty, where available) as music ministers (cantors and accompanists) for the daily liturgies, while taking care that individuals do not become overburdened in this regard; meet regularly to assist the Liturgy Moderator in guiding the music program at St. John's;
- assist the Liturgy Moderator in the maintenance and supervision of materials and equipment in the music department, preparing the annual music budget, and any other relevant tasks.

Student Organizations and Societies

Hermadad

Hermadad, the Association of Hispanic Seminarians, has as its purpose the promoting of awareness, appreciation, and preservation of Hispanic language and culture. It also serves as a primary support group for Hispanic seminarians studying at St. John's. Membership and participation in the organization is open to all seminarians, regardless of ethnic identity, who are interested in furthering the purposes of the Association. Functioning under their own student leadership, members of Hermadad take responsibility throughout the year for various cultural and religious events associated with Hispanic culture.

InterSem

InterSem, conceived by Msgr. Royale Vadakin and Rabbi Alfred Wolf in Wolf in cooperation with the National Conference of Christians and Jews and the Interreligious Council of Southern California, offers a positive interreligious experience for the students of the Catholic, Jewish and Protestant seminaries that participate. Seminarians from participating institutions take part in

annual InterSem Conference discussions which reflect the challenges to religious leaders in a pluralistic environment. All seminarians at St. John's are encouraged to participate in the annual InterSem Conference. In addition, faculty and student members of the planning team, representing each of the major seminaries participating in the conference, meet several times each school year to plan the annual InterSem Conference and to engage in interreligious dialogues on various selected topics. Individual students from St. John's who are interested in becoming members of the planning team may voice their interest to the InterSem faculty coordinator, who is appointed by the Rector.

Mission, Peace and Justice Society (MPJ)

Responding to Christ's missionary call to evangelize, the Mission, Peace, and Justice Society seeks to support the Church's missionary, development, and relief activities, especially among poor and marginalized. The Mission, Peace, and Justice Society coordinates activities and events that raise both social awareness and funds supporting the Church's efforts toward: a) matters of economic justice and the Church's option for the poor, including hunger, homelessness and materialism; b) the dignity of human life from conception to natural death, especially with respect to abortion, stem cell research, euthanasia and the death penalty; c) war and peace; and d) other assaults on human dignity, including but not limited to human trafficking, religious intolerance, racism, sexism, pornography, and abuse.

The activity of the Mission, Peace, and Justice Society includes the mission auction, mission week, sponsoring guest speakers, educating the community, soliciting funds, organizing outreach programs, and so on. In so far as it is possible, activities are to be coordinated with the calendars of the universal and local church including World Mission Sunday, 1Life LA, other pro-life events, Advent and Lent activities. Every Mission, Peace, and Justice Society activity, any suggested methods of fundraising, and all disbursement of collected funds shall be approved by members of the Mission, Peace, and Justice Society in consultation with the Director of Seminarians. The proceedings and documents of the Mission, Peace, and Justice Society are open to students and seminary administration. The Student Senate Treasurer shall audit the financial records of the MPJ at least once each year and report his findings to the Student Senate and the Director of Seminarians. MPJ and its members are subject to the objectives, guidelines, and election proceedings as established in the Constitution and By-laws of the Student Senate. MPJ Facilitator is elected at-large by the seminary community at the regular fall election. Each class of formation, other than the class from which the Facilitator originates, then elects a representative to serve on the MPJ.

Vietnamese Seminarian Association

At St. John's Seminary the Vietnamese seminarians have established an association among themselves while studying and living at the Seminary. The purpose of this association is to: (1) support one another's vocation, (2) promote and witness vocation to the priesthood and religious life, and (3) introduce and foster Vietnamese culture and tradition within the

understanding of Catholic Christian and other faith traditions.

Annually, the V.S.A. sponsors the celebration of the Mass of the Vietnamese Martyrs. Other activities of the V.S.A. include vocations and cultural awareness.

Vocations Committee

In a time when the number of priests is declining and vocations to the seminary are few, the seminary community is called to encourage and promote vocations to the priesthood in whatever way it can. To take up this challenge, the Vocations Committee is charged with the following responsibilities: a) preparing for and guiding the semi-annual priesthood discernment retreats in the Fall and Spring semesters, in consultation with the Director of Seminarians and interested diocesan vocation directors; b) working with interested diocesan vocation directors to arrange for seminarians to give vocation talks in parishes; c) under supervision of the Director of Seminarians, welcoming, hosting, sponsoring and/or giving vocation talks to groups visiting the seminary (e.g., Serra Club, Boy Scouts, Young Ladies' Institute, Knights of Columbus); and d) performing other vocation-related duties as assigned to the committee by the Student Senate President after consultation with the Student Senate.

The Vocations Committee and its members are subject to the objectives, guidelines, and election proceedings as established in the Constitution and By-laws of the Student Senate. The Vocations Committee Facilitator is elected at-large by the seminary community at the regular fall election. Each class of formation, other than the class from which the Facilitator originates, then elects a representative to serve on the Vocations Committee.

CARRIE ESTELLE AND EDWARD LAURENCE DOHENY MEMORIAL LIBRARIES

The Edward Laurence Doheny Memorial Library was built in 1940, as a gift to St. John's Seminary from Estelle Doheny, in honor of her late husband. Designed by Wallace Neff, the two-story Spanish colonial building features an entrance façade replicating the baptistery of the Cathedral in Mexico City. Atop the façade is a statue of Our Lady of the Miraculous Medal, to whom Mrs. Doheny had great devotion.

Until 1987, the second floor of the building housed the Doheny collection of paintings, *objets d'art*, and rare books (including one of only 48 existing copies of the Gutenberg Bible). When it became apparent that the seminary could no longer assure the security of the collection, the Archdiocese of Los Angeles auctioned off most of the collection. Proceeds from a series of auctions became the core of the Doheny Endowment which today helps fund the operation of the Seminary.

Library holdings number more than 50,000 volumes, divided between two buildings. The collection is augmented by several thousand e-books. The Philosophy collection is housed in the Carrie Estell Doheny Library on the former college campus. Major subject strengths of the collection include theology, Biblical studies, church history, spirituality, and ethics. A deliberate effort is made to collect Spanish language materials in all subject areas, in support of the Seminary's mission to prepare priests for service in the southwest U.S.

The combined holdings of both libraries are listed in the online catalog. Author, Title, Subject, Keyword, and other search options are available. A wide variety of electronic databases and reference tools are also available at the library's web site (library.stjohnsem.edu).

The reference collection includes theological encyclopedias, dictionaries, handbooks, etc. as well as print and electronic indexes. In addition, the librarian is available for professional reference and research assistance during weekday hours.



The library subscribes to over 230 periodicals. Current issues are shelved on the main floor. Bound back issues are shelved in the basement. Periodicals do not circulate.

The Doheny Libraries of St. John's Seminary participate in OCLC, an international bibliographic network comprised of thousands of libraries, making over one billion additional titles available to students and faculty, via interlibrary loans.

A number of books remaining from the original Doheny collection, along with others identified as particularly rare or valuable, are held in Special Collections on the second floor. These items do not circulate but may be used in the Library. A collection of several hundred audio tapes, videos, and DVDs are shelved in the Salon on the second floor.

A photocopier is available in the basement. The computer lab, also in the basement, is equipped with PCs and a networked laser printer. All computers are loaded with basic productivity software and have internet access. Wireless routers are located on the first and second floors.

The Salon, Board Room, and Mission Room, all located on the second floor, can be reserved for meetings or used for quiet study.

Use of the library by non-affiliated religious and lay researchers must be requested in writing and approved by the Rector and Library Director.

Hours for Theology Library

Mon.-Fri. 7:45 A.M.-12, 1-5 P.M.

Mon.- Thurs. 7-11 P.M.

Friday 7-10 P.M.

Saturday 1-5 P.M.

Sunday 1-5 P.M.; 7-11 P.M.

The C.E. Doheny Library is open on a reduced schedule. Changes in library hours are posted on the web site.

ADMISSIONS AND SPONSORSHIP

Episcopal Recommendation

The formation of priests is a response to the call of Jesus Christ. After He spoke to Peter and Andrew, the two laid down their fishing nets and followed him (Matt. 4:18-20). St. John's Seminary helps to form men to serve the Church as priests.



Candidates seeking admission to St. John's Seminary as candidates for the priesthood require the sponsorship of their respective diocesan bishops or religious superiors. Applicants for the Archdiocese of Los Angeles must apply in person or by letter to the Vocation Director for the Archdiocese. Candidates who belong to a religious community, or who wish to be enrolled for another diocese, will be admitted only on the written recommendation of their respective Ordinaries or their duly appointed Vocation Directors or Superiors. All candidates, must conform to the standards of moral and academic fitness required by this seminary, in accordance with the prescriptions of Canon Law, and must give evidence of being able to conform to the goals of the seminary. The seminary always reserves the right to refuse admission to applicants or to dismiss a seminarian when it considers him unsuitable for seminary life or priesthood.

Admission Requirements

For a detailed description of the requirements for admission please refer to the current academic catalog.

Entrance Testing and Personal Interview

Applicants are interviewed by the Admissions Committee and tested by means of academic examinations and other examinations in accordance with The Program of Priestly Formation (PPF #47) of the National Conference of Catholic Bishops.

1. Anyone applying for admission or readmission will undergo full psychological evaluation. The (arch)diocesan or religious vocation director is responsible for providing a copy for the Rector's office. This will be held in strict confidence.
2. Each applicant will be asked to take an examination in English and, if necessary, to do

remedial language study. An applicant may be required to begin remedial work before beginning his studies at the seminary or as soon as possible after beginning his studies at the seminary. An applicant may be denied admission if there are sufficient indications of inadequate language skills or academic preparation. Since most studies are in English, fluency is a requirement.

3. Each applicant will be assessed for Spanish fluency.

Transfer of Sponsorship

The seminary only accepts candidates who are sponsored and supported by a diocese or religious community. It is the policy of St. John's Seminary to discourage seminarians from transferring from one diocese to another.

It is the accepted norm that a seminarian commits himself to the archdiocese or diocese in which he resides, and that this commitment continues throughout his seminary years leading to ordination. Cases of transfer from one diocese to another, or to or from a religious community, while continuing to study at St. John's Seminary ought to be rare. In those rare cases, he is to follow in succession the following steps:

1. The seminarian carefully discerns this matter with his Spiritual Director. If, through a process of spiritual direction, the seminarian truly believes that God is calling him to this transfer, then he should move to the next step in the process.
2. The seminarian speaks with his External Forum Advisor, will ascertain that the advisee is making a prudent decision.
3. The seminarian is required to involve his Vocation Director and/or Bishop in the process of discernment before taking any action toward a formal request for transfer to another diocese. At this point, the seminarian is also expected to inform the Rector of the Seminary of his intent.
4. If the Bishop of the sponsoring diocese gives his permission for a transfer, he writes a letter of release for the seminarian. A copy of this letter is to be sent to the Rector of the Seminary. (In this case, proceed to step 6.)
5. If the Bishop of the sponsoring diocese does not wish to give his permission for a transfer, the seminarian ought to accept this decision in a spirit of obedience. If, on the other hand, he desires to pursue the matter further, he must consult with the Rector of the Seminary before taking any further actions.
6. Upon receipt of his Bishop's letter releasing him for transfer, the seminarian then writes a letter to the Bishop of the diocese to which he feels called, requesting that he be considered by the Bishop as a candidate. A copy of this letter is also sent by the seminarian to the Rector of the Seminary.
7. The Bishop shall take whatever action he judges appropriate. If he is willing to consider the request for a transfer, he will usually refer the matter to his diocesan Vocation Director who will thoroughly evaluate the candidate through a standard assessment process that will also include receiving permission from the candidate to speak with his

External Forum Advisor, and the Rector of the Seminary, as well as permission to review his life at the Seminary.

8. If the candidate appears to be suitable, the Vocation Director makes a recommendation to the Bishop for his approval and acceptance. The Candidate will be notified by letter of the Bishop's decision, officially declaring a transfer of sponsorship. A copy of this letter is sent to the Rector of the Seminary, as well as to the Bishop and Vocation Director of the former diocese of sponsorship.

It is the policy that these infrequent transfers occur officially and take effect during the summer months and never during the course of the school year.

The reasons for the transfer of a particular student shall not be deemed as precedent for the transfer of another student. Each case shall be judged on its merits, always considering the policy of the Seminary to discourage requests for transfer.

SPIRITUAL FORMATION



“The spirituality cultivated in the seminary is specifically priestly” (PPF #109) which encourages the seminarians to grow continuously in their personal relationship with Christ and in their ecclesial commitment.

Goal

The final goal of spiritual formation in the seminary is to establish attitudes, habits, and practices in the spiritual life that will continue after ordination. Spiritual formation in the seminary is meant to set the foundation for a lifetime of priestly ministry and spirituality.

Means

The means to attaining an ongoing maturity in the seminarian’s spiritual life include the following: active and consistent participation in the prayer of the Church, especially the Eucharist, the Liturgy of the Hours, and the Sacrament of Penance; the annual retreat and other special retreats; monthly days of recollection, spiritual formation experiences; personal prayer, spiritual reading and spiritual direction; participation in the devotional life of the Church, especially Eucharistic, Marian and those devotions related to the seasons of the liturgical year; apostolic activity; spiritual conferences and discussions; optional participation in the various prayer groups within the Seminary community; and attempting, with the help of God, to live the Christian virtues and evangelical counsels within as well as outside of the community life of the seminary. (PPF #110).

“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.” (PPF #115).

Spiritual Formation Team

The seminary Director of Spiritual Formation and the Spiritual Formation Team are immediately responsible for the planning, implementation and periodic evaluation of the program of Spiritual Formation, accountable to the Rector and in consultation with the entire faculty.

The Spiritual Life Committee provides a forum for faculty and students to come together to reflect and offer consultation on issues of spiritual formation. All students and faculty are encouraged to attend meetings of the Spiritual Life Committee. Students with concerns about spiritual formation may approach the Director of Spiritual Formation and other members of the Spiritual Formation Team at any time.

Personal Spiritual Directors

Seminarians should meet regularly with a priest spiritual director to aid them in acquiring the skills of spiritual discernment. The spiritual director assists the seminarian in his spiritual development and discernment of his vocation. He also helps the directee foster an integration of spiritual formation, human formation and character development consistent with priestly formation (PPF #127-129).

Upon entering the seminary's spiritual formation program, each seminarian chooses a personal spiritual director with the ultimate approval of the Director of Spiritual Formation. Usually the spiritual director is chosen from the list of directors approved by the seminary, which includes both resident and non-resident directors. By way of exception, a seminarian may be allowed to choose some other qualified and approved priest spiritual director who is familiar with and supportive of the seminary program and willing to work in harmony with its goals. Such permission is given by the Director of Spiritual Formation on a case-by-case basis.

All personal spiritual directors must agree to cooperate with the overall formation program.



They do so by agreeing to the following:

1. Each director must be informed of the goals of the Seminary's formation program and must cooperate in pursuing them in his individual direction;
2. He should be willing to participate in training and skill-improvement workshops sponsored by the Seminary. He should be willing to take an active part in local spiritual director's meetings, which are planned by the Director of Spiritual Formation, to coordinate the ongoing spiritual formation program;
3. Each director must agree to see his seminarian directees with reasonable regularity at least once a month during the school year;
4. If the seminarian shows a lack of responsiveness or fidelity to the director-directee relationship, the director should notify the Director of Spiritual Formation. If the situation endures, the director should agree to formally terminate the relationship with the seminarian, notifying the Director of Spiritual Formation.

Confidentiality of Spiritual Direction

"The spiritual director is held to the strictest confidentiality concerning information received in spiritual direction. He may neither reveal it nor use it." (PPF #134) Seminarians should avail themselves of this opportunity for growth by being as honest and transparent as possible with their spiritual director and should be trustful and responsive to their counsel.

"Since spiritual direction takes place in the internal forum, the relationship of seminarians to their spiritual directors is a privileged and confidential one. Spiritual directors may not participate in the evaluation or votes of those they presently direct or whom they directed in the past." (PPF #333)

Introductory Period of Seminary Formation (IPSF-A)

During the summer, before their first year of studies, new seminarians attend a four-week introductory program of formation in St. John's. This program focuses chiefly on the human and spiritual foundations necessary for a healthy life in the Spirit. This experience includes a five-day silent directed retreat.

Integration of Pastoral and Spiritual Formation (IPSF-B)

At the conclusion of their parish internship experience, students participate in another four-week program of formation. This period includes a week-long debriefing of the parish internship, an examination of various aspects of a healthy and integrated diocesan priestly spirituality, and a five-day silent directed retreat.

Both of these programs are held on the campus of St. John's Seminary and are marked by significant amounts of time for reflective spiritual reading and solitude with the Lord.

Days of Recollection and the Annual Retreats

Each year a five-day Seminary-wide retreat is provided. In addition, monthly days of

recollection are scheduled throughout the year by the Spiritual Formation Team. While most of these days of recollection are held on campus for the entire Student Body, each year a day is set aside for each class to have a day of prayer together, which the members of the class plan under the supervision of the Spiritual Formation Team. There is also a personal Day of Recollection set aside for the seminarians during Holy Week. Participation in the annual retreat is required of all students. The only exceptions to this required participation are those students who are preparing for ordination to the diaconate or to the priesthood.

Retreats for Holy Orders

Each year the Seminary sponsors one group retreat in preparation for ordination to the diaconate and one group retreat in preparation for ordination to priesthood. While arrangements for both retreats are made by members of the class, the choice of retreat master and location are made in communication with the Director of Spiritual Formation with the approval of the Rector. Dates for retreats should be set early and should not interfere with class schedules, if possible. Any other arrangement should be upon consultation with the Spiritual Director and Rector.

The Seminary provides funds for a stipend for the retreat master and for the retreat house fee in a reasonable amount to be determined each year by the Director of Spiritual Formation. The class representative can obtain these funds through the Director of Spiritual Formation.

Unless a special scheduling of their ordination necessitates another arrangement for a retreat, those preparing for ordination for the Archdiocese of Los Angeles are expected to attend the group retreat sponsored by the Seminary. All others preparing for ordination are welcome to participate in this group retreat. Those individuals or groups not preparing for service to the Archdiocese of Los Angeles and who do not participate in the group retreats sponsored by the Seminary, will look to their own bishop or religious superior both for funding and for approval of their retreat plans. In the case of the retreat in preparation for diaconate, those not participating in the retreat sponsored by the group will inform the Director of Spiritual Formation of their plans of making a preordination retreat.

ACADEMIC PROGRAM

For a detailed description of the entire academic programs: Master of Arts, the Master of Arts in Pastoral Ministry, and the Language and Cultural Studies Program, please consult the current Academic Catalog for detailed policies.

Privacy of Information

Currently enrolled students may withhold disclosure of any category of information under the Family Educational rights and Privacy Act of 1974, as amended. To withhold disclosure, written notification must be received in the Academic Office. St. John's Seminary assumes that failure on the part of any student to request specifically the withholding of categories of "Directory Information" indicates individual approval for disclosure. St. John's Seminary hereby designates the following categories of student information as public or "Directory Information." Such information may be disclosed by the institution for any purpose at its discretion.

- Category I: Name, address, telephone number, dates of attendance, class
- Category II: Previous institution(s) attended, major field of study, degree(s) conferred (including date).
- Category III: Date and place of birth

Students who are affiliated with a diocese or religious order are asked to sign a consent form, valid for the duration of the enrollment, allowing regular transmittal of grades and evaluation reports to specific diocesan or religious officials.



SonisWeb

Each enrolled student is issued credentials to access the Seminary's online course information website via SonisWeb (www.stjohnsonis.com). The site contains information regarding the courses in which a student is enrolled along with a class schedule. For each course, instructors may post such information as a syllabus, required texts, course reading material, course assignments, etc. At the end of each semester, students may view course grades upon the completion of the evaluations for enrolled courses.

Textbooks

Students are responsible for acquiring their own textbooks. Textbook information is available online via SonisWeb for courses to which each student is enrolled for the incoming semester. Seminarians are to contact their diocesan or religious vocation directors for any arrangements regarding textbook (e-book) allowances that may be available. The seminary faculty commits to keeping overall textbook costs down while being aware of prices for up-to-date and quality scholarly material. Students are responsible for assigned reading material for courses they add to their semester schedules after the initial publication of the enrollments and booklists, and even after the start of the semester, recognizing that textbooks for such courses may have to be ordered only after the courses have been added.

Academic and Doctrinal Integrity

All students are on their honor during examinations and in the preparation of written materials such as exegesis, research papers, reflection papers, book reviews, etc. Students are expected to give accurate and explicit indication of the citation of any and all materials quoted or paraphrased from other sources. Any student who publicly dissents from the doctrine and authentic teaching of the Roman Catholic Church may be dismissed from their academic program.

Plagiarism

Plagiarism is the use of the ideas, words or other products of creative activity of another person, living or dead, without proper acknowledgment.

It applies to words, music, visual arts, spoken words, scientific research - all products of intellectual activity.

Academic integrity is essential in maintaining the reputation of the individual student as well as that of the institution of St. John's Seminary. Students and faculty are required to acknowledge the work of others in their writing and in their oral presentations. Failure to do so is either an act of intentional dishonesty or the result of ignorance of the practices of scholarly research.

As future leaders of the Catholic community, our students are expected to exhibit moral integrity in all they do. Plagiarism is not just a violation of academic protocol; it is a serious formation issue.

We start with the assumption that education rather than punishment is the preferred response to an initial charge of academic dishonesty. In any case, the Seminary will keep a record of any such infringements in order to monitor repeated offenses.

Once each term, the librarian and the director of the writing center will offer workshops on how to avoid plagiarism by correctly citing sources according to the MLA standards. Students who test at the novice level on the language evaluation test given after admission will be required to attend the workshop, along with any students who have exhibited in their course work a lack of knowledge of academic writing standards.

Reporting Procedure

The professor who has cause to suspect plagiarism should first report the incident to the academic dean.

The professor also meets with the student and explains the specific charge. The recommended response is to offer the student the opportunity to re-do the assignment correctly, but the professor will make the final decision whether to fail the student on the assignment or require that the paper or project be corrected and resubmitted. Determination of the final grade is also the professor's prerogative.

In serious cases, the professor may decide, with the approval of the academic dean, to fail the student and require that the course be retaken. Instances of suspected plagiarism should also be reported to the student's formation advisor.

The incident and the student's response should be documented and kept on file in the dean's office.

A second occurrence of plagiarism will result in more serious consequences to be determined by the academic dean, the individual professor and the relevant formation advisor.

St. John's Seminary Computer Use Policy

In support of their mission to prepare candidates for service as priests and lay ministers in the Roman Catholic Church, St. John's Seminary (SJS) provides access to computing facilities and resources for students, faculty, and staff, within institutional priorities and financial capabilities.

This Computer Use Policy governs the use by students, faculty, and staff of all SJS operated computing equipment, resources, and systems, including privately owned equipment connected to the Intra/ Internet. It spells out the general principles, and offers some specific examples, of appropriate use of equipment, software, and networks.

All users of SJS operated computing facilities and resources are expected to comply with these guidelines. Violation(s) may result in revocation of privileges and/or disciplinary action, at the discretion of the Rector, and may subject the violator to civil and/or criminal liability under federal, state, and local laws. For a detailed explanation of computer use policy, consult the Handbook for the Archdiocese of Los Angeles.

Rights and Responsibilities



Access to and use of St. John's Seminary's computing facilities and resources is a privilege granted to SJS students, faculty, and staff. As such, SJS reserves the rights to limit, restrict, or extend that privilege.

Users must guard against abuses that disrupt or threaten the viability of all systems, including those at SJS and those on networks to which SJS systems are connected. Based on his or her judgement (which would include careful consideration of relevant laws and contractual obligations, the requestor's need to know, the information's sensitivity, and the risk of damage to or loss by SJS), a System Administrator may grant access to non-affiliated users.

Each SJS computing account is to be used only by the individual to whom the account is assigned, and for SJS-related activities for which it is assigned. To prevent unauthorized access, each user must keep his or her password secret.

All users of SJS-owned or leased computing facilities and resources must respect the rights of other computing users, respect the integrity of the physical facilities, and respect all pertinent license and contractual agreements. Users must act in accordance with these responsibilities, relevant laws and contractual obligations, and the relevant faculty, staff and student standards of ethics.

SJS members assume full legal and moral responsibility for the content of their personal communications, social media content and Websites. The views and opinions expressed are strictly those of the authors and do not constitute the official sanction of St. John's Seminary. When communicating via, publishing to, or downloading from the Internet, users of SJS computing resources and systems are expected to conduct themselves in a manner that reflects well upon the Seminary.

Usage logs are automatically recorded by the system. SJS reserves the right to review those logs when a violation of this policy is suspected. In addition, users of St. John's Seminary's information systems are advised that their communications are subject to federal, state, and local laws and that the consequences of violations can be severe.

SJS is not responsible for loss of information due to computing misuse, malfunction of computing hardware, malfunction of computing software, or external contamination of data or programs. SJS will make every effort to ensure the integrity of its computer systems and the information stored thereon. However, users must be aware that no security or back-up system is foolproof.

St. John's Seminary itself is the ultimate owner of information and files maintained on SJS computer systems, as subject to Archdiocesan intellectual property policies.

Nothing in these guidelines precludes enforcement under the laws and regulations of the State of California, any municipality or county therein, and/or the United States of America. Users must abide by all local, state and federal laws that pertain to communication and publishing. This includes laws of libel, slander, harassment, and copyright law.

If you use St. John's Seminary's computing resources or systems, you have the following responsibilities.

- Use St. John's Seminary's computing facilities and resources, including hardware, software, networks, and computer accounts, (in accordance with these guidelines) respecting the rights of other computing users and respecting all contractual and license agreements.
- Use only those computers and computer accounts for which you have authorization.
- Use server accounts only for the purpose(s) for which they have been issued.
- Use e-mail accounts in a lawful and respectful manner, following SJS codes of conduct and applicable laws with regard to harassment, slander, and libel.
- Be responsible for all use of your accounts and for protecting each account's password. In other words, do not share computer accounts. If someone else learns your password, you must change it.
- Report unauthorized use of your account(s), or other violations of the Computer Use Policy to your advisor, instructor, supervisor, System Administrator, or other appropriate SJS authority immediately upon discovery.
- Cooperate with System Administrator requests for information about computing activities. Under certain unusual circumstances (as described in the attached "System

Administrator Guidelines”) a System Administrator is authorized to access your computer files.

- Take reasonable and appropriate steps to see that all hardware and software license agreements are faithfully fulfilled on any system, network, or server that you operate.
- Back up your files frequently.

If you are a System Administrator (as defined below) you have additional responsibilities. Please see attached “System Administrator Guidelines”

A System Administrator, as designated by the Rector, is any user who has the administrative and/or technical support responsibility for computers, networks or other information systems, including operation, configuration, troubleshooting, software, upgrades, maintenance, network connection, etc.

Internet Use

St. John’s Seminary’s computing resources are intended to enable the institution to carry out its responsibilities of education, research, administrative functions, and public service. Therefore, these functions have priority in using computing resources.

Because SJS recognizes the value of the Internet as an essential resource for information and communication, when computing resources are available, SJS members may use them for electronic communications with colleagues and acquaintances outside SJS community, and to take advantage of information resources on the Internet, provided they abide by the policies and procedures governing such use.

As stated above, when communicating via, publishing to, or downloading from, the Internet, users of SJS computing resources and systems are expected to conduct themselves in a manner that reflects well upon the Seminary.

SJS members are advised to consider the public nature of information they disseminate on the Intra/Internet. In general, information in a World Wide Web site is published and available to everyone who can access the Web. SJS members must not assume that their information is restricted to only a close circle of friends, or even the campus community. SJS makes every effort to restrict external (Internet) access to internal (Intranet) information and communications, but cannot guarantee confidentiality.

SJS members may not use computing resources and systems for advertising, fundraising, or other commercial activity without written authorization from the Rector. This includes, but is not limited to, linking any sort of private business to any SJS Web site. SJS members may not use the Seminary name in their Web sites in any way that implies SJS endorsement of other organizations, products or services, nor may they use SJS logos, trademarks, or seals without written authorization from the Rector.

Examples of Misuse

SJS characterizes misuse of computing resources and systems as improper and as just cause for

suspension of computer privileges and/or disciplinary action including termination. Examples of misuse include:

- accessing computers, computer software, computer data or information, or networks without proper authorization, regardless of whether the computer, software, data, information, or network in question is owned by SJS (i.e., if you abuse the networks to which SJS belongs or the computers at other sites connected to those networks, SJS will treat this matter as an abuse of your SJS computing privileges).
- circumventing or attempting to circumvent normal resource limits, logon procedures, and security regulations.
- using computing facilities, computer accounts, or computer data for purposes other than those for which they were intended or authorized.
- breaking into another user's electronic mailbox or reading someone else's electronic mail without his or her permission (except under circumstances and by appropriate SJS administrators Academic Programs as specified by this policy).
- violating any software license agreement or copyright, including copying or redistributing copyrighted computer software, data, or reports without proper, recorded authorization.
- using SJS computing resources to harass or threaten other users including sending harassing, libelous, or slanderous e-mail (as defined by SJS codes of conduct and applicable local, state, and federal laws).
- taking advantage of another user's naiveté or oversights to gain access to any computer account, data, software, or file that is not your own and for which you have not received explicit authorization to access.
- modifying system files, system configurations, facilities, operating systems, or disk partitions of a computer unless specifically authorized to do so by an appropriate SJS administrator.
- damaging or vandalizing SJS computing facilities, equipment, software, or computer files.
- moving, removing, modifying, or changing in any way SJS computing hardware or software unless given expressed permission and authorization to do so by an appropriate SJS administrator.
- reading other users' data, information, files, or programs on a display screen, as printed output, or via electronic means, without the owner's explicit permission.
- using SJS facilities for commercial use or profit unless specific contractual agreements have been made.
- using computer technology to violate policies and principles of academic honesty.
- distributing, downloading or displaying pornographic images or text.
- Users are reminded that computer-assisted plagiarism is still plagiarism and is punishable in accordance with SJS standards for academic honesty.

Social Media

Social Media communication and connections fall under the same regulations as other internet use. Seminarians, faculty and staff must observe the guidelines of the Archdiocese of Los Angeles regarding communicating with minors. (see: Safeguard the Children.) Social media communication is in the external forum and can be used in student evaluations.

Creation of Additional Guidelines

As an aid to a better understanding of responsible computing practices, individual departments may develop their own guidelines for responsible computing. These documents must be consistent with the “Computer Use Policy” and should be approved by the Technology Review Committee, which may recommend adjustments to the guidelines to assist departments and units with this effort.

PASTORAL FORMATION



That a comprehensive pastoral character should mark every aspect of seminary formation is clearly stated in the Second Vatican Council Decree on the Training of Priests (*Optatam Totius*) and again emphasized in the Program of Priestly Formation. The Pastoral Formation Program at St. John's Seminary is rooted in these documents and is designed with attention to the needs and future ministry of the students. These documents make clear that pastoral field education is to be studied as the true and genuine theological discipline that it is: pastoral or practical theology.

The Program of Priestly Formation states: "All four dimensions of formation are interwoven and go forward concurrently. Still, in a certain sense, pastoral formation is the culmination of the entire formation process." (PPF #366) Through prayer and theological reflection, pastoral experience is integrated with elements of the human, spiritual and intellectual formation in such a way that they

can be put to practical use for others. It is the role of Pastoral Formation to encourage the students to take personal responsibility in conforming themselves after the heart of the Good Shepherd. As a laboratory for learning through practice, pastoral experiences provide opportunities for seminarians to exercise leadership in the Church and to learn the priestly dimension of pastoral ministry. An attitude of pastoral zeal, humble learning, positive effort and openness to receive feedback and learn from the experiences, should characterize each student's approach to Pastoral Formation.

Theological Reflection

Essential to Pastoral Formation is learning and practicing the art of theological reflection, with an aim of forming a life-long habit of prayerful reflection and shared wisdom on ministry experiences. On all levels, through intentional journaling and group Theological Reflection, students experience the value of this discipline.

"Supervision, theological reflection, and evaluation are necessary components of an effective pastoral program. Although theological reflection can help the development of pastoral skills, its primary purpose is to interpret pastoral experience or activity in light of Sacred Scripture,

Church teaching, personal faith, and pastoral practices. Reflection of this kind should become a lifelong habit in priestly ministry.” (PPF #391)

Field Education

Overview

Pastoral Formation expresses itself most clearly in well-structured, sequential and evaluated field education experiences. For the graduate students, a minimum of 10 academic credits of Theological Field Education are required for the Master of Divinity Degree. The program offers a variety of ministry experiences. Students in the Master of Arts in Pastoral Ministry are required to complete 3 units of Field Education and participate in theological reflection sessions.

Pre-Theology

In the spring semester of each of the two years, pre-theology students engage in a variety of approved and supervised pastoral field experiences that will promote a spirit of selfless service and an awareness of situations in society, especially the condition of vulnerable populations, minorities, the underprivileged and the homeless. Students come together to reflect upon their experiences in the light of sacred scripture and in a manner that fosters personal transformation.

1st & 2nd Year Field Education

The first and second year courses are one semester and consist of both weekly theological reflection/lecture classroom meetings and field experience. All courses are credit/non-credit, with no academic grade.

- The goals of the first year focus on compassionate listening, ministry of presence, self-sacrificing service, awareness of one’s own vulnerability as a minister and sensitivity to cultural diversity. Students are introduced to the dynamics of supervised ministry and theological reflection.
- The goals of the second year continue to build on those of the first year, adding emphasis on social analysis, collaboration, diversity and theological reflection. From a variety of ministry placements, the students negotiate a selection relative to their pastoral growth.

Pastoral/Parish Internship

The pastoral formation program should provide seminarians with a broad exposure to supervised pastoral service, with primary emphasis on parish ministry. (PPF #246) Ordinarily students spend ten months in a parish setting under the immediate supervision of the pastor-mentor. In rare cases the internship is five months. Students are given an orientation for this period and participate in a mid-term debriefing as well as a weeklong final debriefing session. Each student receives a manual with guidelines that clearly delineate the norms for the Internship. Pastor-mentors also receive this manual at the time of their formation/orientation for supervision. Learning Agreements and Evaluations and a comprehensive Portfolio assignment, including written theological reflections form part of this component. The ten-

month internship awards seven units; the five-month internship awards five units.

Hospital Ministry

Students are required to spend quality time in a major hospital under the supervision of a pastoral care team/hospital chaplain. Summer Clinical Pastoral Education programs are a beneficial option and can be arranged with the support of the Field Education Office. Hospital ministry experience is usually during the summer after third year theology. Two units are awarded for the three-week intensive program requiring a Learning Agreement, written reflections, and an Evaluation.

General Policies

- The Learning Agreement for the field placement is mutually agreed upon by the student, site supervisor and director/associate director of the program. Any changes in this contract must be communicated.
- New supervisors receive orientation and formation by the Pastoral Formation Team. New placements are visited and approved of before students are assigned.
- Meal and gas reimbursements are included in the agreement and are usually handled by the Field Education Office.
- Students honor the time given for field work and negotiate with their partner details of transportation and time.
- If a placement is found to be unsuitable, the student must report the concern to the Director/ Associate of Field Education so that in a timely and respectful way the situation can be remedied, or a change can be made.
- The Field Education Office communicates with supervisors. However, the student is responsible to see that required documents come in on time and that assignments are submitted. Students will only receive academic credit when the requirements are fulfilled.

Evaluation

Every field education experience is evaluated by the on-site supervisor for both educational and formational competency. The evaluations are comprehensive in their assessment of the students' knowledge, competency, pastoral motivations, and zeal. The student is required to respond in writing to each evaluation, and have the supervisor read the response and sign the document. If a student perceives that he has received an unfair evaluation, he is free to make this known in a respectful way to the supervisor and to discuss it with the director/associate director.

Copies of the supervisors' final evaluations for students are kept in the Field Education Office. Copies are given to the Formation Advisor of the student who shares it with the Annual Review team. All evaluations become part of the annual review packet and are forwarded to the student's bishop. The original documentation is kept in the Rector's office.

Assessment

For the continuous quality improvement of the Pastoral Formation Program, Supervisors are surveyed regarding the effectiveness of the program using the Pastoral Formation and Pastoral Studies learning outcomes. The Pastoral Formation Committee also serves as a means to give feedback to the office and to promote communication among students and the Pastoral Formation/Field Education staff and supervisors.

COMMUNITY LIFE

Description

“The experience of seminary community plays a significant role in the personal and spiritual growth of seminarians. The give-and-take between those who share the priesthood as a common vocation sets the right context for formation. Such interaction provides mutual support, promotes tolerance and fraternal correction, and gives an opportunity for the development of leadership and talent among seminarians. It also can motivate seminarians to develop a sense of self-sacrifice and a spirit of collaboration. The seminarians and faculty form the heart of the seminary community, and this reality needs careful cultivation so that the distinctive aims of seminary formation can be achieved.” (PPF #304)

The seminary is a faith community comprised of students, faculty, and staff. This community finds its source and sign of unity in the liturgy, particularly in the Eucharist. From this source the community engages in the work of theological and pastoral education, which fosters personal and inter-relational growth. On the human level, the Seminary brings together men of varied ages, temperaments, talents and cultures, ethnic and professional backgrounds. This diversity, reflective of the universal church, creates a climate where mutual respect, responsible communication, and purposeful collaboration may take place. The challenge for the seminary is to profit from this diversity while preserving the specific and distinctive focus of seminary life, which is priestly formation.

In conjunction with the academic, liturgical, and pastoral programs, which comprise the seminary program, an essential element that the community is called to foster is an



environment of freedom and responsibility, rooted in Christian charity. Seminarians, collaborating with those entrusted with their formation (Rector, Director of Seminarians, Formation and Field Education Teams, etc.), are expected to share in the daily activities of the seminary community. This overriding principle is at the heart of seminary life which assists in the formation of mature candidates for the Catholic Priesthood.

Guiding Principles and Customary Procedures

The Seminary Community

The program of the seminary is designed so that as the candidate progresses through his training, he is given more opportunity to exercise responsible freedom. Through this process he will grow in the realization of the need for authority and organization in the community of the Church.

The following guiding principles and customary procedures are to assist the seminarian in his growth toward personal freedom and responsibility in service to God, Church, and neighbor. This is best exemplified by the seminarian's familiarity with the various policies, procedures, programs, administrative structures and line of authority described in this handbook.

Guiding Principles

These general principles are the basis of the life of the one community that is St. John's Seminary. They are to be understood as generative, attitude-forming principles that connect one's life and actions to his vocational call.

Principle 1: Personal Dignity

All members of the community accept, encourage and appreciate their own gifts and the gifts of others. Likewise, we all accept, encourage and appreciate ourselves and each other in our ministry of service to each other, which all now share.

Principle 2: Good Order

The good order of the community, as agreed upon by the members of the community, has, as its basis and purpose, mutual respect, trust and sensitivity for each other. This is achieved through responsible communication and action.

Principle 3: Subsidiarity

Our community is governed by the principle of subsidiarity. All officers have chief responsibility for the administration, development and evaluation of programs under their jurisdiction according to the Principles of Administration.

Principle 4: Availability

Communal living is essential to Christianity and the priesthood. It is also an indispensable means of growth for one whose life is inescapably one of living with, supporting and serving others; therefore, every member of our community should see it as an essential responsibility to:

1. be involved actively in Seminary activities on behalf of the community;
2. and be available to others by his presence at the Seminary.

Within the present situation of the many ministerial and social responsibilities away from the Seminary that each person has, it is important that all establish a balance, whereby they can form and grow from those important relationships with fellow members here in the Seminary community that will be beneficial for the rest of their lives.

Principle 5: Freedom and Personal Formation

Each member of the community should be free to pursue his own personal formation and growth towards holiness in Christ, in light of the principles which the members of the community have established.

Principle 6: Accountability

As seminarians and priests, we are called to a life of service and holiness, which requires sensitivity to the needs and expectations of others who look to us as models of faithful Christian living.

Accountability is a matter of personal responsibility in this life of Christian service. It is not a matter of mere docility to regulations and to the observation of supervisors and evaluators. Accountability means continual self-examination and an openness to give an accounting of one's attitude and behavior. In order of precedence, accountability is given to oneself, to God, to the people of God and to one's brothers and sisters in ministry, to one's bishop or religious superior, and, finally, to those placed in authority. Accountability includes an openness to supervision and to fraternal correction.

Principle 7: Hospitality

Hospitality towards visitors is an important part of the Christian life; members of the community should welcome visitors warmly. The primary visiting day is Sunday. Please see the Seminary Visitor Policy for guidelines concerning individual and group visitors.

Customary Procedures and Regulations of the Seminary Community

The following customary procedures flow out of the above guiding principles and are the application of these guiding principles to the life of the student community at St. John's Seminary.

Campus Security

Reporting Crime and Emergencies

Members of the Seminary community and visitors to the campus are to report incidents of crime and emergency as soon as possible to any of the following on campus:

Emergency (Life Threatening): 911

Director of Seminarians: Ext. 1039 (office) or 1029 (room)

Facilities Manager

Business Office, ext. 1006

Off Hours Emergency: Ext. 2997

The above extensions may be dialed from any campus telephone.

Crimes and emergencies may also be reported to the local community law enforcement agency:

Camarillo Police Department: 3701 Las Posas Rd., Camarillo, (805) 388-5100

Camarillo Fire Department: 2160 Pickwick Dr., Camarillo, (805) 389-9710

Off Campus Satellite Emergency Telephone

- To access, dial 1-480-768-2500
- Enter Satellite number 8816-4147-8677

Whenever appropriate, the Seminary interacts with local law enforcement and emergency service agencies in response to reported incidents. Prompt notice regarding the occurrence of crime is provided to all members of the Seminary community through verbal, printed, electronic and/or telephone communication as deemed most expedient.

Campus Facilities

The Seminary grounds are surrounded by a perimeter wire fence (and natural barriers). The only normal access to the campus is through an electric gate at the entrance on Upland Road. Each member of the Seminary community is issued an electronic card that activates the gate.

Most buildings on campus are un-locked during regular business hours. Individual offices and classrooms are locked at the end of the day. Each seminarian (resident student) is issued a dormitory room key. Members of the faculty and staff are issued keys that allow access to areas and facilities necessary for the normal conduct of their duties.

Lost or found keys and electronic gate cards are to be reported immediately to the Director of Seminarians or to the Facilities Manager.

Safety and security in certain areas (e.g., weight room, swimming pool) are maintained through a number-locked pedestrian access, the combination to which is made known to bona fide members of the community.

Most campus facilities are accessible to visitors upon gaining access through intercom identification at the gate. Their presence on campus is understood to be in relation to some member(s) of the Seminary community and in their company. From time to time groups make use of campus facilities through prior arrangement with the Seminary administration.

Residence areas are generally off limits to visitors. Family members of seminarians, however,

may visit during designated periods or with approval from the Director of Seminarians. Every member of the Seminary community is expected to keep his/her personal area(s) secure, especially outside business hours and when away from premises for extended periods of time.

Suspicious activity by visitors or members of the Seminary community is to be reported to the Director of Seminarians or to the Facilities Manager if direct inquiry and/or confrontation seems inadvisable.

All security concerns and deficiencies are to be reported to the Director of Seminarians or the Facilities Manager for prompt action. The Facilities Manager routinely assesses the level of safety and security on campus to identify areas that need attention.

Campus Law Enforcement

The Seminary Administration is primarily responsible for monitoring the proper conduct and behavior of the interacting members of the Seminary community. In particular, the Director of Seminarians is charged with overseeing a community life conducive to the mission and goals of the Seminary. As such, disruptions to safety and security are of particular concern to the director. Nevertheless, safety and security are everyone's concern, and all are expected to uphold standards for their proper maintenance. Any and all crimes are to be reported to the persons or agencies listed previously.

Crime Prevention and Safety Awareness Programs

As a Christian community, it is a goal of the Seminary to foster harmonious and peaceful interaction among all members of the Seminary community, including a sense of responsibility for the well-being of one another. It is to this interest that the Seminary makes regular reminders that reinforce community awareness of safety and security concerns. This is particularly so during one of the various sessions of Orientation Week conducted at the beginning of every academic year. This session provides instruction and practical suggestions for maintaining security and safety standards on campus.

Harassment Policy

In accord with our respect for the dignity of each individual, St. John's Seminary is committed to providing an environment that is free of unlawful harassment in any form.

St. John's Seminary strives to create an environment where all persons treat each other with dignity, charity, and respect in accord with Christian principles and the social teachings of the church. Therefore, SJS is committed to provide an environment that is free from unlawful harassment in any form. Harassment by any individual working for SJS, by any lay employee, religious, priest, or student all of whom are hereafter referred to as "Person", is prohibited. SJS will treat allegations of harassment seriously and will review and investigate such allegations in a prompt, confidential and thorough manner.

SJS prohibits retaliation against individuals who raise complaints of discrimination or harassment or who participate in workplace investigations.

This policy also applies to vendors, customers, independent contractors, interns, volunteers, persons providing services pursuant to a contract, and other persons with whom one comes into contact while working.

A charge of harassment shall not, in and of itself, create the presumption of wrongdoing. However, substantiated acts of harassment will result in disciplinary action, up to and including dismissal. Persons found to have filed false or frivolous charges may also be subject to disciplinary action, up to and including dismissal. Unlawful harassment occurs when an individual is subjected to treatment or an environment exists which is hostile or intimidating because of the individual's race, creed, color, age, sex, gender, national origin, ancestry, physical or mental disability, genetic information, medical condition, or any other status protected by law. Unlawful harassment includes, but is not limited to, any or all of the following:



- Verbal Harassment: Derogatory comments, slurs, and epithets, and jokes based on a person's protected status; threatening words spoken to another person.
- Physical Harassment: Unwanted physical touching, contact, assault, deliberate impeding or blocking movements, or any intimidating interference with normal work or movement.
- Visual Harassment: Derogatory, demeaning or inflammatory posters, cartoons, written words, drawings or gestures.
- Sexual Harassment: Includes unwelcome sex-based advances, requests for sexual favors, and other verbal or physical conduct of a sexual nature when any or all of the following occurs:
 1. Submission to such conduct is made, either explicitly or implicitly, a term or condition of an individual's status.
 2. Submission to or rejection of such conduct by an individual is used as the basis for academic or formation reviews.
 3. Such conduct has the purpose or effect of unreasonably interfering with an individual's work performance or creating an intimidating, hostile or an offensive environment.

Specific examples of sexual harassment include, but are not limited to:

1. Making unsolicited sexual advances and propositions
2. Using sexually degrading words to describe an individual or an individual's body
3. Displaying sexually suggestive object or picture

4. Telling inappropriate or sexually related jokes
5. Making reprisals, threats or reprisals or implied threats of reprisal following a negative response to sexual advances
6. Offering favors of employment or preferential treatment, such as personal relationship/ friendship, promotions, favorable performance evaluations, favorable assigned duties or shifts, recommendations, reclassifications, etc. in exchange for sexual favors
7. Persistent requests for a date or a social contact
8. Unconsented, unwelcome or unprofessional physical contact
9. Nude or semi-nude posters, photos, cartoons, or graffiti that are demeaning or offensive
10. Unwelcome visual contact, such as leering or staring at another person
11. Comments or statements that are demeaning, humiliating, suggestive, insulting, vulgar or lewd
12. Harassment by non-employees/ students, such as visitors or vendors
13. Failure to provide assistance that is usual under same or similar conditions

In an effort to maintain good social boundaries, students inform the Director of Student when participate in any off-campus social relationships with faculty or staff. Ongoing, intimate and singular friendship with students by faculty or staff is not allowed.

It is the responsibility of the SJS Administration to:

1. Implement this policy through regular meetings of the community ensuring that they understand the policy and its importance.
2. Require all employees, religious, priests and students to be aware of this policy and of the commitment of SJS toward its strict enforcement.
3. Remain watchful for conditions that create or may lead to a hostile or offensive work environment.
4. Establish practices designed to create an environment free from discrimination, intimidation, or harassment.

It is the responsibility of each person to:

1. Conduct him/her self in a manner which contributes to a positive environment.
2. Avoid any activity that may be considered discriminatory, intimidating, or harassing.
3. Immediately inform anyone harassing him or her that the behavior is offensive and unwelcome.
4. Report all incidents of discrimination or harassment to the Director of Seminarians, Director of M.A.P.M Program or to the human resources office.
5. If informed that he/ she is perceived as engaging in discriminatory, intimidating, harassing or unwelcome conduct, to discontinue that conduct immediately.
6. Never retaliate against anyone because they have made a complaint of harassment or participated in an investigation about a complaint of harassment.

Complaint Filing and Investigation

Procedures

The following procedures must be followed for filing and investigating a harassment claim:

1. The student shall first tell the individual causing the harassment that the conduct is offensive and must stop. If the objectionable behavior does not cease immediately, or if the student is not comfortable or able to approach the alleged harasser, the student must report the harassment to the Director of Seminarians, or the Director of M.A.P.M. Program, or to the human resources office.
2. If the complaint is against the student's immediate superior, the student should report the harassment to the next higher or another supervisor. Another option is contacting the Victims Assistance toll-free number: 800-355-2545.
3. Supervisors who either believe or who have been told that harassment is occurring are required to report any such harassment promptly to the Rector.
4. The student alleging harassment will be requested to complete a written complaint. The claim will be investigated thoroughly, involving only the necessary parties. Confidentiality will be maintained as much as possible but total confidentiality is not possible due to St. John's need to investigate such claims.
5. The investigation by the Director of Seminarians, or the Director of M.A.P.M., or the human resources office will include a meeting with the person alleged to have harassed, sharing with that person the nature of the allegations as well as the name of the student bringing the allegations. If appropriate, the alleged harasser will be placed on notice.
6. Once the facts of the case have been gathered, the Director of Seminarians, or the Director of M.A.P.M. or the human resources office, in consultation with the Rector, will decide what, if any, disciplinary action is warranted. The disciplinary action will relate to the nature and seriousness of the harassment and can include all disciplinary actions up to and including immediate dismissal.
7. If the complaint is against a non-employee, such as a parent, volunteer or vendor, the Director of Seminarians, Director of M.A.P.M. or the human resources office will take steps, within his/her authority, to investigate and eliminate the problem.
8. If a student believes that they have been subject to retaliation in any manner or form for filing a complaint of unlawful harassment or because of their participation in an investigation of a complaint of harassment, they should make a complaint in the same manner as provided above. Any retaliation in any form is grounds for discipline up to or including immediate dismissal.

Grievance Process for Seminarians

Introduction

Protecting the dignity and rights of individuals is intrinsic to the church's mission. St. John's

Seminary has a responsibility to foster a climate of fairness and cooperation. Situations may arise, however, when seminarians feel that they have been unfairly treated. In this circumstance, the seminary encourages seminarians to use informal means to bring about reconciliation. When informal means do not suffice, recourse should be had to established administrative procedures. Should these prove inadequate, seminarians may have recourse to the grievance process described below.

Purpose and Scope

The purpose of the process is to secure a just and speedy resolution, in an atmosphere of mutual understanding and Christian charity, to a seminarian's grievance. Grievances may concern personal behavior such as repeated harassment, disruptive conduct, or noise in private areas. Grievances may also concern the failure of the seminary or member of the seminary community to provide services adequately or fairly: for example, in areas of seminary meals, living facilities, academic courses, or academic grades. However, as noted below, the seminary promotes resolution of issues through personal and ordinary administrative channels before the grievance process is used.

An exception to the seminarian's right to claim a grievance and appeal for its resolution is the annual student review and promotion towards ordination. The annual review is the responsibility of the Rector in consultation with the faculty and may not be appealed.

Grievance Officer

The Director of Seminarians acts as the Grievance Officer to whom seminarians may appeal when they have a grievance. If the grievance should happen to involve the Grievance Officer, then the Coordinator of Human Formation will act as the Grievance Officer.

Grievance Procedure

The seminary promotes the resolution of grievance through ordinary means and personal interaction before the grievance procedure is invoked. For this reason, a seminarian with a grievance is expected to seek resolution of the grievance first through informal means and then through normal administrative means when these are provided by the seminary.

If the procedures already established in official seminary policy do not suffice for settling the grievance, then the grievance process may be used.

The first step in the process is for the seminarian to make a written report of the grievance to the Grievance Officer. Within one calendar year of the alleged grievance, the aggrieved seminarian shall make a report stating the nature and source of the grievance and the remedy desired. If the Grievance Officer believes the grievance is substantive, then he or she will notify the Rector.

The second step in the process is for the Rector to establish and convene a Grievance Board. It is the duty of the Rector to appoint the Grievance Board within ten working days after the Grievance Officer has filed the grievance. The board will consist of three members of the seminary community. The first is appointed directly by the Rector. The second is appointed by

the Rector from a list of three community members named by the aggrieved seminarian. The third is appointed by the Rector from a list of three community members named by the person against whom the seminarian has made his complaint.

The third step in the process is a hearing conducted by the Grievance Board. The hearing will consist of a meeting with the aggrieved seminarian and with the person or persons alleged to have committed the grievance. The Grievance Officer presides over the hearing, facilitates the process, and writes the final report. Within one month after the Rector has appointed the board, the Grievance Officer will convene a hearing. The board shall then evaluate the evidence, make findings, and deliver its recommendations to the rector.

The fourth step in the process is the disposition by the Rector of the grievance. Within ten working days after the Grievance officer has filed a report, the Rector will deliver a written decision to the parties involved with a copy to the Grievance Officer. The decision of the Rector is final and terminates the Grievance Process.

The process will respect the right to privacy and good reputation of all parties involved.

General Attendance

1. Prompt and faithful attendance at Mass and communal celebrations of the Liturgy of the Hours and designated common devotions is required and expected.
2. On Sundays that are not weekends home, all student members of the community are expected to participate in Sunday Liturgies, specifically, 11:00 am Mass and 5:30 pm Solemn Vespers. Sunday Vespers in the Seminary

Chapel is considered the common liturgical event of the seminary community and all seminarians are expected to attend unless specifically excused by the Director of Seminarians. Deacons have a slightly different schedule of weekends home. Deacons who will be away overnight other than designated weekends home are required to notify the Director of Seminarians in advance. Priest faculty members assist with parish liturgies on Sundays.

3. Attendance at classes, conferences, committee meetings, meals and other community exercises is required and expected. When a person is unable to be present for one of these activities, he shall consult the person responsible for that activity in the appropriate manner (e.g., sign out for meals, see the professor about a class, inform the infirmarian when ill, etc.). For specific regulations regarding class attendance, please refer to "Attendance", under "Academic Program."



4. Attendance at class meetings, forums, specified addresses and symposia (in particular the “Newman C. Eberhardt Lecture” in the fall and the “Charles E. Miller Theological Symposium” in the spring), other designated meetings of the general student body, and meetings of one’s Senate constituencies is also required.
5. If, for some reason a seminarian is unable to attend a required nonacademic exercise (such as Mass, Morning or Evening Prayer, Forum, Chant Class, a required Symposium, and the like), he is to submit a note to the Director of Seminarians briefly stating the date and reason for his absence. See link for online request form on page 123.

Personal Attire

Dress and Grooming

Seminarians already are public witnesses in the Church and are preparing for pastoral leadership. They are called to be aware of the impact dress and grooming have on people’s perceptions and to develop a style of living and personal appearance that will enhance their leadership rather than hinder it. Decisions made concerning dress can significantly influence, for good or for ill, personal and pastoral effectiveness.

As in all ministerial and social settings, there is an appropriate dress for a variety of occasions. Out of respect for oneself, members of the seminary community, our frequent visitors, and those we serve in Field Education placements, the following standards should be followed:

Facial Hair

Facial hair must be neatly trimmed or clean shaven at least weekly.

Liturgical Dress

Seminarians are called to participate fully in the celebration of the sacred liturgy, especially the Mass, with full, conscious, and active participation. Appropriate dress is a part of such participation.

For those to be vested at liturgies:

- Black shoes (no sandals, except for seminarians belonging to an institute of consecrated life in which sandals are the appropriate attire.
- Black socks
- Full length pants
- White or solid colored shirt

For those participating as members of the assembly on Sundays through Fridays:

- Full length pants
- Sport or business shirt with collars
- Dress shoes with socks (no sneakers)

Field Education Attire

Attire used for field education assignments should always meet the standards expected of

ministers of the Church as well as the professional standards expected for the particular ministry by the supervisors of the placements. Specifications related to the placements may be made by the Field Education Office.

Seminary Formal

This is the expected dress for all formal occasions.

Sunday Mass

- Dress shirt with collar and tie
- Suit or sport coat with dress pants
- Dress shoes and dress socks
- Deacons: cleric shirt and collar with black pants and suit coat
- Religious: your own appropriate religious garb for formal occasions

“Upscale Casual” (Semi-formal)

This is for occasions that do not require full formal attire but where the special nature of the event warrant something more than standard attire.

Sunday Vespers

- Dress pants (no jeans)
- Dress shirt (long or short sleeve, full front opening, buttons)
- Dress shoes and dress socks
- Tie (optional)
- Coordinated sport coats or sweaters (not jackets) may or may not be worn
- Cultural attire: The semi-formal attire of a seminarian’s native culture may also be used unless something about that attire might cause discomfort within the cultural setting of southern California. The Director of Seminarians should be consulted in this regard.

Standard Attire

Class, meals, meetings

- Full length trousers
- Shirt with collars, tucked in unless the shirt was designed to be worn untucked
- Street shoes or sandals with socks
- No blue jeans (although non-faded jeans in other colors are acceptable)
- No tee shirts or white tennis shoes

Casual Dress

For liturgies on Saturdays, Days of Recollection, Annual Retreat, Community Formation Days and similar occasions

- Clean, non-ripped, presentable blue jeans as well as other slacks (no shorts)
- Shirt (no tank tops)
- Shoes or sandals with socks (white tennis shoes acceptable)

Other Circumstances

On days off, Saturday meals and personal time, unless otherwise instructed by the Director of Seminarians, casual attire including jeans, shorts, tennis shoes and tee shirts are acceptable.

Quiet

Reasonable quiet is required in and near the residence buildings, especially in the evening and at any time when others are studying or resting. Members of the community are to be especially conscious of restricting loud talking in the corridors and of the volume at which sound is played in their rooms. Consideration for others, especially for those who require greater silence when reading or studying, ought to be of primary concern. For the sake of prayer and spiritual reading, silence is to be observed from 5:00 P.M., until after Evening Prayer on those days when community exercises are not taking place at that hour.

Intoxicating Substances

St. John's Seminary complies with federal and state laws regarding the possession, sale and consumption of alcohol and illegal drugs. Seminarians are not to possess or use intoxicating beverages in the Seminary except as provided by the following Alcohol and Drug Policy or as specially authorized by the Seminary Rector.

Standards of Conduct

1. Possession, use or distribution of illegal drugs is grounds for dismissal. Use of marijuana is considered un-priestly behavior and is also grounds for dismissal.
2. On-campus consumption of alcohol by seminarians is permitted at certain times and venues as described below:
 - a. Beer, wine or other alcoholic beverages are made available at occasional socials during designated community celebrations and are to be used only at the sites where the socials are located;
 - b. Wine is also made available to be consumed at occasional festive meals related to community celebrations;
 - c. Beer and wine are made available on Friday and Saturday evenings in the recreation hall. (Item 2-c is an interim policy to foster greater fellowship on campus. The policy takes effect on April 1, 2008, and subject to later review.)
1. Drinking is not permitted in the dormitories or other sites on campus except provided above.
2. It is a seminarian's social and civic duty to abide by the laws of the State of California with regard to use of alcoholic beverages or driving under the influence of alcohol.



Under no circumstances are seminarians to provide alcoholic beverages to minors. Violations of the criminal legal codes in these regards will result in disciplinary action.

3. In all circumstances, seminarians are to use alcoholic beverages responsibly. Fraternal correction is called for should a seminarian observe misuse of alcohol by another seminarian. Should misuse of alcohol occur, the seminarian observing this should bring the matter to the attention of the Director of Seminarians.
4. It is expected that interaction with faculty will remain socially appropriate and educationally focused. A pattern of drinking alcohol between faculty and students is discouraged.
5. Prescription drugs are to be used only in accord with the directives of a physician and only by the person for whom the prescription was issued.

Disciplinary Actions

Violation of these standards of conduct in regard to alcohol abuse will result in progressive discipline, depending on the gravity of the offense, up to and including disciplinary action and referral for prosecution. Any violation regarding illegal drugs constitutes grounds for immediate dismissal. The Director of Seminarians documents records of such violations.

Legal Sanctions

California State law authorizes severe criminal sanctions for persons who provide or furnish any alcoholic beverage to a person under 21 years of age (Alcoholic Beverage Control Act: Sections 25658, 25660.5, 25662, and 25665).

Violation of the Alcohol and Drug Policy by a recipient institution of Federal Financial Aid monies may place at risk the eligibility for St. John's Seminary to secure federal financial aid for any of its students (Drug Free Schools and Communities Act Amendments of 1989, Public Law 101-226). That is, the irresponsible actions may threaten the financial eligibility of the entire seminary community.

Health Risks

Consumption of alcohol, marijuana and the use of illegal substances can impair and/or interfere with normal psychological functions. They can lead to an increased risk of acute episodes such as overdoses, accidents, or assaults; and can expose the "user" to a greater likelihood of chronic substance abuse and dependency problems. Other specific health risks associated with the use of drugs and alcohol are:

1. Alcohol
 - a. Decreased performance
 - b. Poor judgment and coordination
 - c. Accidents
 - d. Drowsiness and mood swings
 - e. Lower morale and increase in conflict with others
2. Marijuana

- a. Disruption of space and distance perception
 - b. Slower physical reflexes and poor coordination
 - c. Forgetfulness and diminishing mental powers
 - d. Drowsiness and mood swings
- 3. Cocaine/Crack
 - a. Shortened attention span
 - b. Impairment of judgment and decision-making ability
 - c. Lack of dependability
 - d. Irritability and depression
 - e. Crime (stealing to cover cost of drug)
- 4. Opiates (heroin, pain pills, codeine, darvon, vicodin, percodan)
 - a. Impaired judgment and lowered efficiency
 - b. Drowsiness and mood swings
 - c. Disinterest in safety
 - d. Increase in illness and health problems
- 5. Hallucinogens [PCP, LSD, MDMA (ecstasy), designer drugs]
 - a. Loss of memory & concentration
 - b. Sudden bizarre changes in behavior
 - c. Moodiness and interpersonal conflict
- 6. Amphetamines [benzedrine, dexedrine (cross tops, whites, uppers), methamphetamines (crank, crystal)]
 - a. Impaired reflexes
 - b. Sluggishness or hyperactivity
 - c. Accidents
 - d. Impaired judgment and decision-making
- 7. Sedatives [barbiturates, tranquilizers (valium, xanax), secanol, tulanol (reds, downers)]
 - a. Slowed reflexes and lower productivity
 - b. Slower mental processes and depression
- 8. Anabolic Steroids
 - a. Kidney dysfunction
 - b. Sperm reduction
 - c. Breast enlargement
 - d. Premature baldness
 - e. Acne

Both drugs and alcohol may be damaging to the development of an unborn fetus. Physical and psychological addiction to these substances is clearly a risk.

Drug and Alcohol Programs Available

St. John's Seminary encourages its members who experience personal and professional difficulties with alcohol and/or drug use to avail themselves of rehabilitation services. Programs in the immediate area available to help those interested are:

Alcoholics Anonymous: 805-495-1111

Alcohol Drug Treatment Referral: 800-454-8966

MCC Behavioral Care (available through SJS medical insurance): 800-866-6534

Ventura County Behavioral Health: 805-777-3500, Thousand Oaks Center

Ventura County Alcohol and Drug: 805-981-9200

This is meant only to be an immediate source of assistance, and not an exhaustive listing.

Smoking

Seminarians are encouraged not to smoke. In accord with provisions of Camarillo City Ordinance 658 and the Ventura County Ordinance 3888, the seminary administration prohibits smoking in the corridors and passageways, public rooms and student rooms of the campus, including the small television room and the individual dormitory rooms; smoking is not allowed inside the perimeter road, with the exception of the lower carport area and the fountain area. The county ordinance states that when the needs of smokers and nonsmokers conflict, “the need to breath smoke-free air should have priority.” Students are also cautioned about infringing upon this right to smoke-free air by burning incense in their rooms.

Guidelines for 4th year tribute or similar events

- 1) Regarding the use of private property of a student for the purpose of the tribute: one must have consent of the student.
- 2) Regarding the filming of person for the purpose of the tribute: one must have consent of the student.
- 3) If a student asks not to be the subject of the tribute, the student’s wishes will be honored. The student will simply be acknowledged as a member of the class and given the gift without being the subject of the tribute.
- 4) Tribute material should be light-hearted.

Leaving the Grounds

Except for free weekends and during vacation periods, when leaving the campus, even for a short time, seminarians are expected to place a note on their doors to inform the community that they are off campus and of their expected time of return (e.g. “Off campus until 4:00 P.M.”) This is the normal procedure even when leaving campus for field education or other obligations.

Except for field education or with explicit permission from the Director of Seminarians, seminarians are not to be off campus during scheduled community exercises and activities. Aside from free weekends and vacation periods, seminarians are not permitted to remain off

campus overnight without the permission of the Director of Seminarians. All requests for permission to be off campus must be submitted to the Director of Seminarians through the online Absence Request Form at least 7 days prior to the anticipated absence.

Cars on Campus and Parking

Students who wish to keep their cars on campus must register them annually with the Director of Seminarians. A photocopy of the proof of insurance must also be submitted at the time of registration.

Cars are to be parked only in the lots and spaces provided and marked for that purpose. Cars are not to be parked around the inner perimeter of the seminary buildings, and students should not park in spaces for visitors. In particular, this applies to the area fronting the library on each side of the roadway. **Students are not to park in the spaces reserved for the faculty and employees of the Seminary and in handicap spaces.** The fire department requires that the access roads in each direction be kept clear at all times. Students may use the access roads close to the dormitory building for conveniently loading and unloading their cars as long as the cars are not left parked and unattended longer than is necessary to complete the immediate task.

The Seminary administration retains the right to issue parking violation notices. Parking areas and traffic lanes are checked several times each day and evening on a scheduled, though irregular, basis. Multiple infractions of parking regulations can be addressed in student evaluations and will result in the loss of the privilege of parking on campus, with the Seminary maintaining the right to have the car towed from the campus at the student's expense.

Use of Seminary Vehicles

St. John's Seminary provides a few vehicles for the use of students who (a) are involved in Field Education, (b) are doing official seminary business, or (c) have a serious personal need and do not have a car at their disposal. Seminary Field Education cars are to be reserved through the Monitor between the hours of 8:30 A.M. and 4:00 P.M., Monday through Friday ONLY.

Reservations must be made 24 hours in advance. Keys are to be picked up during these hours and returned immediately upon return to the seminary. No arrangements are to be made outside of the designated times.

Students who use a seminary car, whether for official or for personal business, are required to help maintain the cleanliness of the car by being on a rotation to clean it regularly. The student must possess a valid driver's license which must be shown to the Director of Seminarians at the beginning of the school year. In case of accident or car trouble, the Monitor and/or the Director of Seminarians should be notified as soon as possible. (See Accident Procedure Form found in every seminary vehicle.)

Ordinarily, seminary cars are not to be used overnight for personal need. Any personal use of seminary cars over 100 miles or use over 5 hours requires the permission of the Monitor and the Director of Seminarians. Determination of "official seminary business" and of "serious personal

need” is made by the Monitor, who may consult the Director of Seminarians before granting use of the seminary car.

Students are not to use seminary vehicles without permission, nor to pass keys to another student unless directed to do so by written instruction from the Monitor.

Meals

Food for meals is planned by the head chef a week in advance. Planned absence from any meal by class or group should be reported as soon as possible to the refectorian so the kitchen staff can make its arrangements accordingly.

Visitors and Groups on Campus

Seminarians, faculty, or staff members are free to invite personal visitors to the seminary. Sunday is the regular day for inviting visitors. At any other time permission is to be obtained in advance from the Director of Seminarians. Visitors may be invited to attend Mass, enjoy the campus and tour the seminary in the company of the host seminarian, faculty or staff member. Individual visitors may be invited to meals if the visitors are few in number and arrangements are made to notify the kitchen in advance through the refectorian. Those visiting the seminary, other than priests and seminarians, are not to use the swimming pool or the swimming pool areas. Unless other arrangements have been made, visitors should plan on leaving the campus by 7:00 pm.

Group Visitors on Campus

St. John's Seminary is a safe environment and anyone who is required to has gone through Safeguard the Children training. The seminary welcomes groups to visit the campus under the following conditions: Guests are to be the personal visitors of seminarians, faculty or staff members or the official guests of the administration. Groups not directly associated with students, faculty, staff or administration will not normally be invited on campus.

The administration may invite group visitors for purposes of public relations or vocation awareness; such decisions are made directly by the Rector.

Seminarians, faculty or staff members may request group visitors if (a) it is a group with which they are directly involved, for example, through field education, internship, or their own parishes; (b) they will be with the group at all times; (c) the group is not larger than twenty persons; and (d) the group is not invited to meals although the members of the group may bring their own meal and use available facilities. The visit of groups meeting these requirements is to be approved in advance through use of the Group Visitors Request Form available from the receptionist in the main office and submitted to the Director of Seminarians for approval.

Visitors and Private Seminary Residences

Visitors, except seminarians, **are not permitted** in the students' living quarters. This rule applies to visiting days as well as at other times, with the following exceptions: immediate family members accompanied by the seminarian may be allowed in dormitory rooms on certain days

indicated by the Director of Seminarians. Respect for the privacy of other seminarians and their living quarters calls for observance of these norms by all.

Guest rooms are available for visiting priests, religious, seminarians, and prospective seminary candidates. A student guest master is assigned each semester to prepare rooms in the dormitory buildings for visitors. Permission is to be sought well in advance from the Director of Seminarians before inviting any visitor to stay overnight, including members of the clergy. **No one under the age of 18 is permitted to be an overnight guest.**

Overnight guests not on “official seminary business” are asked to make a donation of \$50 per night to cover the cost of their stay.

Personal Responsibility and Stewardship of Goods

God is perfect self-gift, giving of self eternally. All gifts ultimately come from God and are to be used for the good of all. With this in mind, the seminarian is called to begin living the simple life of a disciple of Christ in preparation for ordained ministry and service for the people of God. This includes looking at the way that one gives and receives gifts, including monetary gifts.

All members of the Christian faithful, including the clergy, have an obligation to generously assist with the needs of the Church (canon 222). Discernment is called for in how one chooses to tithe one’s overall income to the Church or other charities. This includes tithing on the monetary gifts that one is given by the faithful.

Any attitude of “entitlement” is the antithesis of gratitude and generosity – marks of the simple life. As a Eucharistic people, we recognize that gratitude is central to the life of a Christian. This attitude is demonstrated in how we accept gifts from others and share the fruits of our labor with those in need. It is worth noting that gratitude becomes authentic only when it is communicated to the giver, whether verbally or in written form.

Public Person and Public Relations

A seminarian from St. John’s Seminary possesses a special status as a “public person,” a representative of the Church, and of the seminary community. Due to this public status, a seminarian should always be cognizant that his actions reflect upon the reputation and image of both the Church in general and of the seminary in particular.

Seminarians are encouraged to take advantage of opportunities to give vocation talks in parishes and schools when invited by the seminarian’s Vocation Director or by pastors or other appropriate parish leaders. If the invitation does not come directly from the pastor, the seminarian must make sure that the pastor is informed, either directly by the seminarian himself or by the parish contact. Prior approval of the Director of Seminarians is also needed before accepting such invitations.

Acceptance and Raising of Funds



In its use of the goods of the world, the Church and all her members have a duty of good stewardship. Church authorities and society have issued regulations and civil laws regarding accountability of non-profit institutions and their members with regard to fundraising.

The Code of Canon Law provides for conferences of bishops to issue norms regarding fundraising (canons 1262 and 1265, §2). The norms currently in force for the United States were approved by the Holy See on May 2, 2007 and promulgated in the same year.

These norms are particular law for the Church of the United States. The Seminary, as a juridic person in the Church (canons 238, §1; 113, §2; 1257; §1 and 1258), is bound by these fundraising norms as are all faculty members, staff, seminarians, and others associated with St. John's Seminary. Respecting this legislation, all of the Seminary's own fundraising efforts receive the approval of the Archbishop of Los Angeles. Each diocesan bishop also has authority to issue regulations pertaining to fund raising in his own diocese.

In order to assure these norms are implemented, Seminary policy provides the following:

1. Seminarians occasionally may be asked by the Seminary administration to assist with efforts to raise funds for the Seminary's endowment and other projects. Such requests are not to interfere with the seminarian's primary formational responsibilities. Nor are such requests to interfere with the seminarian's responsibility to his home diocese or religious community.
2. Transitional deacons in their Sunday parishes and interns in their assigned parishes may be asked by the pastor to preach or give talks to support diocesan annual appeals, charitable or mission appeals, parish fund raising campaigns, and similar initiatives. No

additional permissions are necessary in these circumstances. Other seminarians who would be asked to give talks for these initiatives must first consult their Formation Advisors and the Director of Seminarians before accepting the invitation.

3. Seminarians who have taken vows in a religious community are accountable to their superiors, who may involve them in the approved fund-raising activities of the particular religious institute or society. Diocesan seminarians may be asked by their bishop to assist in fund raising efforts within the boundaries of their own dioceses. In such instances, no additional permissions from anyone at the seminary are required. These activities, however, should not interfere with their responsibilities at the seminary.
4. Seminarians are otherwise not to engage in any sort of fund-raising activity without prior consultation with their Formation Advisor and approval of the Seminary Administration. Such permission will only be given for initiatives that have received all proper approvals specified in the “norms for fund raising” of the United States Conference of Catholic Bishops.
5. Seminarians may not solicit funds for personal or family needs.

Acceptance of Gifts

In light of the above-mentioned canons and policies, if parishioners and friends freely offer gifts to seminarians on occasions such as holidays and birthdays, the seminarian is free to accept such a gift. In these instances, the presumption is that the gift is given to the seminarian rather than to the church or seminary he represents. In this case, seminarians should recall that it is vitally important to follow the appropriate etiquette of sending a written expression of gratitude (not an email but a card or letter) as soon as possible after the reception of the gift.

1. Support for seminarians received through the generosity of parish, diocesan, national or international organizations, (i.e. Knights of Columbus, Serra Club, Young Ladies Institute, etc.) must be reported to their Formation Advisors.
2. When receiving gifts (other than gifts from family or from people whose friendship predates the seminarian's entrance into the seminary), with a value in excess of \$100.00 should be reported by the seminarian to his Formation Advisor. For those on internship, it should be reported to the Pastor Supervisor as well as the Formation Advisor.
3. Canon law establishes the presumption that "stole fees" (canon 531) and offerings given on the occasion of the administration of the sacrament or other ecclesiastical rites (sometimes termed "stipends" -- canon 848) belong to the parish or juridic person, not to the individual (see also canon 1267, §1). Canon law does recognize that on such occasions, members of the people of God also may offer an additional personal gift to the minister. It is not appropriate to request or even suggest such an additional gift. This type of offering is considered taxable income and should be included in preparing tax returns. It is recommended that seminarians begin this process while at the seminary as a practice for the future. In the spirit of Canon 848, the "minister should ask nothing for the administration of the sacraments beyond the offerings defined by the competent authority..." Though seminarians are not yet ordained ministers, when they act on behalf of the church they serve, this directive is to be kept in mind. [FYI: Stipends for the offering of Masses pertain only to priests and are governed by canons 945-958 as well as diocesan policies.]

Utilities and Recycling

Stewardship is an integral aspect of our faith, and for seminarians it must have a very high priority. For that reason, St. John's Seminary is committed to a program of recycling waste products (see Appendix). Separate recycling baskets are provided in each seminarian's room, in the recreation room, the offices, and the trash collection areas in the dormitory buildings. In addition, aluminum cans are collected and redeemed by the Mission, Peace and Justice Society, as a means of raising funds for charitable purposes. The cooperation of each seminarian, faculty and staff member in this area is most appreciated. Particular care is to be exercised in the use of water and electricity, not only as a concrete sign of responsible stewardship of these valuable resources, but also as a way to minimize costs.

Forwarding Mail

In order for mail to be forwarded to students on internship, during vacation periods, following ordination or after departure from the seminary, students are requested to provide the seminary with preprinted mailing labels. Blank mailing labels are available from the Director of Seminarians. Only first-class mail can be forwarded. Other classifications of mail will be retained until the student returns to claim it. After a student has departed from the seminary, if mailing labels are not provided, all first-class mail will be returned to the sender. The Camarillo Post Office will not forward any mail with the delivery address of the seminary.

Due Process and Appeals

Students are entitled to due process and appeal with regard to disciplinary action. With regard to “procedural due process,” which focuses on the fairness and validity of rules, students may appeal through the Student Senate or directly to the Rector for a review and decision regarding rules and regulations which they perceive to be unfair or invalid. The Rector may consult with the faculty, the Seminary board and/ or the Archbishop before making a final determination.

With regard to “Substantive due process,” which focuses on the administration of seminary rules and regulations regarding student discipline, students may appeal beyond the Director of Seminarians to the Rector for a review and decision of disciplinary action that has been taken. With regard to serious disciplinary action that may involve dismissal from the seminary, loss of sponsorship, or delay of ministries and orders, the Rector will consult with the student’s bishop before making a final determination; in such cases, the decision of the Rector is final. Regarding lesser disciplinary actions, wherein the determination is ordinarily made by the Director of Seminarians with regard to community life, or by the Academic Dean with regard to academic matters and classroom discipline or by referral from a teacher or student, an appeal may be made directly to the Rector. The decision of the Rector is final.

Facilities and Student Rooms

Out of their generosity, the people of the Archdiocese of Los Angeles have supplied buildings, grounds and furnishings for the stated purpose and objectives of St. John’s Seminary. The principles of justice and charity demand that all of the seminary community exercise a proper responsibility in the use and upkeep of the buildings, grounds and furnishings. Moreover, it should be kept in mind that, while a student has a right to what is necessary for his proper training and formation for the priesthood, according to the stated purpose and objectives of the seminary, the institution itself has responsibilities and obligations with regard to safety and maintenance.

It is in view of the above that the following guidelines are presented. It should be realized that the Facilities Manager or Director of Seminarians can impose other guidelines over and above the ones stated here, should circumstances so require.

Room Assignments

Students new to the campus are assigned their dormitory rooms by the Director of Seminarians. Returning students are involved in a process with the Director of Seminarians in selecting their own rooms for the following academic year. At any time a student may request permission from the Director of Seminarians to move to another available vacant room that better fits his needs and desire. No student is transferred to another room without the permission of the Director of Seminarians.

Students are assigned a residence room. They are expected to regularly clean their room with the supplies provided for them by the seminary. When vacating a room, the Director of Seminarians or his delegate will inspect the room.

The room must be judged clean and in adequate condition before the seminarian leaves the seminary either for the summer or at the end of his formation.

Students are issued keys to their rooms. If a key is lost, a fee of \$5.00 must be paid to replace it. The Director of Seminarians maintains keys to all student rooms and has the right, for serious reasons, to inspect a student's room at any reasonable time.

Responsibilities

The Facilities Manager of the seminary has overall responsibility for the physical property of the seminary, and therefore, has responsibility for the condition of the rooms and their furnishings.

The Director of Seminarians has charge of the student responsibility in the use of seminary property. He will inspect rooms at the end of each term, in keeping with these guidelines. Each student has responsibility for the room designated for his use, i.e. for the upkeep of the room and its furnishings according to these guidelines. Moreover, his room is to be kept clean and, at the end of the year, he is to give his room a general cleaning. Any breakage or other damage should be reported in writing to the Facilities Manager. Broken parts should be saved for the Maintenance Department. At the end of the year, the student is to arrange the furniture as it was in August and to vacate his room by the last day of the school year or as otherwise specified by the Director of Seminarians. Each student will be held accountable for any damage done through his misuse of the seminary property; irresponsible use of seminary property cannot be overlooked in terms of one's readiness for priesthood.

Room and Corridor Fixtures/Furniture

Since unassigned student rooms are used as guest rooms throughout the year, the furnishings in these rooms are not to be disturbed. No furniture or furnishings are to be dismantled or removed from any room or transferred to another room without the explicit knowledge and consent of the Director of Seminarians. All other seminary furnishings and fixtures are not to be moved from any space on campus without similar permission.

Students may bring into their rooms furniture of their own, to a reasonable degree, provided it is removed from the room by the last day of the school year. Rooms are used by groups during

the summer. Books and small items that can be boxed may be stored in the trunk rooms over the summer months.

Nothing may be hung from the ceilings or walls, except on the hangers or clips provided. Adhesive materials that may damage the painted surfaces are not to be used on any painted or varnished areas, including doors. Nails/screws are not to be used on the walls, doors, or other areas of the room.

Special decorations may not be set up in the dormitory corridors without the explicit permission of the Director of Seminarians.

Storage Room

Items kept in storage areas must be clearly identified. If items lack this identification, they are subject to being discarded.

Electrical Appliances

Televisions are available in the Rec Hall and on the second-floor lounges of each dorm. Students should be conscious of not overloading circuits and of avoiding the excessive use of electricity in their rooms. Energy saving mini-refrigerators are permitted, but electrical space heaters and air conditioners are not allowed as they will overload circuits in the dorms.

Telephones

Student rooms have a telephone and internet connections. Each room has an assigned extension number. Room telephones are available upon request.

Voice-Mail

Each seminarian is assigned and may access voice-mail private messages from room phones. Student messages are generally not taken over the seminary's switchboard, except in cases of emergency.

Student Services

Archives

The Seminary community maintains archival records of the important events which transpire throughout each year. The student archivist compiles, preserves and periodically displays the literary and photographic record of seminary activities. The care and preservation of the Ordination Gallery is an important aspect of the archival treasury.

Bulletin Boards

Bulletin Boards are provided in various locations throughout the school to meet specific needs of the seminary community. All announcements are to be signed and are to indicate the date when first posted and the date when they may be removed. No announcement is to remain posted for more than two weeks.

Day Board

Any announcements placed on the board outside St. Mary's Chapel must first be approved by the Director of Seminarians before being posted.

Field Education board

The bulletin board outside the Field Education Office displays current photos of students in ministry as well as lists of assigned placements. General announcements of coming events are also placed here.

Dormitory boards

Dormitory boards located near the central entrance of each dorm building, are used primarily for posting daily schedules, monthly calendars, liturgical and class schedules, service call assignments, and special notices affecting the daily schedule.

Recreation boards

The bulletin board located outside Classroom 6 is used for posting the announcements of the Student Senate and all student associations and organizations. This board is also used for posting announcements regarding athletics, cultural and social events.

Academic Office Board

The Academic Office board located outside the Academic Office, is used for posting all information regarding class schedules, academic events, and thesis defenses.

Canteen/Student Store

The canteen is a student store operated under the auspices of the Student Senate and the supervision of the Director of Seminarians. A student manager is appointed to administer the operation of the canteen. The canteen is nonprofit and designed to meet the supplementary needs of the student community. Any incidental profit reverts to the Student Senate. A yearly audit is conducted, and the report is made available to the members of the student body.

Dorm Leader

A student dorm leader in each dormitory is appointed by the Director of Seminarians. Students who need medical supplies or assistance may contact their dorm's respective dorm leader. Students who are ill and in bed may contact the dorm leader to have meals brought to their rooms and to notify the Director of Seminarians of their illness. Students are responsible for seeking suitable care and prescriptions. The seminary is not the place for long-term convalescences. If a student has had surgery or other major medical procedures, recovery should happen at a place suitable for the care needed.

Laundry

Laundry facilities are provided in the basement of St. Thomas Dorm for use by seminary residents (seminarians/faculty). Specific privileges, responsibilities, and courtesies apply to the

use of the facilities and are listed below.

Privileges

1. For the residential community of St. John's only
2. Cleaning of the laundry room through student on-campus employment
3. 24 hours use of the washers, dryers, ironing boards
4. Maintenance of the machines in good working order
5. Right to remove others' clothes from machines after completion of cycles
6. Bring any needs or suggestions to the attention of the Monitor

Responsibilities

1. Provide one's own soap, fabric softener, supplies
2. Be present to remove clothes at the end of the cycle
3. Be present at the end of the cycle if you do not want your clothes dried
4. Dispose of lint from machine into trash container
5. Turn on fan for drying clothes; turn it off afterward
6. Turn off and store iron after use and fold the ironing board into its closet
7. Note all repairs to the front office for Maintenance

Courtesies

1. Move to shelves any dry clothes left on table or in machines
2. Fold clothes if possible
3. Wipe up spills
4. Use others' soap and softener only with permission
5. Use discretion in placing others' clothes into the dryer
6. Add more dryer time to damp clothes; remove dry ones
7. Turn off the lights and fan after use
8. Do not run machines late at night or early in the morning while others are sleeping in the rooms above

Student Kitchen

A student kitchen is provided in the refectory building, adjacent to the St. John Paul II room, for use by those students who wish to prepare meals for themselves. A student is appointed by the Director of Seminarians to supervise the use and maintenance of the student kitchen. It is not the sole responsibility of this student to clean the facility. Students who wish to use the kitchen are responsible for maintaining and cleaning the facility.

After cooking, students are to clean all dishes, pots and cooking utensils, wipe clean all food preparation and serving areas, sweep and mop the floor, replace all items to their proper place, and remove from the kitchen all food items not consumed.

Uneaten food is not to be left in the refrigerator nor exposed on a cabinet top or table. Food preparation items stored in the refrigerator or kitchen for later use should be clearly marked

with the student's name and are not to be disturbed by other students using the facility. Unmarked items and uneaten food left in the refrigerator or the kitchen may be removed at any time by the student in charge of supervising the facility.

The Angie Ortiz Community Service Award

Award is presented at breakfast of the last day of the academic year to students for exemplary service to the community. At the close of the spring semester, the Director of Seminarians solicits nominations from the St. John's Seminary Community at large.

Angie Ortiz was employed in housekeeping and the kitchen at St. John's Seminary College and Theologate from 1961-2002. The mother of 5 and care-giver to a developmentally disabled brother-in-law, Angie embraced her days in the seminary community with joy and enthusiasm. Her maternal care, home-made salsa and tortillas were welcomed offerings. For over 40 years, she exemplified dedication, commitment, and generosity toward all in the seminary community. After her retirement in 2002, this award was begun as a legacy to honor her and to all our staff who serve the seminary. Maria Angelina Ortiz entered her heavenly reward on January 3, 2006.

Business Office

Seminarian Financial Policy

The policy of the Archdiocese of Los Angeles and of St. John's Seminary that no student should be discouraged in pursuing his vocation to the priesthood because of an inability to pay for his education. This does not mean that students are not financially responsible for some aspects of their education.

The National Conference of Catholic Bishops, in its Program of Priestly Formation, expects the seminarian to show "a willingness to cover a portion of his seminary expenses." (Program of Priestly Formation #58) Students should not expect the seminary to pay for cell phone or other personal expenses.

Students of the Archdiocese of Los Angeles

A financial plan for Los Angeles students at St. John's Seminary went into effect on July 1, 1988. The details of this plan are available from the Business Office.

Students from Other Jurisdictions

Financial policy for payment of tuition, fees, and medical insurance is to be determined by the respective Ordinary, (i.e. bishop or religious superior).

Student Aid and Assistance for Seminarians

Two programs have been established to assist seminarians who are in financial need. Specific requirements establish eligibility under each program. Students who are in need of financial assistance are to bring their requests to the attention of the appropriate personnel through the Director of Seminarians and the Seminary Director of Finance.

Health Insurance

The student health plan is mandatory for all students unless the student can show equivalent coverage under another plan. During Orientation Week, students must bring to the Business Office either a copy of their insurance card or a completed student insurance enrollment form. Student insurance is covered by the Cigna Health and Dental Plan.

Termination of the seminary insurance will occur when granted a leave of absence, withdrawal from the program, ordained, or graduated. This will take effect the last day of the month of the effective date of occurrence. Students have the option of enrolling in COBRA within 45 days following termination of insurance, and it is their responsibility to assume the monthly payment. Please contact the Business Office for information on COBRA.

Exit Interview

All students should call to mind that the practice of the virtue of justice involves paying of one's debts. All students, whether they are withdrawing, going on a leave of absence, or being ordained are required to have an "exit interview" with the Director of Finance regarding medical insurance and any outstanding accounts in the library or canteen. If there are any outstanding debts, St. John's Seminary reserves the right to deny any transcript services.

HUMAN FORMATION

Introduction to the Program of Human Formation

The principle task of the Human Formation Program at St. John's is to prepare candidates for service as priests in the Roman Catholic Church. The 6th edition of the Program for Priestly Formation (PPF) states that the Human Formation Program "...seeks to prepare men to be bridges for, not obstacles to, the spread of the Gospel" (PPF #202). A person who aspires to the priesthood must be a man of communion, one who can be a bridge for others in their relationship with Jesus Christ. Integrity and self-possession are necessary qualities. Seminary formation, then, seeks to

engage the seminarian in a process of self-discovery and personal growth which enables him to develop the capacity to foster "the affective ability to engage in pastoral leadership with Jesus as the model shepherd" (PPF #202).

Formation and Evaluation Process

Once a candidate is admitted to St. John's, he joins a community of formation which consists of faculty, seminarians, and staff. This community is designed to assist in a holistic integration of the four dimensions of formation: intellectual, spiritual, human, and pastoral. Paragraph 183 in the Program of Priestly Formation enumerates ten qualities or characteristics that are essential for those preparing to be "apt instruments of Christ's grace" (PPF #183). This is achieved by means of a process of self-knowledge, self-acceptance, and self-gift" (PPF # 188).



In order to achieve this goal, seminarians participate in a process of ongoing personal assessment. This formation process has a two-fold purpose. Firstly, the seminary is responsible to the sponsoring bishop and the People of God to render an honest and forthright appraisal of the seminarian's progress. Secondly, through ongoing consultation and assessment, the seminarian will be assisted in his vocational discernment and readiness for ministry. In some cases this may result in the realization that they are not called to priestly ministry.

Human Formation Team and Committee

The role of the Coordinator of Human Formation is to oversee the Human Formation process which includes both the student annual review and the continuing education of the Faculty Formation Advisors. The Coordinator monitors the quality and content of the Annual Review documents.

The Human Formation Team is comprised of faculty members specially dedicated to maintaining an effective and integrated formation program. The team is chaired by the Coordinator and consists of other faculty members who are assigned to the team by the Rector because of their interest or expertise in the area of formation. The Team meets regularly to discuss and evaluate the effectiveness of the program and to address the specific needs of seminarians and faculty advisors. Formation Advisors Meetings (FAM) assist advisors and address specific needs which arise in the Formation Advisor-Advisee relationship.

The Human Formation Committee consists of the Human Formation Team and student representatives from the various levels of formation. The Committee meets twice every semester in order to respond to the questions and concerns raised by the seminary community and discuss ways of improving the effectiveness of the program. The members of the Committee play an integral role in the Continuous Quality Improvement of the Human Formation Program by facilitating the annual evaluation process.

Formation Advisor

To assist the student in his personal formation and evaluation each seminarian has a faculty member as a Formation Advisor (FA). The Formation Advisor addresses areas of human growth in the external forum, that which is public: attitudes, perceived behaviors and affects. The Formation Advisor is the student's liaison with the faculty and particularly with the evaluation team, a channel of communication, making certain that relevant information regarding the student reaches the faculty and that faculty concerns are also communicated to the student. The Formation Advisor conducts the annual evaluation process for the student.

Confidentiality

The relationship between the Formation Advisor and the student is considered in the external forum and not strictly confidential. Whatever he shares with the Formation Advisor in the context of the relationship may be appropriately shared with other faculty and administration. The student cannot ask the Formation Advisor if he can share "off the record" for this confuses

the role of the Formation Advisor and that of the internal forum (spiritual director or confessor). Even if a priest is the Formation Advisor, he cannot be the student's spiritual director, nor should he serve as the person's confessor, because he could find himself unclear of the context in which he came by information and confidentiality could be violated.

The Formation Advisor is in the external forum, but that is not the same as public information. The Formation Advisor must share with the faculty all relevant information received in the context of the Formation Advisor relationship. However, it is understood that the Formation Advisor may privately decide not to share some things: i.e., the information is not essential for a fair faculty appraisal of the student or is not suitable for sharing with the faculty at large (e.g. the student confides a matter of a highly personal nature such as childhood trauma that has no present bearing.)

Duties

1. To meet with the student monthly (at least 4 times a semester) to monitor his formational growth
 - a. Familiarize the student with the criteria that applies to his level and review with him his progress toward meeting the criteria
 - b. Affirm strengths, gifts, talents, skills
 - c. Address areas for growth or skill development
 - d. Determine the seriousness of counter-indicators
2. To communicate faculty feedback to the student
3. To follow-up recommendations from admissions, consultation, and vote concerns
4. To help the student draft his self-evaluation
5. To write the starter document for the evaluation meeting and final document for the file
6. To assist with the faculty evaluation by gathering and promulgating all the documents and facilitating the meeting itself
7. To integrate peer observation reports for PT II, second- and third-year theology
8. Complete the Annual Review Summary document.

Criteria

To assess the students' possession of essential skills and attitudes needed for ordination, the seminary uses formation benchmarks that are developmental and holistic in nature. They are divided according to the four stages of formation: propaedeutic, discipleship, configuration, and pastoral synthesis stage benchmarks.

St. John Vianney Conferences

Preparation for a life of celibacy is one of the primary aims of the human formation program. Through a program of instruction, prayerful discernment, dialogue, and personal integration, seminarians come to understand the nature and purpose of celibate chastity. “Human formation for celibacy should aim toward an affective maturity, which is the ability to live a true and responsible love. Signs of affective maturity in the seminarian are 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” (PPF #211).

The seminary has created the St. John Vianney Conference which is designed as a holistic integration of the virtues necessary for the seminarian to embrace freely a life choice for celibate chastity. The program consists of conferences which highlight the three qualities of Simplicity of Life, Celibate Chastity, and Obedience.

Throughout their years of maturation through the seminary formation program for celibacy, each level of formation is assigned an area for reflection and integration. Pre-Theology students participate in a two-day “Introduction to Seminary Formation” which emphasizes transition issues, the meaning of seminary formation, and the seminary’s Rule of Life. First Year Theology students participate in a two-day conference that highlights human sexuality and celibate chastity. Second Year Theology students gather for a two-day conference on Obedience. Third Year Theology students gather for a two-day conference on the meaning of Simplicity of Life. Fourth Year Theology students gather for a two-day conference on synthesis and integration of Simplicity, Chastity and Obedience. Developing the habits for integration of the seminarian’s psycho-sexual development, morality, affective maturity, spirituality, and the call to Gospel values are emphasized during all aspects of the conference.



Building upon the St. John Vianney Conferences, the seminary utilizes a variety of means to facilitate ongoing reflection and integration. The Intensive Period of Spiritual Formation (IPSF) is a month long experience that considers many areas necessary for healthy human and spiritual formation. IPSF A is offered prior to the first semester of formation. This period of spiritual formation highlights areas of identity and development, forms of personal and communal prayer, and includes a week-long directed retreat. During IPSF B seminarians focus on debriefing the pastoral internship experience in the light of diocesan priestly spirituality and its importance for seminary formation. The counsels of celibacy, simplicity of life, and obedience are again reviewed and appropriated.



Formation Days

The seminary conducts two Community Formation Days each year. A broad range of topics are addressed which pertain to the mission of the seminary and the particular concerns of the formation program. Frequently, these days are offered with the entire seminary community present. The workshops address issues such as: seminary formation, fraternal charity, skills used in collaboration and conflict management, maintaining professional boundaries, and ministry in a multicultural Church.

Psychological Services

In his Apostolic exhortation, *Pastores dabo vobis*, Pope John Paul II speaks eloquently of human formation as the “basis of all priestly formation” (PDV, #43-44). Psychological counseling is one tool that may assist seminarians in their human and spiritual growth [Congregation for Catholic Education, Guidelines for the Use of Psychology in the Admission and Formation of Candidates for the Priesthood (29 June 2008), article 9; see also United States Conference of Catholic Bishops,

Program of Priestly Formation (sixth edition) articles 188e, 224 and 450]. The welfare and personal growth of the seminarian is the primary focus provided by the psychological services program at St. John’s Seminary.

Confidentiality

In matters of a therapeutic relationship, the seminary administration is committed to respecting the seminarian’s canonical right of privacy (canon 220) as well as observing of the ethical norms governing the confidentiality of privileged communications in a professional relationship. Before the release of information by the counselor, the seminarian must sign a Consent for Release of Confidential Information Form. The release form identifies the person(s) to whom the information is to be released, the extent of the release, duration of the release, and the purpose of the intended use of the records.

Initial Consultation

Upon admission to St. John’s Seminary, the seminarian working with his formation advisor

prepares a *growth plan* based on admissions committee recommendations. The growth plan may or may not involve counseling. If counseling is to be part of the growth plan, this fact is communicated to the Rector and/or the Coordinator of Human Formation.

Self-Initiated Consultation

A psychologist may be available to seminarians for counseling when sought by any seminarian as part of his ongoing growth. The seminarian's personal spiritual director or formation advisor may recommend and encourage the seminarian to seek this assistance. Should the Spiritual Director or the Formation Advisor believe it is warranted, he may encourage the seminarian to inform the Rector or Coordinator of Human Formation.

Referral for Psychological Consultation

A seminarian may be referred to the Psychologist through the Rector. This may be done at the recommendation of the Coordinator of Human Formation, the seminarian's formation advisor or the team involved in the annual review process. The following process then ensues:

1. In those cases where referral to an off- campus therapist is approved:
 - a. The seminarian will be asked to choose from the seminary's list of approved therapists.
 - b. Financial aid, either from the seminarian's vocation director or from seminary funds, may be available for qualifying seminarians to cover the costs of the therapy.
 - c. The referral will be made with the understanding that after six to eight sessions the seminarian will sign a Release for Confidential Information Form to permit the off-campus therapist to prepare and send a report to the Rector as well as to respond to questions posed by the Rector. The content of the report and its recommendations would first be communicated by the therapist to the seminarian. The report would provide the therapist's assessment and recommendations.
 - d. If at the conclusion of six to eight sessions the therapist recommends continued counseling, the Rector will consult with the seminarian to determine what additional steps are advisable.
2. If a seminarian begins a therapeutic relationship with an off-campus therapist on his own initiative and without the referral process just described, he is still expected to inform his formation advisor and the Rector of the relationship. Financial aid is not automatically available in these circumstances, although a request for assistance may be made through the Coordinator of Human Formation

Seminary Formation in Summer Months

The Program of Priestly Formation is far more than entry into an academic program of theological studies. It involves a commitment to ongoing, comprehensive formation during the period of seminary formation and then throughout priestly ministry.

Priestly Formation is year-round.

During the summer months the bishops and religious superiors sponsoring seminarians expect their men to be engaged in educational and formational activities as well as in pastoral service.

Upon admission of each seminarian, the Admissions Committee might recommend an initial program of formation activities during the summers. Each seminarian, working with his Formation Advisor and other seminary administrators (and in consultation with his Spiritual Director) will refine and propose a more detailed summer plan of formation. This plan requires the approval of the administration and the seminarian's vocation director and is revisited each year in order to use the summer months most effectively.

Vacations

Seminarians enjoy a period of vacation over the summer that is presumed to be between three and four weeks in length, unless the seminarian's bishop or religious superior makes other provisions. They also enjoy time off between semesters. During Holy Week, seminarians are away from St. John's but this is understood as a week of prayer and of assisting in the ministry of a parish, not vacation. Over the Christmas recess in which the Seminary is typically closed approximately two weeks, seminarians are expected to assist in their parishes for liturgies and other activities relating to Christmas and the Solemnity of Mary the Mother of God. The remainder of this time is vacation.

Internship

A parish pastoral placement is required for all seminarians to receive the Masters of Divinity (M.Div.) degree. This is typically ten months in duration during the academic year but includes a week of "debriefing" held during the summer as part of IPSF-B.

Hospital Ministry

A placement in hospital ministry is required for all seminarians to receive the Master of Divinity (M.Div.) degree.

1. This may be fulfilled by taking one unit of Clinical Pastoral Formation (C.P.E.) which typically involves a ten- week summer placement. [Note: Some Bishops and Religious Superiors require their seminarians to do a unit of C.P.E.]
2. A supervised three-week summer placement in a hospital as assigned by the Pastoral Studies office.

IPSFs A & B

Both modules of IPSF are required for all seminarians studying for diocesan priesthood. IPSF is also available for those seminarians in institutes of consecrated life.

Introductory Period of Seminary Formation (IPSF-A)

- This takes place at the very beginning of formation

- IPSF-A is four weeks in duration, typically scheduled during the month of July.

2. Integration of Pastoral and Spiritual Formation (IPSF-B)

- This is scheduled in the summer after the completion of the parish internship.
- IPSF-B is four weeks in duration, typically during the month of July

Language and Cultural Immersion Programs

All seminarians are expected to develop the capacity to minister in at least two pastorally useful languages.

For those seminarians needing work on English language skills (grammar, pronunciation, comprehension, writing), the seminary requires intensive work throughout the year and also during summer. There are a variety of programs to which the seminary and/or the vocation director may make referral.

For those seminarians needing to work on Spanish, there will be assignments during the summer to various courses in the local area, to local immersion experiences, as well as to language schools and immersion experiences in Mexico and other Latin American countries. The vocation directors of each diocese or community are consulted in finalizing immersion programs outside the country.

For those working on other languages (American Sign Language, Korean, Vietnamese, etc.), enrollment in summer courses, language schools and immersion opportunities are worked out by the seminarian and the director of language and cultural studies in consultation with the formation advisors and vocation directors.

Additional Opportunities

Some seminarians are offered paid employment at the Seminary for the June Convocations for Priests of the Arch-diocese of Los Angeles and for other events and needs during the summer.

Some seminarians may be asked to attend or be given an opportunity to attend the Institute of Priestly Formation (IPF), located at Creighton University in Omaha, Nebraska. This is a ten-week program involving seminarians from throughout the United States.

During summers, seminarians may propose special retreat opportunities (such as a 30 day Ignatian retreat) as an aid in their discernment.

St. John's Seminary is developing opportunities for seminarians to participate in the charitable and social mission of the Church.

Summer placements living and working in parishes may be arranged.

Service in diocesan offices may be arranged.

Seminarians may propose other experiences to take place during the summer, including educational, spiritual, service and employment activities.

Each year in the annual review process, the seminarian shall reflect on his summer formation activities.

Leave of Absence and Withdrawal

Nature of "Leave of Absence"

A student may request or be requested to take a leave of absence from the seminary for the duration of a semester or longer. Normally the Leave would last for one year and may not be extended beyond a second year. In order for this leave of absence to have the official status of "leave of absence" the seminary and the student must have assumed clearly specified responsibilities toward one another. (See below).

A leave of absence may be taken for a variety of reasons; it may be personal, spiritual, intellectual, and/or pastoral in nature. Because it is a specified program of the seminary, it is considered by the seminary to be a positive and integral part of the candidate's preparation for the reception of Holy Orders. Hence, a student who officially takes a leave of absence, and who is already a candidate for Orders, maintains his status as a candidate as long as he complies with the stated terms of the leave; moreover, because a student on an official leave of absence is still considered in formation for Holy Orders at St. John's Seminary, he is subject to the ordinary rules for dismissal or change of status.

Specifications of "Leave of Absence"

A Leave of Absence is coordinated by the Director of Formation. A contract is created indicating the goals to be accomplished during the Leave. The following points are to be specified in a written contract signed by the student, the Rector, and the Formation Advisor.

1. What is the purpose of the leave?
2. What does the seminarian hope to achieve by it?
3. How does the seminarian plan on achieving his purpose? How does he plan on using his time during the period of the leave?
4. What is the duration of the leave?
5. How shall the leave be terminated or extended?
6. How is the candidate to be accountable to the seminary during the time of the leave?
 - a. What form (written or oral interview, etc.) will this accountability take?
 - b. Who is to represent the student as Formation Advisor?

Returning to the Seminary

Towards the end of his leave, the seminarian will send to the Rector his own evaluation of how well he has achieved his purpose for taking a leave and how well he lived up to the conditions of the leave, i.e., did he follow through on the plans which he set out in the original agreement, did he remain sufficiently accountable to the seminary? The seminarian will also indicate those individuals with whom he worked who can give an evaluation of him during his leave. The seminary, at its own discretion, is free to contact the individuals and to question them about the

seminarian and his activities and work during his leave of absence.

Withdrawal from the Seminary

A man may come to the decision to leave the seminary for a variety of reasons. It is important that this be carefully discerned and that his leave-taking is done with respect for his privacy. The attitude of the community needs to be that this man is following God's will in this decision.

When a student withdraws from the seminary, he should notify the following persons:

- His Formation Advisor and Spiritual Director
- The Rector – an exit interview is conducted with him (the student is also given the opportunity to have the exit interview conducted by a person outside the seminary system)
- The Director of Formation
- The Director of Seminarians
- His Vocation Director/Director of Seminarians.

He should submit a letter for his file indicating the date of his withdrawal and forwarding address.

He should check with the business office regarding any debts he may have, e.g. financial aid, student fees, book bills. If he needs to continue insurance coverage through the seminary for a limited period of time (e.g., summer) he may make this request to the Rector or business office. Payment would be his responsibility.

If he is enrolled in field education or arrangements have been made for the following semester, he must notify the Director of Field Education so that the placement may be cancelled.

If he needs transcripts, he may request these from the academic office.

Typically, faculty are notified prior to his leaving; he may share the information with anyone else at his discretion. A formal notification from the Rector's office is posted after he has left, simply stating that he has withdrawn and the effective date.

Typically, a blessing is given to the man as a formal leave-taking from the seminary. This is done at a liturgical function on his last day at the seminary. He will be asked if he would like this ritual to take place.

Termination of Students

Reasons for Termination

No student has the right to be ordained, nor does the Rector/faculty act arbitrarily in judging his suitability. A student may be a fine person, but not be called to priesthood. It falls on the student to demonstrate readiness and reflection of the criteria, and on the faculty to judge suitability. This decision should be mutually discerned. Ultimately, decisions regarding continuation in the program are the sole prerogative of the Rector in consultation with the formation faculty and the sending bishop.

A student at St. John's Seminary may be terminated for the following reasons:

1. Students who have not adequately demonstrated positive signs for ordination: e.g., right intention, physical and mental aptitude and positive moral character: See also, Criteria.
2. Failure to pass two required courses in one semester.
3. Failure to accept any defined dogma of the Roman Catholic Church or the teaching of the Ordinary Magisterium of the Church.
4. For behavior judged to be flagrantly contrary to the moral teachings of the Roman Catholic Church.
5. Conviction by a civil court in a serious matter.
6. For any deliberate act which seriously violates acknowledged canons and standards of scholarship or professional practice.
7. For continuous activity that seriously disrupts the seminary community and/or any of the formational programs.
8. The lack or loss of sponsorship by a diocese or religious community.
9. For any action which the Program for Priestly Formation so determines as being serious enough for dismissal.

Process of Termination

The process to be followed for termination is the same as stated above under "Process of Evaluation." Ordinarily, decisions for termination will be based upon data derived through the method of evaluation described above. In special instances, the Rector may act for the good of the Seminary, for the reasons cited above. In this case, and in all cases when a seminarian leaves the seminary program, the Rector conducts or arranges for an exit interview.

ORDINATION



to issue the formal Call to the Ministry or to Orders. When a seminarian has failed to receive

Petitioning

All students, except those with an I, an F, or on probation, are free to petition for the Ministries and Orders at the times designated in the calendar. A Call to Ministry or Order will be issued by the bishop or religious superior only after the candidate has petitioned for such and indicated his freedom from any kind of duress. Before a student does petition for a Ministry or an Order, he is expected to have consulted with his spiritual director concerning his own readiness for advancement, particularly with regard to his spiritual fitness, and also with his Formation Advisor in light of his progress in the criteria. The seminary views these calls as part of the ongoing discernment process toward priesthood and petitions should be made with due seriousness.

Processing the Petition

After a student petitions, the Rector consults the faculty and then sends the petition to the Ordinary along with the recommendation of the faculty and his own recommendation. In the case of a petition for diaconate the faculty makes a recommendation to the Rector in the form of a faculty vote. The faculty must determine if a predominance of positive indicators of readiness for orders are clearly evidenced in the student.

The Call

It is then the responsibility of the student's bishop or religious superior to issue or not

faculty approval for orders, he is so informed by the Rector. In any event, the seminarian has a right to appeal to his diocesan bishop or religious superior.

Ordination to the Diaconate and the Priesthood

The mission of St. John's Seminary is to form men for service as priests in their various dioceses. The seminary collaborates with sending bishops and religious superiors in determining when a man is ready for Ordination.

At the end of the third year of theology, seminarians, with the support of seminary faculty as dictated by canon 259 §2 are encouraged to petition their bishops for ordination to the diaconate. Diaconate ordination will take place in the perspective diocese of the seminarian at a time determined by their bishop or superior. Transitional deacons return to the seminary for their final year of formation where they continue to follow seminary rule and procedure.

It is left to the judgment of the bishop to determine when the deacon is to be called to the Order of Priesthood. When a seminarian has freely chosen to delay his ordination to either the Diaconate or Priesthood, it is important that he consult with his bishop concerning placement in the diocese. When the seminary administration has recommended a delay in ordination to the diaconate, the matter of the interval between diaconate and priesthood is determined by the bishop in consultation with the Seminary administration and what is recommended in Canon 1032.2.

In accord with the intent of Canon 1031, the faculty's vote in favor of diaconate and the positive recommendation of the Rector for ordination to the diaconate should be understood together as equivalent to approbation for ordination to the priesthood soon after diaconate.

In all matters concerning advancement to orders, the Seminary diligently promotes the substance and spirit of Canon 1026: "For a person to be ordained, he must enjoy the requisite freedom. It is absolutely wrong to compel anyone, in any way, or for any reason whatsoever, to receive orders, or to turn away from orders anyone who is canonically suitable."

Status of Students Who Have completed our program but have not Petitioned for Orders

For an individual who has successfully completed the program but has not petitioned for Orders and will not be in an extended parish internship, a detailed exit evaluation will be provided to the (Arch)bishop or religious superior at the point of completion of our program. Should the (Arch)bishop or religious superior, at a later date, e.g., one year later, request an additional evaluation, the Seminary must decline to meet such a request, since the faculty will have no formal contact with the seminarian upon completion of the Seminary program.

Students who complete the program but are not going on to ordination:

An individual who has successfully completed their studies but who is not going to be ordained may be in a variety of situations.


1. He may have discerned that he is not called to ordained ministry. If he completes the course or studies, he leaves the seminary with his Master of Divinity degree to serve the Church as a


layperson. An exit evaluation based on the Annual Review will be provided to the bishop or religious superior at the point of completion of our program. This concludes the formal relationship with the formation program. Should the seminarian, bishop or religious superior at a later date request additional evaluation, the Seminary must decline to meet such a request, since the faculty will have no formal contact with the seminarian upon completion of the Seminary program.

2. He and/or the seminary may have discerned that he is not ready for ordination and request an extension of his time. In this case he remains in the formation program and must complete a formal Leave of Absence contract - see that section of the Student Handbook. The contract details the circumstances for evaluating his Leave and for extending it or terminating it. Normally the Leave would last for one year and may not be extended beyond a second year.



APPENDIX

BENCHMARKS											
HUMAN DIMENSION		Propaedeutic Stage (Awareness of goal, certain capacities, self-knowledge)	Discipleship Stage (Growing appropriation of skills, foundation, appropriate use)			Configuration Stage (Mastery of skills, consolidation)				Vocational Synthesis Stage (Definitive Self-giving)	
	FORMATION YEAR										
	AFFECTIVE MATURITY (RELATIONAL)	<ul style="list-style-type: none">Awareness of the path of affective maturity.A capacity for healthy and deep friendships.Openness to correction.Manifests basic social skills, good manners.Manifests a consistent pattern of flexibility and adaptability.A basic or initial capacity for empathy.	<ul style="list-style-type: none">Demonstrates appropriate boundaries with women and men, has the ability to self-reflect and communicate emotions surrounding conflict and stress.Exhibits deepening friendships (with other seminarians).Manifests growth in virtues of prudence, fortitude, temperance, justice, humility, constancy, sincerity, patience, good manners, truthfulness, and keeping his word.			<ul style="list-style-type: none">Possesses ability to take direction from others in a healthy manner, especially from authority.Manifests ability to exercise authority/leadership well among his peers.Displays ability to deal appropriately with conflict and stress.Is able to give and receive constructive criticism with docility and charity.A man of interiority and communion (e.g., volunteers for additional responsibilities in seminary, avoids gossip and cynicism).				<ul style="list-style-type: none">Demonstrates ability to maintain wholesome friendships with priests and others during pastoral assignments.Demonstrates ability to begin and remain faithful to mentoring relationships with both men and women.Demonstrates a willingness to participate in presbyteral gatherings.Is a bridge, not an obstacle.	
	SELF-DISCIPLINE	<ul style="list-style-type: none">A capacity for hard workAn awareness of the appropriate use of free time.Shows basic self-control	<ul style="list-style-type: none">Develops tools to manage to handle stress and maintain a balance in his life.Demonstrates the ability to use freedom with prudence and discretion.			<ul style="list-style-type: none">Demonstrates ability to plan and follow through on projects (e.g., academic requirements, pastoral/apostolic assignment).Demonstrates ability to set priorities in his schedule and resolve scheduling conflicts.Possesses a strong work ethics.Demonstrates interior freedom and self-possession, self-motivation and direction.				<ul style="list-style-type: none">Shows the ability to maintain regular habit of prayer, rest, exercise and study both within and away from the structure of the seminary.Exercises good stewardship in a rectory or other communal setting.	
	SELF-KNOWLEDGE AND TRANSPARENCY	<ul style="list-style-type: none">An awareness of the dynamics of his family of origin.Demonstrates an openness to self-reflection and shows developing self-awareness.Awareness of the importance of transparency in seminary formation.Demonstrates growing sense of accountability regarding community expectations.	<ul style="list-style-type: none">Understands and accepts the dynamics of his family of origin and can share that knowledge appropriately.Demonstrates growing transparency with his formators and an openness to formation.Demonstrates accountability regarding seminary expectations.			<ul style="list-style-type: none">Demonstrates a workable strategy for handling psychological issues in his life.Demonstrates appropriate transparency in his relationships with formators.Has internalized seminary expectations and is an exemplary role model to younger seminarians.				<ul style="list-style-type: none">Demonstrates appropriate transparency in his relationships with supervisor and staff.Is accountable to supervisor and staff regarding his responsibilities, schedule, etc.	
	HEALTH	<ul style="list-style-type: none">Awareness of the need for good physical health.Has begun exercise regimen.Maintains good personal hygiene.Begins to address any health concerns (e.g., excessive weight, unhealthy habits).	<ul style="list-style-type: none">Demonstrates discipline with personal and communal <i>horarium</i> (e.g., on time to events, regular bedtime).Continues exercise regimen, and/or participates in some form of communal exercise.Demonstrates growth in addressing any health concerns (e.g., excessive weight, unhealthy habits).			<ul style="list-style-type: none">A man who cares for, respects, and has vigilance over his body.Exhibits continued growth in addressing any health concerns (e.g., excessive weight, unhealthy habits).Demonstrates balanced habits of exercise and rest.				<ul style="list-style-type: none">Has developed and implemented ongoing plan to address any health concerns (e.g., excessive weight, unhealthy habits).Has identified (if necessary) and completed visits to long term health care professionals (e.g., physician, dentist, etc.).Is able to maintain in pastoral setting a balanced lifestyle with regular exercise and rest.	
	USE OF TECHNOLOGY	<ul style="list-style-type: none">Awareness of the influence of technology.Awareness of an appropriate use of technology (e.g., moderate use of cell phone, avoidance of pornography).	<ul style="list-style-type: none">Is able to regulate his personal use of social media, gaming and Internet.Understands and practices healthy alternatives to the overuse of media.			<ul style="list-style-type: none">Displays well established habits regarding the proper use of technology (he limits entertainment use of technology, appropriate accountability with peers and formators regarding use of technology).				<ul style="list-style-type: none">Recognizes need for and demonstrates ongoing vigilance regarding use of technology.Exhibits appropriate accountability regarding use of technology with peers and supervisor.	

BENCHMARKS												
SPIRITUAL DIMENSION		Propaedeutic Stage (Awareness of goal, certain capacities, self-knowledge)	Discipleship Stage (Growing appropriation of skills, foundation, appropriate use)			Configuration Stage (Mastery of skills, consolidation)				Vocational Synthesis Stage (Definitive self-giving)		
	FORMATION YEAR			1st year of Philosophy	2nd year of Philosophy	1st year of Theology	2nd year of Theology	Internship year	3rd year of Theology	4th year of Theology	Transitional Diaconate	
	PRAYER AND SPIRITUAL LIFE	<ul style="list-style-type: none">Begins to develop a discipline of prayer (public and private)Shows interest in spiritual development and engages in spiritual direction.Understands the importance of silence.Manifests growth habit of silence.Explores relationship with Mary and saints/ devotional practice	<ul style="list-style-type: none">Shows consistent participation in communal spiritual exercises and liturgies.Demonstrates a habit of regular spiritual reading.Shows ability to articulate strengths and challenges in his growth in a life of virtue.Demonstrates ability to recognize and speak with facility about God’s work in his life.Displays habit of personal prayer, spiritual direction, and participation in the Sacrament of Penance.Understands relationship with Mary and saints / devotional practice			<ul style="list-style-type: none">Lives a simple life and articulate reasons for it (simplicity of life vs. poverty – explain what is meant by simplicity of life).Recognizes and articulate concretely God’s grace active in his life and the lives of others.Maintains fidelity to Liturgy of the Hours, daily mass, and personal prayer, both in the seminary and when away from the seminary.Assists others in their spiritual growth through a prayerful familiarity with God’s Word and the spiritual tradition.Demonstrates familiarity with various spiritual traditions within the history of the Church.Manifests a relationship with Mary and saints / devotional practice				<ul style="list-style-type: none">Demonstrates ability to maintain a regular habit of spiritual direction away from the seminary setting.Demonstrates ability to assist at mass every day.Demonstrates ability to maintain a discipline of daily personal prayer.Demonstrates ability to integrate into his own spiritual life the celebration of the sacraments (bringing external ministry into the interior life).Integrates the people to whom he ministers into his prayer.Establishes a strong relationship with Mary and saints / devotional practice.Demonstrates an obedient heart in his pastoral assignment and his relationship with his bishop and pastor.		
	CELIBACY	<ul style="list-style-type: none">Has ability to articulate the Church’s understanding of the promise of celibacy and the spiritual motivation for celibacy.Shows growth in the understanding and practice of the virtue of chastity.Manifests growth in understanding and practicing the habit of healthy solitude (spending time alone).	<ul style="list-style-type: none">Demonstrates ability to articulate the understanding and the personal call to a lifelong commitment to chaste celibacy.Possesses solid foundation in virtue of chastity.Displays ability to articulate and demonstrate appropriate boundaries with men and women.Has solid foundation in understanding and desire of a habit of healthy solitude.			<ul style="list-style-type: none">Communicates a free and joyful lifelong commitment to chaste celibacy.Masters the virtue of chastity.Recognizes common and personal causes of loneliness and communicates a habit of healthy approaches to loneliness.Masters understanding and habit of solitude.Understands personal challenges to solitude and healthy strategies for meeting challenges.				<ul style="list-style-type: none">Demonstrates ability to recognize and discuss potentially unhealthy relationships in ministry (not generic, but personal).Demonstrates ability to maintain appropriate boundaries and safeguards in pastoral settings.Demonstrates ability to spend time alone in pastoral setting and continues to master a healthy habit of fruitful solitude (with self & God).		
	VOCATIONAL DISCERNMENT	<ul style="list-style-type: none">Displays a growth in the understanding of the priestly vocation.Possesses an ability to understand and communicate the good of a vocation to marriage, religious life, or priesthood.	<ul style="list-style-type: none">Demonstrates the ability to articulate why he feels God is calling him to the priesthood.Displays ability to articulate why he desires priesthood.			<ul style="list-style-type: none">Communicates a presumption of permanence to priesthood.Communicates joyful desire for life-long priestly life and ministry.Desires to live the sacramental life of the priest.Manifests the identity of the priesthood (Head and Shepherd, Servant and Spouse – Ratio #35).Understands the importance of the evangelical counsels for priestly life.				<ul style="list-style-type: none">Recognizes need for appropriate and regular communication with bishop, vicar general, and other diocesan and/or religious officials.Ability to discern and discuss ways of offering personal contributions to the Church beyond this assignment (related to pastoral discernment – see pastoral dimension?)Ability to initiate and spend time with priests from diverse generations, ethnicities, and viewpoints (ability to live communal nature of priesthood).		
	RELATIONSHIP WITH CHRIST	<ul style="list-style-type: none">Shows the ability to articulate a relationship with Jesus Christ.Has growth in reading and meditating on Sacred Scripture.	<ul style="list-style-type: none">Shows growing transparency in his relationship with Jesus Christ (ability to describe his personal relationship with Jesus Christ to others in a meaningful way).Manifests a well-established habit of reading and meditating on Sacred Scripture.			<ul style="list-style-type: none">Establishes well friendship with Jesus Christ.Internalizes the habit of reading and meditating on Sacred Scripture.Identifies and communicates connections between Scripture meditation, relationship with Jesus Christ, and personal spiritual growth.				<ul style="list-style-type: none">Continues growing in the pursuit of holiness aided through his faithful self-offering in ministry		

BENCHMARKS							
INTELLECTUAL DIMENSION		Propaedeutic Stage (Awareness of goal, certain capacities, self-knowledge)	Discipleship Stage (Growing appropriation of skills, foundation, appropriate use)		Configuration Stage (Mastery of skills, consolidation)		Vocational Synthesis Stage (Definitive Self-giving)
	FORMATION YEAR		<div><div>1st year of Philosophy</div><div>2nd year of Philosophy</div><div>1st year of Theology</div><div>2nd year of Theology</div><div>Internship year</div><div>3rd year of Theology</div><div>4th year of Theology</div></div> <div>Transitional Diaconate</div>				
	INTELLECTUAL CONTENT	<ul style="list-style-type: none">Has initial understanding of Christian anthropology and the Christian understanding of the human person.Has initial familiarity with the Bible in its various partsPossesses basic knowledge of Catholic doctrine, morals, liturgy, and spirituality (i.e., the Catechism of the Catholic Church)Displays an awareness of the “great human questions contained in the arts and sciences.”	<ul style="list-style-type: none">Shows ability to articulate Christian anthropology and understand how this differs from the way philosophy has shaped popular conceptions of the human person (e.g., transgender issues, same sex attraction, etc.).Displays ability to understand the issues surrounding the intersection of faith with modern science and articulate how faith and science can support one another.Manifests sufficient philosophical competence for the study of theologyPossesses adequate knowledge of languages necessary for ministry.Demonstrates working knowledge of the Scriptures and the Catechism.		<ul style="list-style-type: none">Demonstrates a well-established habit and desire to explore the Word of God and theological tradition.Demonstrates interest in learning the language and culture of other communities in his local Church.Demonstrates an understanding of the social teachings of the Church (both the historical development of the teaching and the content).Demonstrates clear Church’s teaching on sexuality.		<ul style="list-style-type: none">Achieves successful completion of seminary academic requirementsDemonstrates competency in pastoral theology and its application.
	INTELLECTUAL HABIT	<ul style="list-style-type: none">Has an understanding of Catholic identity.Shows signs of intellectual curiosity and love of learning.Displays basic habits of study	<ul style="list-style-type: none">Communicates clearly in written and spoken word.Displays ability to critically analyze modern philosophy relative to basic Church teaching.		<ul style="list-style-type: none">Demonstrates ability to uphold the truth of faith by the light of reason.Demonstrates an ability to integrate academic development with the spiritual dimension and pastoral dimension (e.g., growth in knowledge about Jesus deepens relationship with Christ, understanding of Christian anthropology influences approaches to pastoral assignment).Demonstrates fidelity to Magisterium in speech and action. Ability to exercise the Ministry of the Word: to proclaim, explain, and defend the Catholic faith.		<ul style="list-style-type: none">Expresses commitment to continued growth in intellectual formation (personal study, workshops/conferences) away from the seminaryShows ability to recognize and articulate areas for ongoing intellectual growth

BENCHMARKS											
PASTORAL DIMENSION		Propaedeutic Stage (Awareness of goal, certain capacities, self-knowledge)	Discipleship Stage (Growing appropriation of skills, foundation, appropriate use)			Configuration Stage (Mastery of skills, consolidation)				Vocational Synthesis Stage (Definitive Self-giving)	
	FORMATION YEAR		1 st year of Philosophy	2 nd year of Philosophy	1 st year of Theology	2 nd year of Theology	Internship year	3 rd year of Theology	4 th year of Theology	Transitional Diaconate	
	PASTORAL KNOWLEDGE	<ul style="list-style-type: none">• Demonstrates an initial capacity to articulate the Church’s teaching on justice.• Demonstrates an awareness of the pastoral situation of the local community (e.g., diocese, areas of ministry of religious institute).• Demonstrates an awareness of the multi-cultural reality of the American Church, and the nature of the Universal Church.	<ul style="list-style-type: none">• Performs his liturgical roles competently.• Participates actively in formation seminars.			<ul style="list-style-type: none">• Demonstrates the ability to organize a homily around a central point.• Displays a commitment to understand the local and universal suffering of the poor, demonstrates love for the poor.• Possesses discernment of spirits.• Demonstrates ability to reflect theologically on pastoral issues.				<ul style="list-style-type: none">• Demonstrates “a capacity for critical observation so that he can discern true and false values, since this is an essential requirement of establishing a constructive dialogue with the world of today”• Demonstrates an ability to celebrate the sacraments and liturgies of the Church validly and confidently.• Demonstrates a knowledge of and support for religious life and ecclesial movements in the Church.	
	PASTORAL SKILLS		<ul style="list-style-type: none">• Relates well with others (both in the seminary community and in pastoral settings), free of overt prejudice and willing to work with people of diverse cultural backgrounds.• Relates well to women in authority and in peer situations.• Demonstrates good stewardship of personal and communal property.• Shows willingness and ability to work as a member of a team.• Demonstrates generosity to the poor given his limited means, ability to tithe.• Demonstrates the capacity to take initiative in leadership.• Expresses a missionary spirit with a zeal for evangelization			<ul style="list-style-type: none">• Is a good communicator (listens well, articulate, capable of public speaking.• Has the ability to manage personal finances and remain free from unnecessary debt.• Manifests ability to take on the role of the public person in the Church.• Demonstrates multi-cultural sensitivity in speech and action.• Demonstrates ability to collaborate, especially with women.• Demonstrates capacity to prudently abide by safe-environment and proper boundaries.• Develops the habit of prayer and learns to establish a rhythm of life that provides an appropriate balance of prayer, service, study, exercise and leisure.				<ul style="list-style-type: none">• Displays ability to craft and successfully deliver homilies.• Discloses ability to plan and execute pastoral projects.• Shows the ability to accompany engaged couples (i.e., marriage preparation).• Demonstrates ability to work in an American ecumenical context.• Demonstrates capacity in leadership and practical administration	
	PASTORAL CHARITY	<ul style="list-style-type: none">• Displays a genuine concern for others• Possesses a spirit of generosity• Manifests a developing habit of self-donation	<ul style="list-style-type: none">• Demonstrates commitment to apostolic works of Christian charity.• Has awareness of issues surrounding global poverty			<ul style="list-style-type: none">• Demonstrates sensitivity and prudence with language and behavior in pastoral settings.• Demonstrates commitment to priestly pastoral ministry (as demonstrated by pastoral assignments).				<ul style="list-style-type: none">• Has the ability to recognize and respond to pastoral needs, that is, skilled in pastoral discernment, “able to listen deeply to real situations and capable of good judgement in making choices and decisions... the evangelical style of listening must take central place.”• Demonstrates an ability to convey the teachings of the Church in pastoral settings (e.g. teaching, homiletics, pastoral counseling) with charity and zeal.• Demonstrates a preferential option for the poor in pastoral settings.	

Guidelines for Documents for Annual Review

Listed below is basic information regarding procedures and guidelines.

1. The Formation Advisor writes the Annual Review Starter Document. This should summarize important information since the last Annual Review. As noted, Faculty consultation comments, or admission recommendations should be listed. The seminarian should have ample opportunity to address these in his self-evaluation.
2. Peer Observation Reports for the PT II, 2nd year and 3rd year are distributed by the Coordinator of Human Formation to the peer observers. The peer observers are chosen by the seminarian and the Coordinator of Human Formation. The seminarian submits the names of two reviewers and the Coordinator of Formation chooses two other names from the student body. A letter detailing the responsibilities of the peer observer with the observation review is given at least one month prior to the date due. Peer observations are then returned to the Formation Advisor on the date designated on the Observation Review. The seminarian should devote ample time, both prayerfully and reflectively, to prepare the peer observation and all input should be shared with the seminarian being evaluated before the packets are distributed to the team. If a seminarian reacts to the input or if the Formation Advisor recognizes that the input is controversial, the Formation Advisor should contact the peer or other evaluator and be sure that he/she has clear information regarding the meaning and intent of the input and share that beforehand with the seminarian and with the team when it meets. It would be ideal for the seminarian to also have time to talk to the peer/ evaluator concerned before the Annual Review, but that may not always be possible or advisable. It is helpful to have any input clarified before the Annual Review.
3. The Annual Review packet should contain:

Pre-Theology 1

- Starter document from FA
- Self-evaluation from seminarian
- IPSF A facilitator's comments
- Language Progress Report
- Director of Seminarians observations

Pre-Theology 2

- Starter document from FA
- Self-evaluation from seminarian
- Peer evaluations
- IPSF A facilitator's comments (if new to SJS)

- Field ed evaluations (from Spring of PT-1 and Fall of PT-2)
- Language Progress Report
- Director of Seminarians observations
- Summer assignment supervisor's observations

Theology I

- Starter document from FA
- Self-evaluation from seminarian
- IPSF A facilitator's comments (if new to SJS)
- Language Progress Report
- Director of Seminarians observations
- Summer assignment supervisor's observations

Theology II

- Starter document from FA
- Self-evaluation from seminarian
- Peer evaluations
- Field ed evaluation
- Language Progress Report
- Director of Seminarians observations
- Summer assignment supervisor's observations

Theology III

- Starter document from FA
- Self-evaluation from seminarian
- Peer evaluations
- Internship Final Evaluation
- Language Progress Report
- Director of Seminarians observations

Theology IV

- Starter document from FA
- Self-evaluation from seminarian
- Language Progress Report
- Director of Seminarians observations
- Summer assignment supervisor's observations

All paperwork should be typed on white paper.

4. Please use sample format for the Annual Review Document (see attached) so that there is a consistent appearance to our documents. Your seminarians should follow the order on the Student Self-Assessment Outline (see attached).

5. Packets must reach the team members and the Spiritual Director of the seminarian at least three days in advance. If you wish, the Coordinator of Human Formation's Administrative Assistant can make the copies. Please submit them in a timely manner.

The seminarian's copy of the Annual Review document must be distributed by the Formation Advisor. Formation Advisors need to contact anyone who is late with a document to ensure that the team will receive them in advance.

Seven copies of the Annual Review packet are distributed to:

- 1 for the FA
- 1 for the seminarian
- 1 for each team member (3)*
- 1 for the Spiritual Director
- 1 for Vocation Director / Diocesan Director of Seminarians (please leave with Administrative Assistant)

After the Annual Review meeting, make any changes needed for the Annual Review Document. The starter document is then renamed "Final Document." The signed Annual Review Minutes sheet compiled during the review is submitted to the Coordinator of Human Formation's Administrative Assistant. Please include all originals with the Final Annual Review packet to the Coordinator of Human Formation's Administrative Assistant. The Coordinator of Human Formation will review before it is filed. A copy of this final packet goes to the seminarian's Bishop/ Superior and Director of Vocations/ Seminarians.

*If you are on a team and need to get a substitute, be sure you forward your packet of information to this person with plenty of time. Notify the Coordinator of Human Formation regarding your replacement.

Student Self-Assessment Outline

Sample Self-Evaluation

Name: John Doe, Third Year Theology

Arch/Diocese: Archdiocese of Los Angeles

Formation Advisor: Fr. Vincent De Paul

Date of Review: September 27, 20_

Use the following headings, commenting on each area:

Introduction: (Begin your self-evaluation with pertinent personal remarks about recent events in your life, family issues, and communication about "who" you are and significant factors concerning your vocational discernment). Include basic biographical information, new pertinent information, and any new developments the Review Team or Diocesan officials should be aware

Admissions Recommendations/ Last Year's Goals/ Last Year's Annual Review

Recommendations: (Respond to each of these areas and also refer to last year's goals). After 2 years of formation, replace Admission Recommendations with "Goals."

Consultation Comments: (Include these as bullet points which the seminarian should address in the appropriate area of formation)

Human Development/Character: (Personal issues/achievements you wish to highlight)

Intellectual Formation: (Reflect on academic progress, theological studies, interests)

Pastoral Formation: (Pastoral experiences, placements and areas of growth/concern. 3rd and 4th year include vision statement on meaning of Priesthood)

- Include: Intercultural Competency: Appropriation of skills and insights for ministry in a culturally diverse Church (language and cultural experiences)

Spiritual Formation: (Reflect on life of prayer, devotions, and spiritual direction and practices)

- Include: Section on Summer experience: All Years
- Include: Meaning of Commitment to a life of Chaste Celibacy: All Years

Community Life: (Reflect on life in community, friendships, support group, service to community)

Health Maintenance and Wellness: (State of health, stress management, smoking, use of alcohol)

Key Strengths: (List 3 or more)

Areas for Growth: (List 3 or more)

Goals: (Set measurable goals that can be accomplished during the year)

Assisting Seminarians with Their Self-Evaluation

NOTE: The Self-Evaluation reflects the seminarian's personal reflection on his growth throughout the year. Each section needs to reflect positive accomplishments/ gifts and areas for growth.

Introduction

For Pre-Theologians and First Year, highlight by way of introduction your vocation story. Any new information which has surfaced since the autobiography was written for Admissions should be included. The introduction can include a brief statement about transition issues into St. John's. For other students this section should contain brief biographical information and note significant changes/ developments/issues that have surfaced. (Note: Each year the members of the Annual Review Team are different so consider this when preparing your document.)

Admissions Recommendations/Consultation Comments & Last Year's Goals / Last Year's Annual Review Recommendations

Your reflection upon the Admissions Recommendations should first list each item that was presented to you and your Formation Advisor in the Formation Proposal and then how you have addressed them. Be brief but thorough in your response. Your response to the Faculty Consultation comments and last year's Areas for Growth/Goals as well as last year's Annual Review Recommendations should be brief but reflect how you have made concrete advances. (You can make specific reference to these in the other sections of the Self-Evaluation.)

As you consider each of the areas of formation, consult the *Formation Benchmarks* (pages 90-93) for further guidance in your self-evaluation. As you reflect on your discernment journey, where do you find yourself in the stage descriptions in the Benchmarks: Discipleship (PT 1-2-Theo 1); Configuration (Theo 1-2-Internship); Pastoral Synthesis (Internship-Theo 3-4)? What concrete capacities and skills listed in the Benchmarks require more attention?

Your self-evaluation is not a questionnaire based on the Benchmarks. It is a narrative that reflects your experience of seminary formation within the last year. Your story should be informed by the Benchmarks but not driven by them. What drives your story is unique to your struggles, accomplishments, challenges, and areas for growth. It is your story about how you have grown and who you want to become in response to God's call. The following questions are meant for reflection and guidance to help in your self-evaluation. All of them do not need to be answered, but they ought to be considered.

Human Development/Character

- Affective Maturity (Relational Skills)
- Self-discipline
- Self-knowledge and Transparency
- Health
- Use of Technology

- What good character traits/habits are you trying to foster?
- Based on the above recommendations and goals, what concrete actions are you doing to become a better, more holistic person?
- What areas of weakness or areas that need continued improvement must you address?
- What steps are you taking to develop positive character traits? What challenges do you seek to address in the area of Human Formation?
- How have the John Vianney Conferences and Community Formation Days supported your vocational gifts and discernment? Reflections on Celibacy, Obedience, Simplicity of Life?
- How do you maintain vigilance regarding the proper use of technology?

Intellectual Formation

- Intellectual Content
- Intellectual Habit
- What is your attitude toward learning philosophy, theology, academics in general?
- What classes are you especially attracted to? Electives?
- How are you fostering good study habits, critical thinking, participation in class?
- Are you developing the "habitus" of being a life-long learner?
- How are you integrating your theological studies?
- What challenges do you regularly encounter in your theological studies?
- Are you interested in learning the language and culture of other communities in your local Church?

Pastoral Formation

- Pastoral Knowledge
- Pastoral Skills
- Pastoral Charity
- What is your attitude toward service and ministry?
- How is your pastoral placement a challenge and influence? What are the activities outside the seminary or at your home parish that you are engaging?
- What is your present field education assignment and how is it affecting you?
- What pastoral and priestly qualities are you discovering in yourself? What still needs to be developed? What challenges have you encountered?
- Third Year: this section should include Internship and second-year assignment evaluations, as well as hospital ministry if applicable.

Spiritual Formation

- Prayer and Spiritual Life
- Celibacy
- Vocational Discernment

- Relationship with Christ
 - Are you faithful to community prayer and liturgies?
 - What devotions and personal prayer are part of your day?
 - Are you faithful in meeting with your spiritual director? Is this helpful to you?
 - Are you reading any spiritual books or doing Lectio Divina regularly?
 - How have you profited from Days of Recollection and the Annual Retreat? How and in what ways?
 - Are you in a support group and is this helping you?
 - What have been the fruits or benefits of your IPSF experiences?
 - How do you deal with solitude?
 - What is your motivation for celibacy?

Community Life

- What is your community service assignment? Are you faithful and hard working in doing it? Do you work well with others? Have you experienced conflicts or issues that need to be shared in this review?
- Are you holding any seminary or class office and how are you developing leadership and collaborative skills at the seminary?
- Do you have a group of close friends? How are you helping others here at the seminary?
- What types of projects or service do you offer to build up the seminary community?
- How much time do you spend away from the seminary community and why?
- Are you collaborative in your work with others? Do you demonstrate a healthy respect for authority and take personal responsibility for your free time?

Health Maintenance and Wellness

- What is your health condition? Medications or medical conditions that are important?
- Is there a family history that should be a concern for you?
- How do you handle stress? Do you have a regular exercise program? What are your sleep patterns? Use of alcohol? Drugs or other medications?

Key Strengths: List about 4-5

Areas for Growth/Goals List about 4-5

- This very important section reflects your goal setting for the coming year. These goals should be measurable. (i.e., "I will exercise three days a week," or "I will read one spiritual reading book a month.") You also may include a reflection on how your vocational discernment has progressed and how you see your areas for growth assisting you to further understand God's invitation and the Church's call to ministry.

Individual Student Review

Director of Seminarians (Sample)

Seminarian: John Student

Year: Theology I

VIRTUS: valid from mm/dd/yy – mm/dd/yy

Advisor: Fr. Advisor

The following responses reflect the information and impression of the Director of Seminarians. In some instances, where a specific response is not possible or in need of explanation, the student and/or evaluators may request clarification.

The student demonstrates active attendance and participation at spiritual and liturgical exercises (Mass, Liturgy of the Hours, devotions, etc.).

The student participates in the community activities of the seminary (forums, class meetings, social gatherings, symposia).

The student manifests a cooperative and respectful attitude in his dealings with staff, faculty, administrators, and fellow students.

The student effectively fulfills his work order and community service responsibilities.

As a servant-leader, the student has actively modeled his service to the community.

The student demonstrates personal responsibility and accountability by following the procedures and guidelines delineated in the Seminarian Handbook (permissions, requests for absence, off-campus activities, etc. within the context of good and sound judgment).

The student demonstrates good stewardship for and appreciation of personal and seminary property.

Signature _____ Date: _____

Annual Review
“Starter Document” (Final Document)

(Sample)

Name: John Deare, Third Year Theology

(Arch)Diocese: Archdiocese of Los Angeles

Home Parish: Padre Serra

Formation Advisor: Fr. John Vianney

Team Members: (List members of Annual Review Team)

Spiritual Director: Fr. Ignatius Loyola, SJ

Pastoral Languages: English, Intermediate Spanish

CGPA: 3.50

Virtus Status: Certified on 3/5/2017; valid till 3/5/2021

Date of Review: November 25, 20_

Introduction: Formation Advisor introduces the student by providing basic biographical information, new pertinent information, and any new developments of which the Review Team or Diocesan officials should be aware.

Admissions Recommendations/ Last Year's Areas of Growth/Goals: After 2 years of formation, replace Admission Recommendations with "Goals"

Last Year's Annual Review Recommendations:

Consultation Comments:

Human Development/Character: Present your assessment of your advisees' main human qualities and growth issues

Intellectual Formation: Briefly describe your view of the student's intellectual formation

Pastoral Formation: Describe your advisee's pastoral experiences

Spiritual Formation: Briefly describe your perception of the spiritual life of your advisee

Community Life: Describe your advisee's community involvement

Health Maintenance and Wellness: Briefly characterize your advisee's health

Key Strengths: Describe and evaluate the key strengths identified by the advisee

Areas for Growth: Describe and evaluate the areas of growth identified by the advisee

Goals: Describe and evaluate your advisee's goals

Annual Review Minutes

Name:

Review Team:

Spiritual Director (if present):

Vocation Representative (if present):

Date of Review:

Clarifications:

- Note if you consider this vital for the integrity of the document.

Commendations:

- Please include comments as presented by team members. Indicate common themes or affirmations by members.
- Include comments and reflections by the seminarian that are pertinent.

Recommendations:

- Follow procedure as above.

Areas for Immediate Attention:

Areas for Growth:

- Seminarian is invited to reflect on significant comments and suggestions.

Growth Plan & Goals:

- Indicate the Growth Plan with the necessary measurable goals.

I have reviewed the summary document and to the best of my ability will integrate the commendations and recommendations into my program of growth and discernment.

Seminarian

Formation Advisor

Date

Peer Observation Report

Dear _____

You have been selected to write a peer observation for _____ Input from fellow seminarians is a very significant part of St. John's Annual Review process. You know one another in ways that are significant for the growth and maturity of your brother seminarians. You are entrusted with this task as an act of Christian charity and vocational discernment.

Peer observations have a theological value that is important for all to realize. This is an important responsibility that takes place in a spirit of prayerful reflection for the good of your brother seminarians and for the good of the Church. Even if you do not know the seminarian well, we hope your observations and perceptions will offer a valuable insight. No one is exempt from this task, and all are important in the task of formation in the context of the seminary community.

For a serious reason, if you feel the need to be excused from a peer observation report, please contact the Coordinator of Human Formation, as soon as possible.

None of us is a finished product and we are all in need of encouragement and someone who will "speak the truth in love." Your Peer Observation Report is meant to reflect your own thinking and is not meant to be a mutual document involving the peer being observed. You are free to share it with the seminarian or to discuss it with him. However, you must be free to state the truth as you see it. If you are not sure how to say something honestly or you are not sure how to express your observations, please consult your Formation Advisor or Spiritual Director.

Thank you for your time and effort that you have placed in this important and valuable responsibility. For your own reflection, what have you learned about yourself in addressing these areas?

Please meet the deadline stated below so that the seminarian and his Formation Advisor may receive this report in a timely manner.

Please return this report to the Formation Advisor by: _____

Formation Advisor: _____

PEER OBSERVATION REVIEW: PRE-THEOLOGY 2

Peer review for:

Community Life	Rarely	Some- times	Half the time	Most of the time	Always
Participates in seminary community life					
Is generous with his time and talent					
Is faithful to the seminary rule of life					
Interacts with wide circle of people (seminarians, faculty, staff, both men and women)					
Manifests basic social skills, good manners					
Comments:					
Human Formation	Rarely	Some- times	Half the time	Most of the time	Always
Demonstrates a capacity for healthy friendships					
Is open to correction					
Manifests good care of his health					
Is able to regulate his use of social media and gaming					
Maintains boundaries and appropriately shares himself with others					
Comments:					

Pastoral Formation	Rarely	Some-times	Half the time	Most of the time	Always
Reflects enthusiasm for the mission of the Church					
Performs liturgical roles competently					
Demonstrates ability to collaborate, especially with women					
Demonstrates good stewardship of personal and communal property					
Comments:					
Spiritual Formation	Rarely	Some-times	Half the time	Most of the time	Always
Shows faithfulness to personal prayer					
Actively participates at seminary liturgies and devotions					
Manifests solid foundation in virtue of chastity					
Lives simply in the spirit of the Gospel					
Speaks with facility about God's work in his life					
Comments:					

Intellectual Formation	Rarely	Some- times	Half the time	Most of the time	Always
Demonstrates a desire to explore the Word of God and theological tradition					
Continues to grow in habits of study					
Communicates clearly in written and spoken word					
Shares his insights in class and discussion groups					
Comments:					
Major Strengths:					
Areas for Growth:					
Reviewed by: (Print)					
Signature and Date:					

PEER OBSERVATION REVIEW: THEOLOGY 2

Peer review for:

Community Life	Rarely	Some- times	Half the time	Most of the time	Always
Participates in seminary community life					
Manifests ability to exercise leadership					
Volunteers for additional responsibilities					
Deals appropriately with conflict and stress					
Avoids gossip and cynicism					
Comments:					
Human Formation	Rarely	Some- times	Half the time	Most of the time	Always
Exhibits deepening friendships					
Has good listening skills					
Demonstrates balanced habits of exercise and rest					
Displays good habits regarding use of technology					
Is able to give and receive constructive criticism					
Comments:					

Pastoral Formation	Rarely	Some- times	Half the time	Most of the time	Always
Reflects enthusiasm for the mission of the Church					
Performs liturgical roles competently					
Demonstrates ability to collaborate, especially with women					
Is capable of good judgment in pastoral situations					
Is able to convey the teachings of the Church with zeal and charity					
Comments:					
Spiritual Formation	Rarely	Some- times	Half the time	Most of the time	Always
Shows faithfulness to personal and communal prayer					
Reflects a joyful commitment to chaste celibacy					
Lives simply in the spirit of the Gospel					
Freely shares spiritual reflections and insights					
Demonstrates ability to spend time in fruitful solitude					
Comments:					

Intellectual Formation	Rarely	Some- times	Half the time	Most of the time	Always
Demonstrates a desire to explore the Word of God and theological tradition					
Manifests good study habits					
Seeks to integrate academic and pastoral dimensions					
Shares his insights in class and discussion groups					
Demonstrates interest in learning the language and culture of other communities in his local Church					
Comments:					
Major Strengths:					
Areas for Growth:					
Reviewed by: (Print)					
Signature and Date:					

PEER OBSERVATION REVIEW: THEOLOGY 3

Peer review for:

Community Life	Rarely	Some-times	Half the time	Most of the time	Always
Participates in seminary community life					
Exercises leadership in seminary community					
Volunteers for additional responsibilities					
Reaches out to new members of the community					
Avoids gossip and cynicism					
Comments:					
Human Formation	Rarely	Some-times	Half the time	Most of the time	Always
Enters into and maintains close, personal friendships					
Has good listening skills					
Demonstrates balanced habits of exercise and rest					
Displays good habits regarding use of technology					
Is an exemplary role model to younger seminarians					
Comments:					

Pastoral Formation	Rarely	Some-times	Half the time	Most of the time	Always
Reflects enthusiasm for the mission of the Church					
Performs liturgical roles competently					
Demonstrates ability to collaborate, especially with women					
Is capable of good judgment in pastoral situations					
Is able to convey the teachings of the Church with zeal and charity					
Comments:					
Spiritual Formation	Rarely	Some-times	Half the time	Most of the time	Always
Shows faithfulness to personal and communal prayer					
Reflects a joyful commitment to chaste celibacy					
Lives simply in the spirit of the Gospel					
Freely shares spiritual reflections and insights					
Demonstrates ability to spend time in fruitful solitude					
Comments:					

Intellectual Formation	Rarely	Some- times	Half the time	Most of the time	Always
Reflects a commitment to life-long learning					
Is able to integrate academic and pastoral dimensions					
Demonstrates fidelity to Magisterium					
Shares his insights in class and discussion groups					
Demonstrates interest in learning the language and culture of other communities in his local Church					
Comments:					
Major Strengths:					
Areas for Growth:					
Reviewed by: (Print)					
Signature and Date:					

Annual Review Formational Goals Relative to Pastoral Internship

Rationale

Before the end of the spring semester the year before internship, the seminarian will complete his Annual Review, and together with his Formation Advisor, will draw up formational goals for the coming year. The Intern, the Formation Advisor, the Supervising Pastor, and the Field Education Office follow the outline described below to insure proper communication and accountability.

Procedure

- By the end of the spring semester the seminarian will meet with his Formation Advisor to spell out even more concretely, in the light of internship, specific formation goals flowing from the Annual Review.
- This one-page document is signed by both the Formation Advisor and the Intern.
- This signed document is given to the Field Education Office before the end of the spring semester before internship.
- This document is given to the pastors by the Field Education Office in the beginning of the internship.
- After it is reviewed, it is signed by the pastor and placed in the Portfolio.
- Contingent on the dialogue between pastor and intern regarding this document, goals specific to Internship are identified and incorporated into the Learning Agreement.
- Copies of the Learning Agreement signed by the intern, pastor, and Field Education Office are also available in the Field Education Office and may be reviewed by the Formation Advisor upon request.
- When the pastors send the Mid-year Evaluation to the Field Education Office, a copy will be available in the Field Education Office for the Formation Advisor to look over, with the disclaimer that this is "not part of the file" as it is only a check point. Formation Advisors will receive copies of the final evaluation in the fall.
- If difficulties arise during Internship, the Formation Advisor will be brought into the conversation as soon as possible.

The Intern can become overwhelmed with too many supervisors: the pastor, Field Education Office (written communication and two formal supervisory visits per year), Spiritual Director, Intern Advisory Board, diocesan vocation office, etc., so the role of the Formation Advisor is primarily supportive. The FA's involvement may include keeping in touch during this time by phone, email and when feasible, by occasional visits at the seminary or at the placement itself, but the main contact remains the Field Education Office that is working closely with the pastor supervisor.

Formational Goals During Pastoral Internship

Name: _____ Due Date: _____

Internship Parish: _____ Diocese: _____

Pastor: _____ Formation Advisor: _____

I have discussed my Annual Review with my Formation Advisor. I have reviewed the commendations and recommendations, and in the light of my internship experience, wish to work on the following to foster areas of strength and to work on areas of growth.

Goals for Areas of Strength:

Goals for Areas of Growth:

Intern Seminarian.

Formation Advisor

Pastor

Seminary Formation in Summer Months

Seminary formation in summer months is governed by the following principles (see *Seminary Handbook*, 79-82)

- Priestly Formation is year-round
- During the summer months the bishops and religious superiors sponsoring seminarians expect their men to be engaged in educational and formational activities as well as in pastoral service.
- Seminarians enjoy a period of vacation over the summer that is presumed to be between three and four weeks in length, unless the seminarian's bishop or religious superior makes other provisions.

Accordingly, every year each seminarian is to propose a detailed summer plan of formation. The plan requires approval by the seminarian's Formation Advisor and his Vocation Director. The following three documents are meant to assist seminarians in their effective use of summer months.

I. Summer Months Activities

Timing	Activity	Comments
Before entering SJS	IPSF A	All seminarians required to attend.
After PT1	Labouree Camp	Open to students who need assistance paying off their college debt. Candidates are directed by Vocation Office.
After PT1 and PT2	LA Convocations	Required for LA seminarians.
After Theo 1	Poverty Experience (Catholic Charities, St. Francis Center, Cardinal Manning Center, Good Shepherd, St. Joseph's Center in Venice)	SJS Pastoral Office arranges summer field education placements principally around downtown LA. Strongly recommended for LA seminarians.
After Theo 1	Rome Experience	Optional

After Theo 2	Language immersion	For seminarians learning Spanish or other pastoral languages. Arrangements made through Language Department.
After Theo 1, or Internship	Additional language immersion	Optional
After Theo 1, or Theo 2, or Internship	Cultural immersion	For non-English pastoral language speakers with limited exposure to their heritage Church and culture outside the US.
Internship	IPSF B	All seminarians required to attend
After Theo 1 or Theo 2	IPF	Limited to special cases unable to do IPSF
After PT1, PT2, Theo 1, Theo2, or Internship	Work at ACC or Seminary	Optional
After Theo 2	CPE	Mandatory when required by the student's diocese. Optional for others.
After Theo 3	Deacon Parish Ministry	All the deacons required to minister in the assigned parishes as part of their vocational synthesis stage.
After PT1, PT2, Theo 1, Theo2, Internship	Home Parish	Necessary when no other activities scheduled.

II. Home Parish Pastor/Supervisor's Observations

1. Please, specify the length of time the seminarian spent in the parish (the beginning and the end of his summer stay):
2. Considering all four dimensions of formation (human, spiritual, intellectual, and pastoral), which are the seminarian's best skills?
3. In which areas should growth be encouraged?
Pastor/Supervisor's signature and date
Seminarian's signature and date

III. Sample Summer Formation Plan

Name:

Formation Year:

Diocese:

Formation Advisor:

<i>Time</i>	<i>Activity</i>	<i>Contact Information: address, supervisor's name, and phone number at which seminarian can be reached</i>
May 18-31	Work at the seminary library	5012 Seminary Rd, Camarillo, CA 93012 Supervisor: Dr. Victoria Brenann phone: (805) xxx xxxx
June 1-20	LA Convocations	5012 Seminary Rd, Camarillo, CA 93012 Supervisor: Fr. Ray Marquez phone: (805) xxx xxxx
June 20-July 15	Vacation	<i>Best reached by email:</i> <i>seminarian@saintjohnsem.edu</i>
July 15-August 15	Home Parish ministry	St John Evangelist Church in Camarillo, CA 93012 Pastor: Fr. John Santo Phone: (805) xxx xxxx

Sample Petition for Admission to Candidacy for Priestly Formation

1. The petition must be handwritten on plain white bond standard size paper, 8 ½ x 11.
2. Address the petition to your Bishop, Archbishop or Ordinary.
3. Date the letter at the top.
4. Print and sign your full name.
1. 5. Turn in your petition to the Rector's Office by _____. Please do not fold the petition.

The Rector will forward your petition, together with his recommendation, to your Archbishop, Bishop or Ordinary. A copy of your petition will be placed in your seminary file.

(Date)

Most Reverend _____ Archbishop or Bishop of _____

(Fill in the address of the Chancery Office)

Dear Archbishop or Bishop (last name):

In accordance with the *Motu Proprio* of Pope Paul VI *Ad pascendum* of August 15, 1972, I hereby submit my petition to be admitted to Candidacy for the Orders of Diaconate and Priesthood.

I recognize that this admission to Candidacy for Orders does not carry with it any of the duties, rights, or privileges of clerics. I realize, however, that in virtue of your acceptance of me as a candidate for the Orders of Diaconate and Priesthood I must care for my vocation and foster it. I also understand that I acquire the right to the necessary spiritual assistance by which I can develop my vocation and embrace God's will in my regard.

In presenting this petition I solemnly declare that I am actuated by no motive of fear, either physical or moral, and that I am in no way coerced by parent, relative, or any other person. I also declare that I am making this request of my own free will, and that I am motivated by a desire to serve God and his people through ordained ministry.

I respectfully ask for your blessing. Sincerely yours in Christ,

(Sign your full name) (Print your full name)

Sample Petition for Institute in the Ministry of Reader

1. The petition must be handwritten on plain white bond standard size paper, 8-1/2 x 11. Please use black or blue ink.
2. Address the petition to your Bishop, Archbishop or Ordinary.
3. Date the letter at the top.
4. Print and sign your full name at the end of the letter.
5. Turn in your petition to the Rector's Office by _____. Please do not fold the petition.

The Rector will forward your petition, together with his recommendation, to your Archbishop, Bishop or Ordinary. A copy of your petition will be placed in your seminary file.

(Date)

Most Reverend _____ Archbishop or Bishop of _____

(Fill in the address of the Chancery Office)

Dear Cardinal or Archbishop or Bishop (last name):

In accordance with the *Motu proprio* of Pope Paul VI, *Ministeria quaedam* of August 15, 1972, I hereby submit my petition to be instituted in the ministry of Reader.

I understand that as a Reader I am appointed to my own proper functions according to the norms of the Church. I recognize my duty to devote myself to theological learning, and in a special way to the reading and study of Sacred Scripture.

In presenting this petition I solemnly declare that I am not motivated by any fear, either physical or moral, that I am not coerced by parent, relative, or any other person, and that I make this request to be instituted as a reader of my own free will.

I respectfully ask for your blessing. Sincerely yours in Christ,

(Sign your full name) (Print your full name)

Sample Petition for Institution in the Ministry of Acolyte

1. The petition must be handwritten on plain white bond standard size paper, 8-1/2 x 11. Try to get everything on one side of the paper. However, if it is necessary to go beyond that, turn the page over and write on the back to complete the petition.
2. Address the petition to your Bishop, Archbishop or Ordinary.
3. Date the letter at the top.
4. Print and sign your full name below.
5. Turn in your petition to the Rector's Office no later than _____. Please do not fold the petition.

The Rector will forward your petition, together with his recommendation, to your (Arch)Bishop or Ordinary. A copy of your petition will be placed in your seminary file.

Date:

Most Reverend _____ Bishop or Archbishop of _____

(Fill in the address of the Chancery Office)

Dear Bishop or Archbishop or Cardinal (last name):

In accordance with the *Motu proprio* of Pope Paul VI of August 15, 1972, I hereby submit my petition to be instituted in the Ministry of Acolyte.

I understand the functions to which I am appointed as an Acolyte according to the norms of the Church. I acknowledge my duty to dedicate myself to the devout celebration of the sacred liturgy, particularly of the Holy Eucharist, and to give good example and leadership regarding the official prayer of the Church. I recognize that my participation in the liturgy must direct me to a sincere love of the Mystical Body of Christ, especially the weak and the sick.

In presenting this petition, I solemnly declare that I am not motivated by fear, either physical or moral, that I am not coerced by parent, relative, or any other person, and that I make the request to be instituted as an Acolyte of my own free will.

I respectfully ask for your blessing. Sincerely yours in Christ,

(Sign your full name) (Print your full name)

Profession of Faith and Oath of Fidelity

Profession of Faith

With firm faith I believe and profess everything that is contained in the symbol of faith: namely, I believe in one God, the Father almighty, maker of heaven and earth, of all things visible and invisible. I believe in one Lord Jesus Christ, the Only Begotten Son of God, born of the Father before all ages. God from God, Light from Light, true God from true God, begotten, not made, consubstantial with the Father; through him all things were made. For us men and for our salvation he came down from heaven, and by Holy Spirit was incarnate of the Virgin Mary and became man. For our sake he was crucified under Pontius Pilate, he suffered death and was buried, and rose again on the third day in accordance with the Scriptures. He ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead and his kingdom will have no end.

I believe in the Holy Spirit, the Lord, the giver of Life, who proceeds from the Father and the Son, who with the Father and the Son is adored and glorified, who has spoken through the prophets. I believe in one, holy, catholic, and apostolic Church.

I confess one Baptism for the forgiveness of sins, and I look forward to the resurrection of the dead and the life of the world to come. Amen.

With firm faith I believe as well everything contained in God's word, written or handed down in tradition and proposed by the Church – whether in solemn judgment or in the ordinary and universal magisterium – as divinely revealed and calling for faith.

I also accept and hold each and everything that is proposed by that same Church definitively with regard to teaching concerning faith or morals.

What is more, I adhere with religious submission of will and intellect to the teachings which either the Roman pontiff or the college of bishops enunciate when they exercise the authentic magisterium even if they proclaim those teachings in an act that is not definitive.

Oath of Fidelity

(Formula to be used prior to ordination to the Diaconate as specified by canon 833,6° and before ordination to the Priesthood as specified by the Circular Letter of the Congregation for Divine Worship and the Discipline of the Sacraments [10 November 1997] and reiterated by the Program of Priestly Formation [fifth edition], article 285).

I, (state your name), in assuming the Office of the (Diaconate or Priesthood), promise that in my words and in my actions, I shall always preserve communion with the Catholic Church.

With great care and fidelity, I shall carry out the duties incumbent on me toward the Church, both universal and particular, in which, according to the provisions of the law, I have been called to exercise my service.

In fulfilling the charge entrusted to me in the name of the Church, I shall hold fast to the deposit

of faith in its entirety; I shall faithfully hand it on and explain it, and I shall avoid any teachings contrary to it.

I shall follow and foster the common discipline of the entire Church and I shall maintain the observance of all ecclesiastical laws, especially those contained in the Code of Canon Law.

With Christian obedience I shall follow what the Bishops, as authentic doctors and teachers of the faith, declare, or what they, as those who govern the Church, establish.

I shall also faithfully assist the diocesan Bishops, so that the apostolic activity, exercised in the name and by mandate of the Church, may be carried out in communion with the Church.

So, help me God, and God's Holy Gospels on which I place my hand.

Student Absence Request Form

Please use the following link

<https://forms.office.com/r/VWCRdw6L3Y>

Seminary Repair Request Form

Please use the following link

<https://forms.office.com/r/SZ2tPA5y5M>

How to set up your voice mail

Setting up your Password

- Dial "2900"
- Once you hear the greeting start, press the "*"
- Enter your four-digit extension number and press "#"
- Enter your password (The default password is always the four-digit extension number and will remain so until you change it.)
- Press "4" to choose Personal Options
- Press "3" to change your password.

Setting up your name in the SJS Directory

- Dial "2900"
- Once you hear the greeting start, press "*"
- Enter your four-digit extension number
- Enter your password and press "#"
- Press "4" to choose Personal Options
- Press "2" and follow the prompt.
- (SAY YOUR NAME ONLY!!)

How to Retrieve Your Messages

From off-campus

- Dial your own D.I.D. telephone number (example 388-6800)
- Dial *
- Dial your extension number
- Dial your password (default is the same as your extension)

From on-campus

- Pick up the handset and dial 2900 (you will be connected to the voicemail system)

- Dial*
- Dial your extension number
- Dial your password (default is the same as your extension)

From flashing light

If you have a flashing message light, pick up the handset and dial 365 (you will be connected to the voicemail system)

- Dial *
- Dial your extension
- Dial your password (default is the same as your extension)

If after you check your messages the light won't stop flashing, you can cancel by lifting your handset and dialing 366.

To change your opening greeting (from on campus)

- Dial 2900
- Dial *
- Dial your extension number
- Dial your password (default is the same as your extension)
- Dial 4 to change your opening greeting
- Dial 1 to select your primary greeting (you may dial 3 to erase and rerecord)
- Once you are finished press # to accept

Seminary Complaint Form

(see next page)



STUDENT COMPLAINT FORM

Department: _____ Dept. Head: _____

Student Name: _____ Date: _____

Area of Complaint: _____

Brief Description: _____

Desired Outcome: _____

Meeting Date w/Dept. Head: _____ Time: _____

Meeting Notes: _____

Decisive Resolution:

Date Resolved:

Additional Notes:

Student Signature

Date

Department Head Signature

Date

Constitution of the Student Senate of St. John's Seminary

To the glory of God, through our Lord, Jesus Christ, the mission of the Student Senate of St. John's Seminary, Camarillo, California is to represent the student community of St. John's Seminary and serve as the consultative voice to the administration, faculty and staff. May God guide the Student Senate to fulfill that mission under this Constitution:

1. Representatives

1.1. The following are representatives in the Student Senate:

1.1.1. One representative each from fourth-year, third-year, second-year, first-year and pre-theology, elected by a simple majority of votes cast by seminarians in residence from those classes grouped according to their year of seminary formation.

1.1.2. One representative elected by a simple majority of votes cast by seminarians in residence who are classified as other than fourth-year, third-year, second-year, first-year or pre-theology.

1.1.3. One representative each for seminarians on internship, non-resident seminarians and day students elected each semester by simple majority of votes cast by membership of said group.

1.2. Each voting representative must be a seminarian in residence.

1.3. A voting representative serves from the time of election until the earlier of the following: (1) the election of the representative's successor in the next regular election, (2) September 30 of the following academic year, (3) if the representative ceases to be a seminarian in residence, (4) if the representative is removed from office by a written petition signed by a simple majority of his constituents submitted to the president, or (5) if the representative is removed from office by two-thirds vote of the other representatives and officers of the Student Senate.

1.4. If one of the representative positions of the Student Senate becomes vacant between regular elections, the vacancy shall be filled by special election according to the procedures established by resolution of the Student Senate.

1.5. Representatives for seminarians on internship, non-resident seminarians and day students shall participate in Student Senate proceedings on an as-needed basis.

2. Officers

2.1. The officers of the Student Senate consist of the president, vice president, secretary and treasurer elected by a simple majority of votes cast by seminarians in residence as well as those seminarians on internship, non-resident seminarians, and day students who freely choose to participate in the election.

2.2. Each officer of the Student Senate must be a seminarian in residence.

2.3. Only a person who has been a seminarian in residence and/or a seminarian on

internship for at least one year may be elected president of the Student Senate.

2.4. Each officer of the Student Senate serves from the time of his election (or succession, in the case of the president succeeding to the office between regular elections; or appointment, in the case of the vice president, secretary or treasurer being appointed to fill a vacancy between regular elections) until the earlier of the following: (1) the election of the officer's successor in the next regular election, (2) September 30 of the following academic year, (3) if the officer ceases to be a seminarian in residence, (4) if the officer is removed from office by a written petition signed by a simple majority of seminarians in residence submitted to the president (or, in the case of a petition for removal of the president, submitted to the person next in line for succession to the president), or (5) if the officer is removed from office by two-thirds vote of the representatives and other officers of the Student Senate.

2.5. If the office of president becomes vacant between regular elections, the person next in line of succession becomes president, in the following order:

2.5.1. Vice president

2.5.2. Secretary

2.5.3. Treasurer

2.5.4. Fourth-year representative

2.5.5. Third-year representative

2.5.6. Second-year representative

2.5.7. First-year representative

2.5.8. Pre-theology representative

2.5.9. Representative for seminarians in residence who are classified as other than fourth-year, third-year, second year, first-year, or pre-theology.

2.5.10. Student monitor, or an assistant monitor appointed by the student monitor (who shall serve as president only until he can call a special election is called to elect a new president, which shall occur as soon as reasonably possible).

2.6. If the office of vice president, secretary or treasurer becomes vacant between regular elections, the president may appoint a person to fill the vacancy with the advice and consent of the Student Senate acting by resolution.

3. Regular Elections of Representatives and Officers of the Student Senate

3.1. The regular election of representatives and officers of the Student Senate shall be conducted at the beginning of each academic year, after classes for the fall semester have begun but before October 1.

3.2. The regular election of representatives and officers of the Student Senate shall be

conducted according to the procedures established by resolution of the Student Senate.

4. Actions and Duties of the Representatives and Officers of the Student Senate

4.1. In all of their actions, duties and resolutions, the representatives and officers of the Student Senate shall comply with this Constitution.

4.2. Each officer and voting representative may cast one vote on matters considered by the Student Senate. No officer or representative may vote by proxy.

4.3. Meetings of the Student Senate.

4.3.1. The president shall call a meeting of the Student Senate at least once each month from October through May of the academic year.

4.3.2. The Student Senate, by resolution, may establish quorum requirements for meetings.

4.3.3. The president shall preside at all meetings of the Student Senate, or in his absence, the person next in line of succession to the president shall preside.

4.3.4. Any enrolled student at St. John's Seminary may attend meetings of the Student Senate unless that student has been barred from Student Senate meetings by a two-thirds vote of the representatives and officers of the Student Senate. Persons other than students may attend meetings of the Student Senate only if authorized by resolution of the Student Senate.

4.3.5. The identity of any student taking a position or expressing an opinion in any meeting of the Student Senate will be held confidential in all reports and records, oral or written, unless the student waives this confidentiality in writing.

4.3.6. The Student Senate shall, by resolution, adopt procedures for its meetings.

4.4. Resolutions of the Student Senate.

4.4.1. A proposal sponsored by two or more representatives and officers of the Student Senate shall be considered by the Student Senate within the next two regularly scheduled meetings (non-voting representatives not to be excluded from sponsorship of proposals).

4.4.2. The Student Senate may consider other proposals according to procedures established by resolution of the Student Senate.

4.4.3. Before a proposal is voted upon by the Student Senate, each officer and representative shall have a reasonable opportunity to address the Student Senate regarding the proposal.

4.4.4. A proposal is approved as a resolution of the Student Senate by a simple majority of votes cast by officers and representatives of the Student Senate.

4.5. The president, in his discretion, may serve as a member of any committee of the Student Senate.

4.6. Records of the Student Senate.

4.6.1. Except for the financial records held by the treasurer, the secretary shall be the

custodian of records of the Student Senate, including (but not limited to) this Constitution, resolutions of the Student Senate and minutes of meetings of the Student Senate.

4.6.2. The treasurer shall be the custodian of the financial records of the Student Senate.

The treasurer shall maintain the financial records of the Student Senate and provide financial statements to the Student Senate at least once every academic semester.

4.7. The treasurer shall maintain the bank accounts and investment accounts of the Student Senate. The treasurer shall receive and disburse money and other assets of the Student Senate as authorized by resolution of the Student Senate.

4.8. The vice president shall also serve as coordinator of community activities in addition to responsibilities already given. In his role as principal coordinator of community activities, the vice president shall bring activities and expenditure requests before the Student Senate as well as provide oversight of budgeted community activity fund(s) of the Student Senate. This role as community activities coordinator will be implemented as a pilot program for the 2005-2006 academic year with the remaining membership of the activities committee filled by volunteers from the seminary community at-large.

5. Definitions

5.1. "Seminarian in residence" or "seminarians in residence" means seminarian/s living in residence at St. John's Seminary.

5.2. "Seminarian on internship" or "seminarians on internship" means seminarian/s on internship from St. John's Seminary following enrollment at St. John's Seminary during the regular academic semester preceding the internship.

5.3. "Simple majority" means a vote of more than 50%.

5.4. "Non-resident seminarian" or "non-resident seminarians" means student/s at St. John's Seminary preparing for priestly ordination but who neither reside/sat nor is/are subject to human formation and the annual evaluation of St. John's Seminary.

5.5. "Day student" or "day students" means person/s enrolled in academic studies at St. John's Seminary who is/are neither preparing for priestly ordination nor reside/s at St. John's Seminary.

6. Ratification, Effective Date and Amendment of this Constitution

6.1. This Constitution shall be ratified and go into effect upon (1) the two-thirds vote of the officers and representatives of the Student Senate, (2) approval by the Director of Seminarians, and (3) approval by the Rector/President of St. John's Seminary.

6.2. This Constitution shall be amended:

6.2.1. By a petition approved by (1) the two-thirds vote of the officers and representatives of the Student Senate, (2) the Director of Seminarians, and (3) the Rector/President of St. John's Seminary;

6.2.2. By a petition (1) signed by two-thirds of seminarians in residence, (2) approved by the Director of Seminarians, and (3) approved by the Rector/President of St. John's Seminary; or 6.2.3. By order of the Rector/President of St. John's Seminary.

Approval

Certification of Vote by Student Senate

I hereby certify that on _____, two-thirds of the officers and representatives of the Student Senate of St. John's Seminary, Camarillo, California, voted to approve changes to this Constitution.

Signed: _____ Date: _____

President of the Student Senate

Approved by the Director of Seminarians

Signed: _____ Date: _____

Director of Seminarians

Approved by the Rector/President of St. John's Seminary

Signed: _____ Date: _____

Rector/President

By-Laws of the Student Senate of St. John's Seminary

(Amended May 30, 2021)

1. Election of Class Representatives and Officers of the Student Senate. In addition to the rights and duties provided in the Constitution, elections of class representatives and officers of the Student Senate shall be conducted as follows:

1.1. Regular Elections.

1.1.1. Regular Election of Class Representatives of the Student Senate.

1.1.1.1. The incumbent class representative will serve as election officer to coordinate and conduct the regular election of a successor class representative for the class that he represents.

1.1.1.2. If there is no incumbent class representative for a class, the class may organize themselves as they deem necessary; if this proves too difficult the president will appoint a seminarian from that class to serve as election officer for the regular election of the class representative who will then take over election of the remaining positions.

1.1.1.3. The election officer shall provide reasonable notice of the date, time and place of the class meeting at which the regular election of the class representative will take place. Such notice may include written notice placed in the seminarian mailboxes and/or posted on the one-day board and/or oral notice made at a community or class event at which attendance of all class members is mandatory.

1.1.1.4. The election officer will preside at the meeting for the regular election of the class representative. There must be a quorum of at least 25% of the class members before the regular election of the class representative may be conducted. If there is not a quorum at the meeting, the election officer shall suspend the meeting and reschedule the election to another meeting, providing the same notice as required above. The election officer will also circulate a sign-up sheet for those present at the meeting, to be provided to the Dean of Students. The election officer will ask the Dean of Students to take disciplinary measures against those class members who failed to attend the meeting without a legitimate excuse.

1.1.1.5. At the class meeting, class members may nominate other seminarians or themselves to serve as class representative, although each seminarian who is nominated must agree to the nomination before his name may be considered as a candidate for class representative.

1.1.1.6. When nominations are closed, either upon a motion that is approved by a simple majority of votes cast by class members or because there are no further nominations being made, the election officer shall instruct all candidates to leave the room and retire to a place where they cannot see or hear any of the proceedings in the meeting room. The election officer shall then offer a reasonable opportunity for class members to address the class

regarding any of the candidates.

1.1.1.7. The election officer shall then take a vote of the class members present by show of hands for each candidate. If there is no candidate who receives a simple majority of votes cast in that first vote, the election officer shall immediately conduct a second vote by show of hands for the two candidates receiving the most votes in the first vote. If that second vote results in a tie, the election officer shall immediately conduct a third vote by show of hands for those same two candidates. If the third vote still fails to produce a simple majority of votes cast for any one candidate, the election officer shall suspend the election and schedule the election for another class meeting to be held following a reasonable time for the class members to deliberate on this matter. At that next meeting, the election officer shall conduct the election repeating all of the procedures described above, including notice of meeting, nomination of candidates, discussion, and all necessary votes to achieve a simple majority of votes cast for one candidate.

1.1.1.8. Each seminarian may cast one vote for class representative and must be present at the class meeting to do so. No one may vote by proxy.

1.1.1.9. The election officer will provide to the president written notification of the class representative elected.

1.1.1.10. For purposes of these Bylaws, "class member" or "class members" means class member/s who are seminarian/s living in residence at St. John's Seminary.

1.1.2. Regular Election of Officers of the Student Senate.

1.1.2.1. The president will serve as the election officer for a regular election of officers of the Student Senate, unless he is a candidate for election as an officer, in which case the person who is next in line for succession to the presidency according to the Constitution and who is not a candidate for election as an officer will serve as the election officer.

1.1.2.2. The election officer will schedule a meeting of the seminarians in residence for the regular election of officers. The election officer will post a written notice of the election on the one-day board for at least the ten days preceding the election, in the following form:

Notice of Student Senate Officer Elections

The election for Student Senate president, vice president, secretary and treasurer will be held at a meeting of all resident seminarians on [DAY, MONTH, DATE, YEAR AND TIME] in [ROOM]. To facilitate the student body's discernment of candidates for these positions, any eligible seminarian may place his name in nomination for one of these positions by printing his name in one of the indicated spaces. (Out of respect for the student body and its Student Senate, please do not print anyone's name on this form other than your own, as a joke or otherwise.) Nominations for these positions also will be accepted at the meeting itself. Only seminarians in residence at St. John's Seminary are eligible to be elected as an officer of the Student Senate. Only a person who has been a seminarian in residence at St. John's Seminary and/or a seminarian on internship (following residence at St. John's

Seminary during the regular academic semester preceding the internship) for at least one year may be elected president of the Student Senate. All seminarians in residence at St. John's Seminary are eligible to vote in the election. To review the Constitution of the Student Senate or Bylaws applicable to these election procedures, please see [ELECTION OFFICER].

Candidates for President	Candidates for Vice-President
Candidates for Secretary	Candidates for Treasurer

1.1.2.3. The election officer also will make an announcement about the election at a community event at which attendance of all seminarians in residence is mandatory at least once during the week preceding the election.

1.1.2.4. The election officer will preside at the meeting for the regular election of officers. There must be a quorum of at least 25% of the seminarians in residence before the regular election of officers may be conducted. No one may vote by proxy. If there is not a quorum at the meeting, the election officer shall suspend the meeting and reschedule the election to another meeting, providing the same notice as required above. The election officer will also circulate a sign-up sheet for those present at the meeting, to be provided to the Dean of Students. The election officer will ask the Dean of Students to take disciplinary measures against those seminarians in residence who failed to attend the meeting without a legitimate excuse.

1.1.2.5. After the election officer calls the meeting to order, he shall announce the candidates whose names appear on the written notice posted on the one-day board. The election officer shall also write those names under the respective offices on a large sheet of paper, white board or some other medium so that everyone in the meeting room is able to see it. The election officer shall then ask if there are any other nominations for any of the offices. Seminarians in residence may nominate other seminarians in residence or themselves to serve in any of the offices (subject to the qualifications provided by the Constitution or these Bylaws), although each seminarian who is nominated must agree to the nomination before his name may be considered as a candidate for any office. The election officer shall write the names of the seminarians so nominated under the respective offices on the large sheet of paper, white board or other medium.

1.1.2.6. When nominations are closed, either upon a motion that is approved by a simple of majority of votes cast by seminarians in residence present at the meeting or because there are no further nominations being made, the election officer shall instruct all candidates to leave the room and retire to a place where they cannot see or hear any of the proceedings in the meeting room. The election officer shall then offer a reasonable opportunity for seminarians in residence to address the meeting regarding any of the candidates.

1.1.2.7. The election officer shall then take a vote for each office by show of hands of the seminarians in residence present at the meeting. Each seminarian in residence present at the Candidates for President Candidates for Vice President Candidates for Secretary Candidates for Treasurer meeting may vote for one candidate for each office. If there is no candidate for a particular office who receives a simple majority of votes cast in the first vote, the election officer shall immediately conduct a second vote by show of hands for the two candidates for that office receiving the most votes in the first vote. If that second vote results in a tie, the election officer shall immediately conduct a third vote by show of hands for those same two candidates. If the third vote still fails to produce a simple majority of votes cast for any one candidate, the election officer shall cancel the election for that office and that office shall be considered vacant.

1.2. Special Election of the President. A special election for president of the Student Senate shall be conducted according to the procedures for the regular election of officers.

1.3. Special Elections of Class Representatives. The president will appoint a seminarian to serve as election officer for the special election of a class representative. The special election will be conducted according to the procedures for the regular election of class representatives.

2. Meetings of the Student Senate. In addition to the rights and duties provided in the Constitution, meetings of the Student Senate shall be conducted as follows:

2.1. The president shall notify the student body of each meeting of the Student Senate by one of two methods: 1) post a written notice of the date, time and location on the one-day board at least 72 hours prior to the meeting, or 2) email the date, time and location to the entire student body at least 72 hours prior to the meeting.

2.2. Except as provided in the Constitution and these Bylaws, meetings of the Student Senate shall be conducted according to the latest version of Robert's Rules of Order.

2.3. Class representatives, officers and other seminarians may submit written proposals to the president for consideration by the Student Senate according to the following requirements:

2.3.1. A proposal by a senate member must be submitted by email to the secretary at least 48 hours in advance of the meeting.

2.3.2. A proposal from a student other than a senate member must be submitted in writing and signed by at least 3 seminarians to the president at least 48 hours in advance of the

meeting.

2.3.3. The president may, in his discretion, place such a proposal on the agenda either for the next meeting or the following meeting of the Student Senate.

2.4. Class representatives and officers (but not other seminarians) also may submit emergency oral proposals for consideration by the Student Senate according to the following requirements:

2.4.1. Such proposals shall be in the form of an oral motion made at a meeting of the Student Senate. An oral motion of a class representative must be seconded; an oral motion of an officer need not be seconded.

2.4.2. Such proposals must be judged by the president to be an emergency. An emergency is here defined as something that must be addressed before the next meeting of the Student Senate. If the president does not consider the matter to be an emergency, the proposal will be heard at the next meeting of the Student Senate.

2.5. In addition to the rights and duties provided in the Constitution, the president may, in his discretion, allow class representatives, officers and other seminarians to address the Student Senate.

2.6. A resolution may be approved at a meeting of the Student Senate only if there is a quorum of at least five voting class representatives and/or officers present at the meeting.

2.7. The secretary shall take minutes of each meeting of the Student Senate. Those minutes shall be presented to the Student Senate at the following meeting for its modification or approval by resolution.

2.8. Decisions regarding funding and/or activities which obligate the senate beyond their current term are illicit, with the exception of constitutional amendments and bylaws.

3. Budget, Receipts and Disbursements

3.1. By November 1 of each year the treasurer shall submit a budget to the Student Senate for its consideration at a regular meeting. The treasurer shall also submit revised budgets to the Student Senate from time to time as circumstances warrant.

3.2. The treasurer shall receive and disperse monies on behalf of the Student Senate in cooperation with the financial officer of the seminary. The treasurer should make contact with this financial officer prior to the first meeting of the Student Senate in order to ascertain his duties and obligations and to make a report to the Student Senate. The treasurer shall take reasonable care that the non-financial assets of the Student Senate are reasonably maintained.

3.3. The treasurer shall disburse Student Senate monies in accordance with the most recent budget approved by resolution of the Student Senate, or as otherwise authorized by resolution of the Student Senate. No amount shall be withdrawn from the accounts pertaining to the student senate without the signatures of both the president and treasurer,

certifying the approval of the senate for the withdrawal. If the president is indisposed, the vice-president and treasurer may sign for a withdrawal.

4. Student Activity Fee

4.1. Each year the treasurer shall collect from each seminarian in residence a student activity fee of \$35, to be deposited in the Student Senate accounts for disbursement by the Student Senate in its discretion acting by resolution.

4.2. The student activity fee for new seminarians in residence will be collected during orientation week by the orientation week staff, separately from all other fees charged to new seminarians, and transferred by October 1 to the Student Senate accounts.

4.3. The student activity fee for returning seminarians in residence shall be collected by the treasurer according to the following procedures:

4.3.1. The treasurer shall provide individual written notice to each returning seminarian in residence by November 1 of each year that the student activity fee is due and payable within 30 days.

4.3.2. If a returning seminarian in residence fails to pay the student activity fee within the 30- day period, the treasurer shall provide to him one additional individual written notice that payment is overdue and must be paid within 15 days.

4.4. Each seminarian in residence is responsible for providing for the prompt payment of his own student activity fee, including obtaining any necessary financial aid to pay such fee. The treasurer shall be reasonably flexible in allowing a seminarian time to obtain funds to pay the student activity fee, but abuses of such flexibility should be reported to the Dean of Students for appropriate disciplinary action.

5. Proceeds from the Student Canteen.

5.1. Revenues from the student canteen shall be paid over to the Student Senate once each semester, with deductions for legitimate expenses and reasonable financial reserves.

5.2. The treasurer shall audit the records of the student canteen at least once each academic year and up to twice each semester. The treasurer shall report his findings from any such audit to the Student Senate and the Dean of Students.

5.3. Copies of all bank statements relating to the student canteen shall be sent to the treasurer within three days of receipt.

5.4. The cantina manager shall attend at least one senate meeting per semester to report on the finances and other concerns.

6. Oversight of the Mission Awareness Week Financial Proceeds.

6.1. Following the annual Mission Awareness Week, the MPJ Officer elected by the student body shall hold a meeting open to all seminarians in residence for the purpose of

recommending a distribution of the financial proceeds from the week's activities (revenues less deductions for legitimate expenses and \$1,000 in reserves). Reasonable notice of such meeting shall be given to all seminarians in residence. Based upon the input of the seminarians at such meeting, the student coordinator shall present a recommendation to the Student Senate for distribution of the proceeds.

6.2. The financial proceeds from the Mission Awareness Week shall be distributed according to a resolution of the Student Senate.

6.3. The treasurer shall audit the financial records of the Mission Awareness Week within a reasonable time after that week and report his findings to the Student Senate and the Dean of Students.

6.4. Copies of all bank statements relating to the Mission Awareness Week shall be sent to the treasurer within three days of receipt.

7. Emergency Funding Powers of the President

7.1. Normally the money of the Student Senate may not be spent without the approval of a simple majority of voting members.

7.2. In case of emergency, as defined in 2.4.3., the president may authorize the spending of senate money without consulting the senate. In accord with 3.3., the signatures of both the treasurer and president are necessary for any withdrawal from the student senate accounts.

7.3 He may spend no more than \$250 per year in this way, and each time he invokes this authority he will make a full report of what money was spent and how it was spent at the next meeting of the Senate.

Constitution of the Student Senate of St. John's Seminary

(Amended May 30, 2021)

To the glory of God, through our Lord, Jesus Christ, the mission of the Student Senate of St. John's Seminary, Camarillo, California is to represent the student community of St. John's Seminary and serve as the consultative voice to the administration, faculty and staff. May God guide the Student Senate to fulfill that mission under this Constitution:

1. Representatives

1.1. The following are representatives in the Student Senate:

1.1.1. One representative each from fourth-year, third-year, second-year, first-year, pre-theology 2 and pre-theology 1, elected by a simple majority of votes cast by seminarians in residence from those classes grouped according to their year of seminary formation.

1.1.2. One representative elected by a simple majority of votes cast by seminarians in residence who are classified as other than fourth-year, third-year, second-year, first-year or pre-theology.

1.1.3. One representative each for seminarians on internship, non-resident seminarians and day students elected each semester by simple majority of votes cast by membership of said group.

1.2. Each voting representative must be a seminarian in residence.

1.3. A voting representative serves from the time of election until the earlier of the following: (1) the election of the representative's successor in the next regular election, (2) September 30 of the following academic year, (3) if the representative ceases to be a seminarian in residence, (4) if the representative is removed from office by a written petition signed by a simple majority of his constituents submitted to the president, or (5) if the representative is removed from office by two-thirds vote of the other representatives and officers of the Student Senate.

1.4. If one of the representative positions of the Student Senate becomes vacant between regular elections, the vacancy shall be filled by special election according to the procedures established by resolution of the Student Senate.

1.5. Representatives for seminarians on internship, non-resident seminarians and day students shall participate in Student Senate proceedings on an as-needed basis.

2. Officers

2.1. The officers of the Student Senate consist of the president, vice president, secretary, treasurer, vocations officer, and mission peace and justice officer (MPJ) elected by a simple majority of votes cast by seminarians in residence for the current school year.

2.2. Each officer of the Student Senate must be a seminarian in residence.

2.3. Only a person who has been a seminarian in residence and/or a seminarian on internship for at least one year may be elected president of the Student Senate.

2.4. Each officer of the Student Senate serves from the time of his election (or succession, in the case of the president succeeding to the office between regular elections; or appointment, in the case of the vice president, secretary or treasurer being appointed to fill a vacancy between regular elections) until the earlier of the following: (1) the election of the officer's successor in the next regular election, (2) September 30 of the following academic year, (3) if the officer ceases to be a seminarian in residence, (4) if the officer is removed from office by a written petition signed by a simple majority of seminarians in residence submitted to the president (or, in the case of a petition for removal of the president, submitted to the person

next in line for succession to the president), or (5) if the officer is removed from office by two-thirds vote of the representatives and other officers of the Student Senate.

2.5. If the office of president becomes vacant between regular elections, the person next in line of succession becomes president, in the following order:

2.5.1. Vice president

2.5.2. Secretary

2.5.3. Treasurer

2.5.4 MPJ Officer

2.5.5 Vocations Officer

2.5.6. Fourth-year representative

2.5.7. Third-year representative

2.5.8. Second-year representative

2.5.9. First-year representative

2.5.10. Pre-theology 2 representative

2.5.11 Pre-theology 1 representative

2.5.12. Student monitor, or an assistant monitor appointed by the student monitor (who shall serve as president only until he can call a special election is called to elect a new president, which shall occur as soon as reasonably possible).

2.6. If the office of vice president, secretary, treasurer, MPJ or vocations becomes vacant between regular elections, the president may appoint a person to fill the vacancy with the advice and consent of the Student Senate acting by resolution.

3. Regular Elections of Representatives and Officers of the Student Senate

3.1. The regular election of representatives and officers of the Student Senate shall be conducted at the beginning of each academic year, after classes for the fall semester have begun but before October 1.

3.2. The regular election of representatives and officers of the Student Senate shall be conducted according to the procedures established by resolution of the Student Senate.

4. Actions and Duties of the Representatives and Officers of the Student Senate

4.1. In all of their actions, duties and resolutions, the representatives and officers of the Student Senate shall comply with this Constitution.

4.2. Each officer and voting representative may cast one vote on matters considered by the Student Senate. No officer or representative may vote by proxy.

4.3. Meetings of the Student Senate.

4.3.1. The president shall call a meeting of the Student Senate at least once each month from September through May of the academic year.

4.3.2. The Student Senate, by resolution, may establish quorum requirements for meetings.

4.3.3. The president shall preside at all meetings of the Student Senate, or in his absence, the person next in line of succession to the president shall preside.

4.3.4. Any enrolled student at St. John's Seminary may attend meetings of the Student Senate unless that student has been barred from Student Senate meetings by a two-thirds vote of the representatives and officers of the Student Senate. Persons other than students may attend meetings of the Student Senate only if authorized by resolution of the Student Senate.

4.3.5. The identity of any student taking a position or expressing an opinion in any meeting of the Student Senate will be held confidential in all reports and records, oral or written, unless the student waives this confidentiality in writing.

4.3.6. The Student Senate shall, by resolution, adopt procedures for its meetings.

4.4. Resolutions of the Student Senate.

4.4.1. A proposal sponsored by two or more representatives and officers of the Student Senate shall be considered by the Student Senate within the next two regularly scheduled meetings (Non-voting representatives not to be excluded from sponsorship of proposals).

4.4.2. The Student Senate may consider other proposals according to procedures established by resolution of the Student Senate.

4.4.3. Before a proposal is voted upon by the Student Senate, each officer and representative shall have a reasonable opportunity to address the Student Senate regarding the proposal.

4.4.4. A proposal is approved as a resolution of the Student Senate by a simple majority of votes cast by officers and representatives of the Student Senate.

4.5. The president, in his discretion, may serve as a member of any committee of the Student Senate.

4.6. Records of the Student Senate.

4.6.1. Except for the financial records held by the treasurer, the secretary shall be the custodian of records of the Student Senate, including (but not limited to) this Constitution, resolutions of the Student Senate and minutes of meetings of the Student Senate.

4.6.2. The treasurer shall be the custodian of the financial records of the Student Senate. The treasurer shall maintain the financial records of the Student Senate and provide financial statements to the Student Senate at least once every academic semester.

4.7. The Treasurer will monitor and keep the Senate informed of its financial accounts and any transactions made, in order to ensure that Senate funds are properly maintained. The treasurer shall receive and disburse money and other assets of the Student Senate as authorized by resolution of the Student Senate.

4.8. The vice president shall also serve as coordinator of community activities in addition to responsibilities already given. In his role as principal coordinator of community activities, the vice president shall bring activities and expenditure requests before the Student Senate as well as provide oversight of budgeted community activity fund(s) of the Student Senate. This role as community activities coordinator will be implemented as a pilot program for the 2005-2006 academic year with the remaining membership of the activities committee filled by volunteers from the seminary community at-large.

5. Definitions

5.1. "Seminarian in residence" or "seminarians in residence" means seminarian/s living in residence at St. John's Seminary.

5.2. "Seminarian on internship" or "seminarians on internship" means seminarian/s on internship from St. John's Seminary following enrollment at St. John's Seminary during the regular academic semester preceding the internship.

5.3. "Simple majority" means a vote of more than 50%.

5.4. "Non-resident seminarian" or "non-resident seminarians" means student/s at St. John's Seminary preparing for priestly ordination but who neither reside/sat nor is/are subject to human formation and the annual evaluation of St. John's Seminary.

5.5. "Day student" or "day students" means person/s enrolled in academic studies at St. John's Seminary who is/are neither preparing for priestly ordination nor reside/s at St. John's Seminary.

6. Ratification, Effective Date and Amendment of this Constitution

6.1. This Constitution shall be ratified and go into effect upon (1) the two-thirds vote of the officers and representatives of the Student Senate, (2) approval by the Director of Students, and (3) approval by the Rector/President of St. John's Seminary.

6.2. This Constitution shall be amended:

6.2.1. By a petition approved by (1) the two-thirds vote of the officers and representatives of the Student Senate, (2) the Director of Students, and (3) the Rector/President of St. John's Seminary;

6.2.2. By a petition (1) signed by two-thirds of seminarians in residence, (2) approved by the Director of Students, and (3) approved by the Rector/President of St. John's Seminary; or

6.2.3. By order of the Rector/President of St. John's Seminary.

Recycling Program

Recyclable Items	Non-Recyclable Items
Paper <ul style="list-style-type: none"> • Newspaper and newsprint • White and colored paper • Computer paper • Photocopies • White and colored forms • Telephone memo slips • Post-it notes • Envelopes • Paper bags (shopping bags) • Padded shipping bags Cardboard <ul style="list-style-type: none"> • All forms of cardboard • Corrugated boxes • Shipping tubes Glass <ul style="list-style-type: none"> • Juice, pop, soda bottles • Water bottles • Beer and wine bottles • Food jars Metals <ul style="list-style-type: none"> • Aluminum cans Rubber Products • Tin cans • Steel cans • Aluminum foil Plastics <ul style="list-style-type: none"> • Soda and water bottles • Milk bottles/jugs • Detergent bottles • Plastic shopping bags • Trash bags • Dry cleaning bags • Firm plastic 	Unaccepted Paper <ul style="list-style-type: none"> • Magazines • Paper towels • Napkins and tissues • Paper cups • Candy wrappers • Slick, glossy or coated paper • Waxed paper • Waxed cardboard • Carbon paper • Blueprint paper Food Waste Green Waste <ul style="list-style-type: none"> • Lawn and garden waste • Plant trimmings, leaves Wood and Pallets Oils and Chemicals Scrap Metals Adhesives

Growing in the Likeness of Christ:
A Manual on
Hospitality, Manners, and Social Etiquette
for Priests and Seminarians

Social skills are at the heart of being an effective minister of the Gospel of Christ. We are ambassadors for Christ in proclaiming the good news (Eph. 6:20). How can people hear our message if we have violated the first rule in being a gentleman, i.e. to be courteous and well mannered? A gentleman is one who makes others feel comfortable in his presence. Good manners are simply a matter of common sense, courtesy and respect. This is considered “hospitality of the heart” or a form of pre-evangelization in its beginning stages.

Cardinal Joseph Bernardin puts this into perspective: “Even if they are not committed to any specific religion, men and women everywhere have a deep desire to come into contact with the transcendent. Members of the clergy can facilitate this through the simple goodness they show in being with their people. The things people are naturally attracted to and remember most are small acts of concern and thoughtfulness. Years later that is what they tell you about their priests...” (The Gift of Peace pp 89-90).

For a priest, one of the greatest dangers in the area of social relating is a sense of entitlement. Such a sense often emanates from narrow clericalism and results in poor manners and lack of respect for others. We need to be extremely careful not to take people or their services for granted. As seminarians and priests, we are the public face of the Church and as such, we represent the public presence of the Church.

We live in a multi-cultural society with diverse values, but there is a core set of manners and behaviors which our culture has deemed essential for broad-based social ease. In no way is one being asked to abandon their own culture or way of doing things. This manual has been produced to assist you in living with a greater social ease and public respect within the parameters of the North American culture. All members of the community are being asked to follow these general guidelines in North American social etiquette and to be more sensitive to these cultural norms and expectations.

Dress Code

The first thing people notice about us is our dress and appearance. The way we dress speaks of our own self-love. In the name of Christ, we are called to model for others an appropriate and healthy self-appreciation. As representatives of the Catholic Church, we ought to attire ourselves appropriately for the specific occasion. This is a matter of respect—for the occasion itself, and for the people present.

- Always wear an undershirt and clean, well pressed clothes.
- Pants cuffs fall in a gentle break--over the shoes. When a man stands, his socks do not show. If you tend to cross your legs when you sit, you should wear mid-calf length socks.

- Always carry a handkerchief.
- Shine your shoes.
- Wear clean, pressed shirts. Change your clothes daily. Do not wear torn or dirty clothing. It is considered distasteful at best.
- Learn how to tie a tie (e.g. double knot, single knot, etc.).
- There is no need to carry bulky accessories on your person (e.g. large wallets, bulky watch, jewelry, large key rings).
- Formal occasions require formal wear (i.e. coat and tie). For priests, a clerical suit is appropriate attire.
- Informal occasions call for discernment. Usually this means wearing a collared shirt and casual dress pants. For priests, this usually means wearing a clerical shirt and collar or black pants and shoes with a colored shirt.
- Casual occasions call for casual dress. No black attire is necessary. If you are confused as to what to wear, ask your host.
- Regularly clean your albs and vestments.

Hygiene

The way in which we care for our body and person is a measure of our belief that our body is a temple of God's presence.

- Brush teeth and tongue at least twice a day after meals.
- Be aware of your breath before entering the intimate conversation settings of pastoral counseling, confession, or presiding at the sacraments. Use a mouthwash, if necessary.
- Clip nose hairs and unsightly hair in your ears. As you grow older, you may also need to trim your eyebrows.
- Wear cologne sparingly.
- Wash hands regularly, especially after going to the restroom.
- Keep fingernails and toenails clean and well manicured.
- Shower daily with soap to avoid offensive body odor.
- Shave daily or trim your moustache/beard/sideburns weekly.
- Take care to regularly style and groom your hair; this includes daily shampooing.
- If you have dry skin, use hand or body lotion.
- Never pick your nose in public. Always carry and use a handkerchief to wipe or blow your nose.
- When you cough or sneeze, cover the mouth, ideally with a handkerchief, to avoid spreading germs when you shake hands with another person.

Bathroom Etiquette

- Flush toilets after use.
- Don't urinate in the shower stalls or on the toilet seats.
- Don't spit in common showers.
- Remove hair from the common shower drain or when a guest at someone's house.

Dinner/Party Etiquette and Manners

Our manner of presentation is an indicator of our respect for others present. The challenge is to acquire the social flexibility to interact respectfully and graciously with the homeless as well as, say, with the social elite at a fundraising dinner at the Beverly Hills Hilton.

- If you are invited out for a meal, generally your host will pay. However courtesy calls for a readiness to offer to pay.
- In table conversation, make sure everyone is involved in the conversation. There should be only one language in use – one that is understood by everyone.
- In conversation, use the other person's name often.
- Memorize peoples' names using mnemonic techniques and associative reminders.
- To call a waiter/waitress over: briefly wave to get his/her attention. To call for the check, make a writing gesture.
- Here are a few guidelines for tipping:
 - Server at a restaurant: 15-20%
 - Bar: 10%
 - Salon services: (hair, nails, massage) 10-20%
 - Hotel maid: \$1-2 per day of service
 - Hotel bellhop: \$1-2 per piece of luggage they carry

Table Etiquette

There is a big difference between eating and dining. The former is about feeding or satiating one's hunger while the latter is about building community and enjoying the ambiance of the occasion.

When invited to dinner at someone's house:

- You may bring a simple gift, although it is not necessary.
- After dinner is finished, ask: "Is there anything I can do to help?"
- Send a thank you note afterwards to your hosts.
- Do not ask for a tour of the house unless the occasion is a housewarming.
- Do not overstay your welcome or stay too late.

At the table:

- Never begin eating until everyone at your table has been served. This applies also to dessert.
- Don't overload your plate with food; you can always go back for more.
- The fork is held in the right hand and is not used to cut food. The knife is used only to cut or to spread. When using the knife, the fork is switched to the left hand or is laid down; to continue eating, the fork is switched to the right hand.
- Many foods are eaten with the hands; take your lead from others.
- Make regular use of the table napkin. Place the napkin on your lap, not under your belt or your chin. If you leave the table briefly, place the napkin on the chair. When you are finished eating, place it on the left side of the plate.

- When you must leave the table for some reason, remember to excuse yourself (e.g. "Please excuse me. I will be back in a few minutes.").
- When a woman comes to join you at your table, it is proper to stand to greet her.
- It is impolite to burp in company, especially at the table. If an involuntary burp occurs, say "Excuse me."
- Noises while eating are unacceptable (e.g. smacking, slurping or gulping).
- Do not float your food down your throat with a drink.
- Do not place elbows on the table.
- Eat in small bites.
- Always be sure to close your mouth while you are chewing your food.
- Do not talk while chewing your food.
- Hold your wine glass lightly around the stem or the base of the glass bowl. When making a toast, be succinct and personal: "Joe, I am proud to call you my friend."
- Limit your alcohol intake in public and professional settings.
- When seated, begin your culinary experience with the utensils on the edge of the layout, working inwards. To choose the right silverware, always work from the outside in (e.g. your appetizer utensils like the soup spoon and salad fork are on the end). Your bread plate will be to your left, your water glass to your right (see Appendix).
- When finished eating, place your knife and fork, with fork facing up, on your plate.
- Do not pick your teeth or blow your nose at the table. It is best to excuse yourself and go to the restroom for this. Always blow your nose with a handkerchief.
- Never place a dirty utensil back on the table itself; rather, put it on your plate.
- Say: "Please" and "Thank you" as often is necessary.

(See Appendix for a more detailed presentation on table etiquette.)

Telephone Manners

Remember that when you are communicating on the telephone, the other person cannot see your facial expressions (e.g. a smile or a frown) or body language (e.g. relaxed and open). He/she can discern your attitude only from the tone of your voice and choice of words. The following hints may help:

- Be aware of your tone of voice.
- Identify yourself (e.g. "Hello. This is Fr. John Parks from St. Agatha's Parish.").
- Engage the other with a simple question and then allow them to respond (e.g. "How are you today?").
- State the purpose of your phone call (e.g. "I am returning Mrs. Dalby's phone call.").
- Do not answer the phone during a conversation or a meal, unless you are expecting an emergency call. If so, advise your conversation partner of this possible interruption in advance and then keep the call short and to the point.

Correspondence

Phones, including cell phones, are machines designed to facilitate social intercourse. Used correctly, they are excellent tools for efficient communication. When misused, they can

cause misunderstanding, hurt feelings, and feelings of being disrespected. The person with whom you are engaged has primary importance. The person calling you is, in effect, asking "Are you available to speak to me now?" When you take a call, you are saying, "Yes, I am available now." This violates your engagement with the first person, and is highly disrespectful. This is particularly important in the case of cell phones and includes text messaging, and/or simultaneous computer use.

In the electronic "quick byte" culture in which we live, a handwritten note carries special connotations of thoughtfulness, respect and honor. It is a sign of your willingness to take some time and effort to communicate with the recipient.

- Always respond directly and promptly to written or verbal invitations, whether accepting or refusing.
- Do not wait until the last minute to do this, as people need to arrange their schedule and make plans ahead of time.
- You can reply on the response card with: "I will drop by, but unfortunately, I won't be able to stay for the meal."
- If you discover later that you must decline an invitation that you have already accepted, promptly let the host/hostess know. Give a frank description of the reason for the change in plans and then offer a sincere apology.
- Always send a thank you note after someone has given you a gift, even if you don't like the gift. The gift is an expression of their gratitude to you. In some cases, a phone call will appropriately respond to this need.
- Always send a thank you note after you have been invited to dinner, even if you brought a gift.
- Send a sympathy note to a bereaved person using sincere words of condolence (e.g. "I know Harold's loss is a great blow to you. My thoughts are with you in this difficult time." or "I considered Jose a valuable and trusted friend. I will miss him very much.").
- Check your emails daily and respond in an appropriate and timely manner.
- Respond with a thank you note within two weeks to all birthday, anniversary and Christmas cards that are accompanied by a gift.
- Always turn off your cell phone while in a conference, meeting, seminar, counseling session, or liturgical event.
- When speaking on a cell phone in public, use a quiet voice.

Personal Interaction: Hospitality of the Heart

Christ, who had no permanent home of his own, modeled for us a "hospitality of the heart" built on compassion, respect, warmth and inclusivity. He made people feel safe, comfortable and at ease in his presence. The following are practical guidelines for creating a "hospitality of the heart."

- Live a balanced life with time for prayer, exercise, leisure and focused study or reflection, so that you are peaceful and approachable for the people of God.
- Be patient with the shortcomings of others, and note how you interact with the "marginalized" or "insignificant" people in your life.
- Greet people warmly, with a smile, and acknowledge them as you pass them in a corridor or upon entering a room.

- In this culture, eye contact is very important. Direct eye contact is a sign of sincerity and authenticity. Some cultures look away as a sign of respect, but in North American culture, this usually means that you are disingenuous.
- You can communicate just about every type of message well, no matter how difficult it is, provided you do it with gentleness and compassion. Use cultural propriety. If you have a complaint, formulate it succinctly and address it to the appropriate person.
- Pay close attention to other people when they are speaking to you. Ignoring people, or allowing yourself to be distracted during a conversation, is rude and inconsiderate. Practicing a real presence to others is one of the reasons why we spend so much time in front of the Real Presence of the Eucharist.
- Be aware of your noise level when living in community and in work areas.
- Do not use coarse language: no cursing or swearing.
- Always be on time for all occasions. Lack of punctuality is extremely rude and disrespectful. If you are going to be late, call ahead of time to indicate this.

Finally in a spirit of inclusivity, it is good to foster healthy and helpful diverse friendships with families, couples and different cultural groups. Avoid an overload of single friends, widowed women, emotionally needy people, and your own cultural group.

- Always stand up when someone greets you or whenever you are being introduced.
- To show respect, use a title such as Dr. Ms. Miss Mrs. or Mr. (with the last name) until you are told to do otherwise (this may happen immediately). Sometimes you will not be told the last name; in this case just use the first name or the nickname.
- There are levels of greeting other people:
 - ☐ 1st level – formal – “Good morning, Mrs. Hester.” (used in formal, professional or parochial settings).
 - ☐ 2nd level – informal – “Hi there. Good to see you.” (used with friends or acquaintances).
 - ☐ 3rd level – casual – “What’s up?” or “How’s it going?” (used with close friends and family).
- A younger person is always introduced to an older person.
- A man is introduced to a woman. (e.g. “Mr. Allgood (who is in his fifties), I’d like you to meet Larry Lyons (who is in his twenties).” “Sally, this is my friend Lorenzo.”).
- Feel free to add some detail to stimulate the conversation but don’t dominate the conversation.
- Ensure that you do not leave someone out of a conversation when they are standing with you and others (e.g. “Tom, how do you feel about that?”).

Practice improving your “small talk” as a conversation starter for parish gatherings, mealtimes, and visiting people in their homes. Some common topics are: a person’s job, travel, family, vacations, foods, exercise, sports, music, movies, pets, and books. Until you know a person well, avoid talking about controversial topics such as: politics, sex discrimination or race. Ask open-ended questions that are focused on the other person (e.g. “How was your vacation?” or “What was that like for you?”). Beware of your own body language as well as that of the other person.

- Listen more and speak less to people. Hear the person out before responding.
- Never claim to have seen a movie or read a book that you have not seen or read.

- Compliments are exchanged often. They can be used as conversation starters (e.g. compliments on one's clothing or work related accomplishment).
- Accept compliments graciously (e.g. "Thank you. It's nice of you to tell me that.").
- Learn to say no graciously (e.g. "Thank you so much for the invitation to come for dinner next week, but I already have another engagement." or "Thank you for your kind affirmation, but I am not able to give that class.").
- Be aware of your sense of humor and how you use it:
 - ☐ never tell jokes with a double entendre
 - ☐ never denigrate women or gays
 - ☐ no jokes about periods or menopause
 - ☐ no racial jokes
 - ☐ no obscene jokes
 - ☐ no malicious teasing or innuendos

(See Appendix for more tips on Communication etiquette.)

Remember that women need to feel safe, valued, and connected. To accomplish this, communicate clearly by:

- Being direct (no vagueness about your message).
- Discuss what is most important (don't hide behind silence).
- Say what you need or want (but do not order women around).
- Work through conflicts and misunderstandings (don't bottle up feelings).
- Speak honestly and forthrightly (no lies or manipulation).
- Respect a woman's feelings and perceptions (don't make fun of her emotions).
- Listen relationally (read between the lines).
- Go to the source of the issue (no whining, whimpering or gossiping).
- Confront the real issue (avoid misplaced anger, procrastination, and passive-aggressive behavior).

Physical aspects of "hospitality of the heart":

- It is accepted cultural practice in North America for a man to open doors for women—whether in buildings or cars—and to allow the women to enter first.
- In this culture, stand no closer than two feet away from your conversation partner. Respect the cultural differences of your conversation partners in this matter.
- Feel free to shake hands with anyone to whom you encounter in a social situation. To shake hands with a man, firmly grasp the extended hand just below the knuckles, and give it a couple of modest pumps. Let go of the hand immediately after the handshake is completed. For a woman, wait until she extends her hand first. If she does not extend her hand, just give her a slight nod of the head, acknowledging her presence. When shaking hands with a woman, it is proper to give her hand a quick gentle press.
- In hugging or touching another person, remember that there are gradations of friendliness and intimacy:
 - ☐ First level—handshake (e.g. parishioner, children, acquaintance, or first contact).
 - ☐ Second level—Handshake with other hand on arm (e.g. parishioner who is also a friend, people returning from an absence, fellow priests).

- Third level – hug (e.g. family, close friends, married women only when the husband is present, women religious with discretion).
- In some Asian cultures, it is preferable to offer a respectful bow of the head, in lieu of a handshake. Hugging in public is usually frowned on.

Verbal Discretion/Confidentiality:

- Avoid sharing information with outside parties:
- 1st level confidentiality – confessional material, pastoral counseling and spiritual direction
- 2nd level confidentiality – in house information – personal, professional, or hierarchical
- 3rd level confidentiality – parish personalities and happenings
- Never correct someone publicly or express your displeasure while in the presence of others. It is more respectful to deal with the conflict with the individual in private.
- Avoid insulting another person at all costs. Always treat others with respect, even if they deny you a measure of respect.
- When you have been insulted in public or in private, do not say anything at all. If an apology is sincerely offered, accept it with good grace.
- If you have committed a wrongdoing, own up to it and offer a sincere apology (e.g. “Sam, I am afraid I said something rude to you last night when we were joking about the color of your shirt. I didn’t mean to give offense.” or “Mr. Wallace, when I knocked your wineglass out of your hand, I felt like such a klutz. I am sorry.”).

Personal Space:

- Keep your room and possessions tidy for your own self respect and the respect of the household staff.
- Wash your bedding at least once a week and air out your room daily.
- Practice a sense of decorum and keep your office clean and tidy. Office space is in effect public space; avoid placing intimate photos or private information in your office.
- Perhaps you may want to ask a professional to give you some ideas on how to decorate your office. The ambiance of an office or counseling room is meant to be welcoming.

Professional Comportment

You represent the Church wherever you go. As a public figure, missioned by the Church, you need to be able to bridge (if applicable) your own native culture and the North American culture.

Each of us, with our varying backgrounds, is challenged to live out the Gospel values rather than the dominant values of the culture. Often this will require prayerful reflection on how we can do this humbly and graciously.

- The quality of pastoral presence is dictated by you and your ability and willingness to be “available” to the present need with full attention.

- If you are unsure of how to act in a particular situation or how to perform a particular task---ASK for help!
- Before going to visit a parishioner or friend without an appointment, you must call ahead.
- Communicate clearly to the appropriate people who need to know where you are (e.g. secretary, pastor, family member or friend).
- Always return phone messages within 24 hours. Do not return phone calls to parishioners either too early (before 8 a.m.) or too late (after 10 p.m.).
- Be prudent and discreet in your conversation with parishioners and those in your care.
- Use a variety of opening lines of communication when greeting people in confession, counseling, or meeting them for the first time (e.g. "Good morning, Mrs. Hazlet. It is good to see you again." or "Good afternoon, Mr. Hartman. Thank you for coming." or "You're looking great, Ralph!").
- Always think before you speak.
- To end a conversation gracefully, whether it is in person or on the telephone, you might say: "It's been a pleasure talking to you, Leon. I hope we get to talk again soon."
- When someone is talking at length and no one can offer input, it is appropriate to interrupt graciously (e.g. "Excuse me, Mr. Wilson but I would like to comment on what you just said." or "Pardon me, Mrs. Greene, but I would like to correct a misunderstanding." or "Thank you for your sharing your opinion, Dr. Roberts, but I would like to hear what Bob thinks as well.")
- When you recognize friends or acquaintances at other tables in a restaurant, feel free to greet them, but only in an unobtrusive way.
- Use personal stationery for thank you notes and professional stationery for all other business.
- Always carry your business cards with you.
- Be prudent about what, when and where you share about your personal life. Even in "confidential" settings, many people feel very free about sharing what you have shared with them. It is a way of feeling emotionally close to you.
- In regards to email and internet use, do not write anything or go to a site that you wouldn't want published in the newspaper for everyone to read.

In addition to the above guidelines regarding appearance/dressing etc., there is an obligation to present oneself impeccably when in ministry situations, whether pastoral, liturgical or administrative. The following should be observed:

- Clothing must be appropriate to body shape and size; if you have gained or lost a significant amount of weight, clothing should be replaced.
- Never wear faded clerical shirts.
- When presiding at a sacramental celebration, remember that you are praying with your body in public. Be aware of your individual mannerisms that may distract the worshippers (e.g. Do not cross your legs when seated).
- Sing along with everyone.
- Do not place anything on the altar except the sacred gifts and the books (e.g. no eyeglasses, handkerchiefs, or extra papers).

- Learn to be adept with a variety of people as Jesus did (e.g. Jewish leaders, Hellenized peoples, Romans and Samaritans).
- Learn the different social mannerisms of the people you minister to by asking someone from that culture to teach you. This will help you to avoid public embarrassment or social faux pas.
- Never scratch your crotch in public.
- If you have to “pass gas”, excuse yourself, and do so in private.
- Never spit in public.
- If you chew gum, do so quietly.
- Wash and dry your hands regularly throughout the day, especially after going to the restroom, as a means of protecting yourself and others from harmful bacteria that can cause illness.
- Treat all of your fellow co-workers and ministers with respect. Clean up after yourself (e.g. wash your own dishes and put them away).
- Return all borrowed items promptly.
- To point, you can use the index finger, although it is not polite to point at a person. To beckon someone, wave all the fingers.
- When staying in a person’s home, you will probably be expected to help out around the house by making your own bed, helping to clear the dishes after a meal, etc.

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Generally Accepted Rules of Table Etiquette

1. Sit down from the left side of the chair. It is acceptable to rise from either the right or the left side.
2. Pick up the napkin with your left hand. Place it in your lap, half folded, with the fold placed toward your body. When all are finished, fold the napkin partially (in your lap) and place it once more on the table. (Just a fold or two is sufficient since the napkin is now on its way to the laundry...hopefully.)
3. Sit straight. Keep knees under the table, feet on the floor, elbows off the table.

No hair combing at the table.

4. Food is passed around the table to the right. Be sure fingers do not touch the food in passing.
5. In cutting food, grasp the handles of the knife and fork firmly so that the handle rests in the palm of the hand with the index finger extending along the handle to steady and guide the knife or fork.
6. Do not stir or mix food together on the plate before beginning to eat.
7. Try to finish eating when others at table do, but do not make a habit of eating too fast. Do not play with the silver, glass, or dishes. No "doodling" on the tablecloth or mats.
8. When the meal is finished, leave the fork and knife on the plate with the blade of the knife turned toward the center of the plate, and the fork with the tines turned up. The knife is to the outside right of the fork.
9. Talk in a low voice about pleasant subjects. The mealtime is not time to solve problems nor to air your pet peeves.
10. When eating soup, dip the spoon away from you and eat from the side of the spoon - never slurp and never tip the bowl towards you, tip away from you.
11. Do not reach in front of a person to obtain a desired dish. Ask to have it passed.
12. Do not use your silver to remove food from a platter or serving dish. Each dish should have its own spoon or fork. If it does not, ask the host, hostess, or waiter for assistance.
13. Do not help yourself from a dish first when you have been asked to pass it, unless of course the host/hostess directs you to do so, or unless a confused

situation makes this particularly sensible. In this case, ask permission to help yourself before passing it.

14. Do not ask for a second helping when you are a guest, but feel free to accept seconds if they are offered.

15. Do wait until all are served before beginning to eat if eight or fewer persons are at the table. If you are a guest and your host/hostess urges you to start eating before the food gets cold, do so. Otherwise let your host/hostess give the cues. At a banquet you may begin eating when those next to you have been served.

16. If the dinner is served "family style" (i.e., all the serving dishes are placed on the table) be responsible for putting into circulation the dishes near you--rolls, relishes, etc.

17. Don't help yourself first and do pass to the right. This keeps the traffic going in one direction and avoids the situation in which some helpless diner finds him/herself with a dish of olives in one hand and a basket of rolls in the other hand, and not an empty square inch on the table for laying anything down.

18. Do not bow down over the plate as you eat. The fork does not weigh so much that it cannot easily be lifted to the mouth, even when laden with food! Again, use a wrist motion in using your silver.

19. Use a "pusher" to capture the food on your plate, only if you are adept at this. (Otherwise, "let it go.") The English use a knife for this purpose, but in the United States a small piece of bread is more often used. The bread itself may then be eaten with the fork.

20. Take only as much on your fork or spoon as you intend to consume in one bite. Then eat it promptly and completely (i.e., no half "sipping" of ice cream from a full spoon.)

21. Do not pick up and hold a dish while eating.

22. Do cut only one or two pieces of meat at a time. It looks greedy and childish to do otherwise. And always cut meat with a knife--never a fork no matter how tender!

23. Do grip the handles of the knife and fork firmly, in cutting food, so that the handle rests in the palm of the hand with the index finger extending along the handle to steady and guide the knife and fork. When not in use, keep the knife across the top of the plate, cutting edge toward the center of the plate. The

fork should also be put down on the plate (next to the knife) when you are chewing the food you have in your mouth, or when you are conversing. The fork or knife is never waved in the air during conversation to make a "point!"

24. Do not blow on the liquid to cool it. The results of this can be disastrous.

25. Do not dunk in public. In the presence of the family, let your family decide. This

is a very old custom and there is no denying it has some tasty quality. However, it cannot be made attractive to the onlooker, and it has no place in the public or party dining.

26. Do not leave your spoon in the coffee cup, or the teacup, or the bouillon cup.

You may put out your eye if you drink from the cup with a spoon in it, or worse, you may spill the staining liquid on your host/hostess' best linen. Place the spoon in the saucer (bowl up) to the right of the cup after you have used it.

27. Do not stir your beverage too vigorously. This is a nervous mannerism and may slop the liquid over into the saucer, which is the beginning of a whole series of problems. Coffee, tea, or other beverages may be tested for heat and sweetness by one sip only from the spoon. "drinking" it by spoonful's is awkward, noisy, and in poor form.

28. Do not empty both hands in eating all the time. Keep one hand or the other in your lap a good part of the time; otherwise, it looks as if one was in a great hurry to finish the meal or was very hungry.

29. Do lift the beverage cup by the handle with one hand. Never hold it in two hands when drinking.

30. Do not tip a plate or glass to obtain the last possible drop of its contents. (The soup bowl may be tipped, but tip it away from you.)

31. Do lift a goblet by holding it at its stem at the base of its bowl. When drinking white wine, hold the glass by its stem. Do not hold it by the bowl as your body temperature will heat the wine which destroys the whole purpose of chilling it. A brandy snifter is meant to be held by the bowl so that your hand heats the brandy and releases its fine bouquet.

32. Do avoid exaggerated ways of holding silver or cup. For example, curling the little finger high in the air when holding a cup, or holding a glass or cup with both hands (coddling the cup).

33. Do eat in small bites. Chew quietly with the mouth closed. Avoid all noise in eating, especially smacking the lips.
34. Do wait until the mouth is empty of food before talking. The amount taken at one time should not be so large that the delay will be noticeable. If a question is asked, wait until you swallow the food in your mouth before attempting an answer.
35. Do not attempt to put another bite into your mouth until the last is gone.
36. Do avoid staring over the top rim of the cup or glass while drinking, and do avoid gulping a beverage down as though you were dying of thirst. The lips should be carefully wiped before drinking to avoid leaving greasy lip marks on the glass or goblet. Wipe the lips after drinking milk, cocoa, chocolate or coffee.

TIPS FOR EATING SPECIAL FOODS:

Bread: Break off a small piece and butter it while holding it on or over the plate.

Toasted Sandwich: Eat with fingers unless it is hard to handle, then a fork may be used. A club sandwich may be cut with a knife and eaten with a fork.

Beverage: Try a spoonful to find out whether it is too hot; then drink from the cup. Never leave the spoon in the cup.

Soup: Dip the spoon away from you; put the side of the spoon rather than the tip to the lips.

When the soup is served in bouillon cups, the last few mouthfuls may be drunk

from the cup. Leave the spoon on the dish beside the bowl or cup when you are

finished, and between mouthfuls while you are conversing:

Lettuce: Use a fork to cut it rather than a knife, unless it is very fine, or very thick, e.g., when the lettuce is served in wedges.

Baked Potato: Cut open, season, and eat out of the skin. Do not scrape the contents out of the skin and mash them. Eat the skin if you wish or leave it on the plate.

French Fried Potatoes: Eat with a fork (in public).

Cooked Prunes and Whole Peaches or Apricots: the spoon; leave seeds in the dish.

Cake: Break off a small bit at a time and eat it with the fingers unless a fork is

supplied. (A fork should always be supplied if the icing is soft.)

Pie: Always eat with a fork.

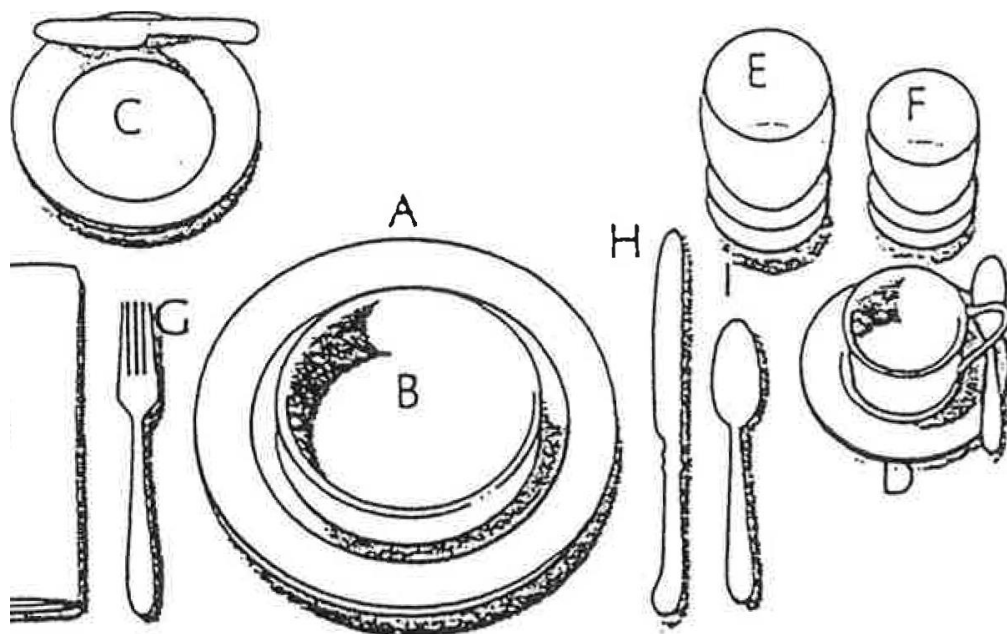
Relish, Jelly or Any Other Accompaniment: Place on dinner plate.

Honey or Jam When Served With Hot Bread: Place on the bread and butter plate or on the dinner plate if no bread and butter plate is supplied. Spread with a butter spreader (or another knife) or eat with a fork. (The same rule applies to honey or jam served with cold bread.)

Bread. Rolls. Cookies. Nuts. Celery (uncooked), Candy: Use the fingers.

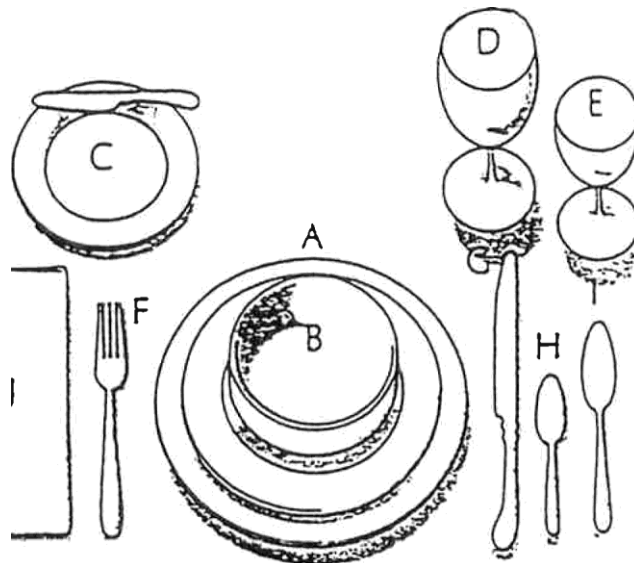
Breakfast: A luncheon plate is used for eggs or any other main course. The cereal bowl goes on the luncheon plate. Only at breakfast is it good form to have the cup and saucer on the table at the beginning of the meal.

- | | |
|-----------------------|----------------|
| A. Dinner Plate | F. Juice Glass |
| B. Cereal Bowl | G. Fork |
| C. Bread/butter Plate | H. Knife |
| D. Coffee/tea Cup | I. Spoon |
| E. Water Glass | J. Napkin |



Luncheon: The plate for a first course, if any, is placed on top of the luncheon plate. To serve soup, set the soup bowl and a liner plate on top of the luncheon plate and have a soup spoon already in place at the right of the teaspoon. A fork for the first course would be placed to the left of the luncheon fork. Salad can be served with the main course on the luncheon plate.

- A. Dinner Plate
- B. Soup Bowl
- C. Bread/butter Plate
- D. Water Glass E. Wine Goblet F. Fork
- G. Knife
- H. Spoon
- I. Soup Spoon
- J. Napkin



Family dinner: If there is no first course, the napkin is usually placed at the center of the dinner plate. The salad plate is then set to the left of the forks. The teaspoon in the place setting is used for dessert or a dessert fork is carried in with that course.

A. Dinner Plate

B. Salad Plate

C. Bread/butter Plate

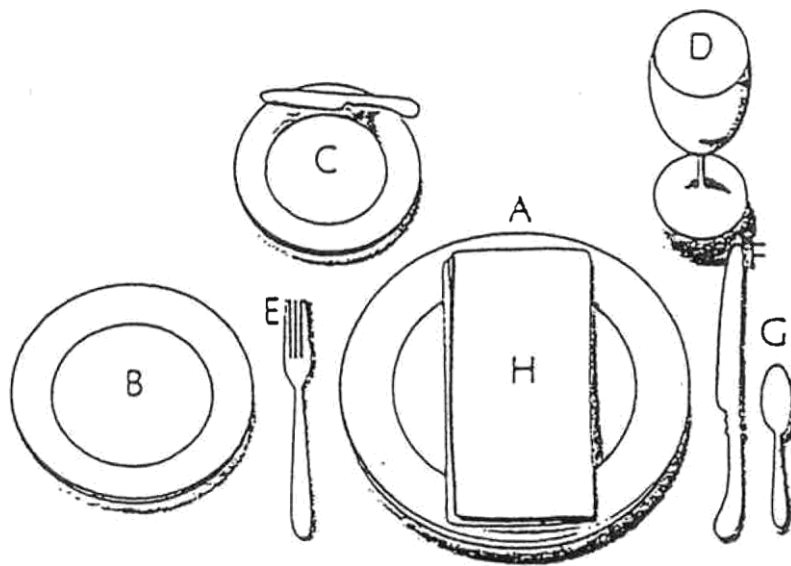
D. Wine Goblet

E. Fork

F. Knife

G. Spoon

H. Napkin



Formal dinner: Utensils for the first course and a service plate on which it is set are part of a formal place setting. When the service plate is removed with the first course dishes, it is replaced with a dinner plate. Silverware for dessert can be set in advance or brought in with that course.

A. Dinner Plate

B. Soup Bowl

C. Bread/butter Plate

D. Water Glass

E. Wine Goblet

F. Wine Goblet

G. Salad Fork

H. Dinner Fork

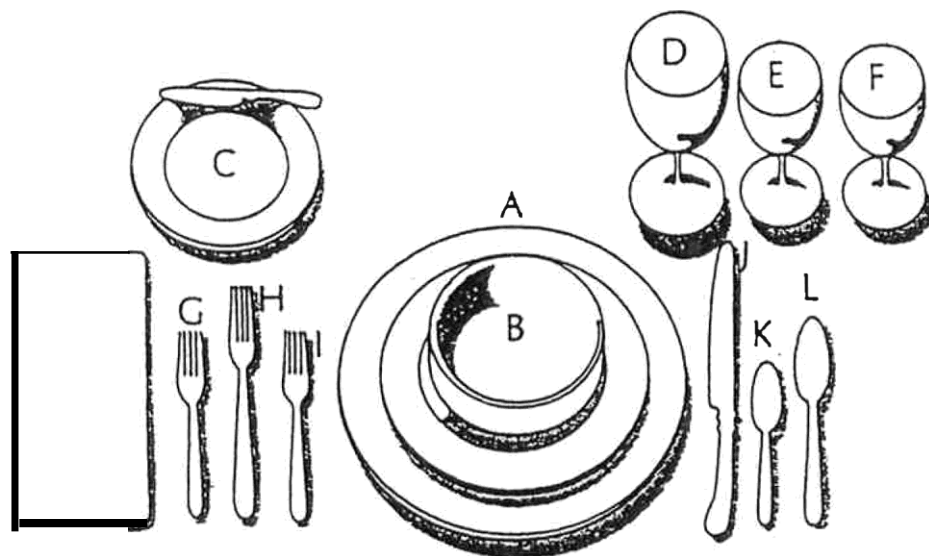
I. Dessert Fork

J. Knife

K. Spoon

L. Soup Spoon

M. Napkin



Buffet: A buffet table should be arranged so that guests can serve themselves in the easiest way possible. A logical order is to start with napkins and plates, follow with a variety of foods and end with bread or rolls, a drink, and then the silverware. That way guests will not have to contend with a drink and the utensils while helping themselves to food.

Discuss Controversial Issues Politely

Some ways to express:

Your opinion

- I think *I* believe *I* feel
- I'd say *I* I guess *I* I suppose *II* It's possible
- I'm pretty sure .. ./ It looks like ...
- I'm in favor of ... *I* I'm opposed to
- In my opinion, ...

Disagreement

- Really? I have to disagree with you here.
- Well, I guess we'll have to disagree!
- I'm sorry, but I have to disagree.
- Well, I'm afraid I don't agree.
- Do you think so? I'm not sure I agree (with that).
- I wonder if that's right.
- Yes, but ...
- Oh, I don't know, ...

Informal, less polite:

- I refuse to believe that.
- I think that's wrong.
- I don't think that's right.
- No way! *I* Uh-uhh! *I* No!

Complete agreement

- I agree with you on that one.
- I agree completely.

- I couldn't agree more.
- I couldn't have said it better myself.
- That's exactly what I think.
- I feel the same way.
- I think so, too.
- I think you are right.

Informal:

- Absolutely.
- You bet.
- Yeah.

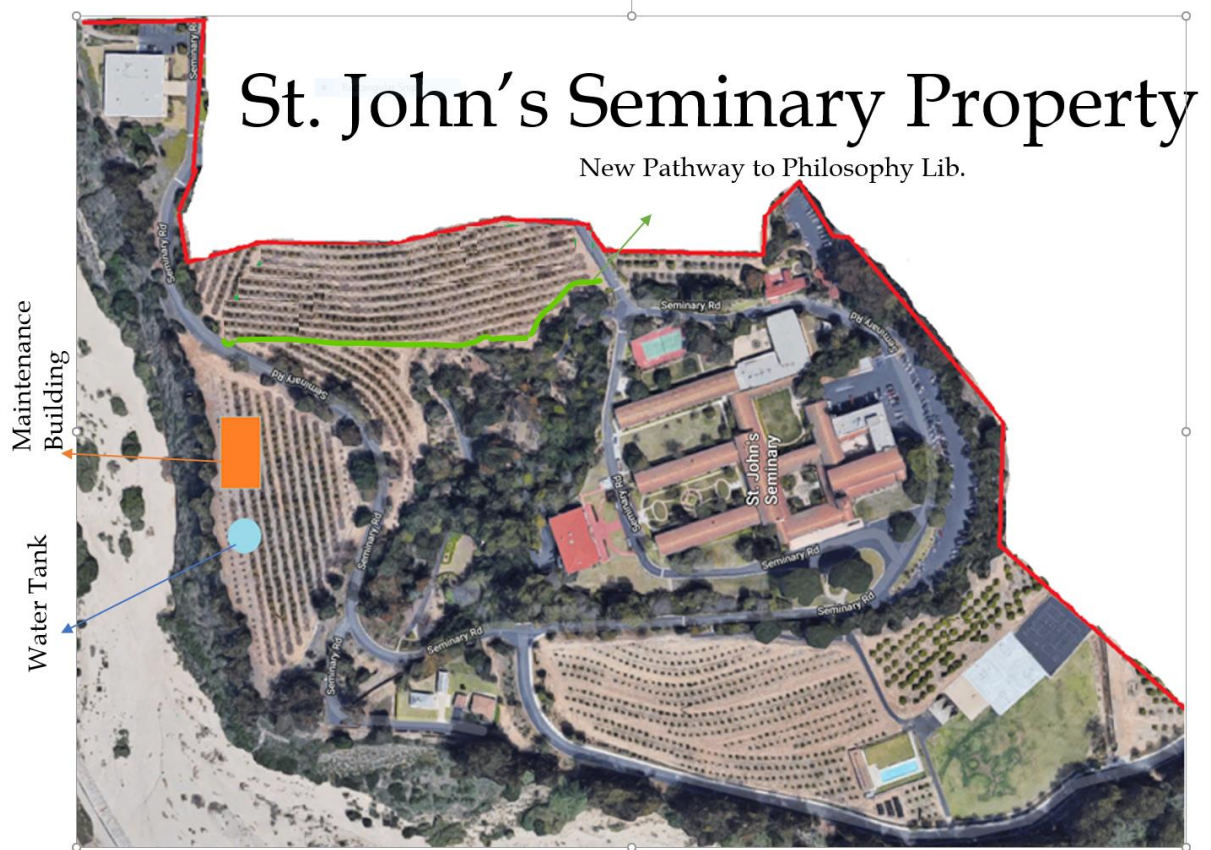
More or less agreement

- I suppose you're right.
- Well, I guess so/ Well, maybe.
- It could be / It might be/ It's possible.
- You may be right.

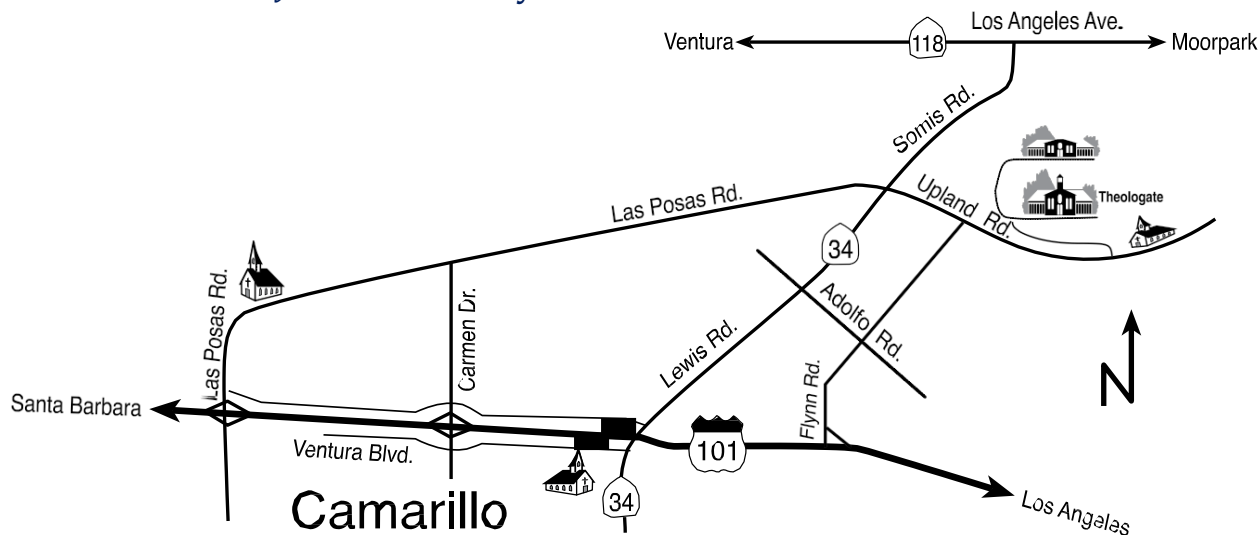
Concession + arguing a point

- That may be true, but
- I see what you mean, but ...
- You have a point here, but ...
- That's one way to look at it, but ...
- Well, on the one hand, ..
- But on the other hand, ..

Map of St. John's Seminary Campus



Directions to St. John's Seminary



St. John's Seminary is located in Ventura County, in the city of Camarillo, approximately fifty-five miles northwest of Los Angeles.

From Los Angeles

Take the Ventura Freeway (101) west and north to Camarillo. Exit at the Flynn Road off ramp. At the traffic light proceed straight on Flynn Road. Follow Flynn Road to the end. Turn right on Upland Road, cross the bridge and turn left at the entrance to the Seminary. Turn left again and follow the instructions posted at the kiosk to gain entrance to the campus.

From Santa Barbara

Take the Ventura Freeway (101) south to Camarillo. Exit at the Lewis Road off ramp. Turn left at the off-ramp traffic light (Ventura Blvd.). Turn left on Lewis Road. Proceed on Lewis Road (34) to the third traffic light (Las Posas/Upland Road). Turn right on Upland Road, cross the bridge and turn left at the entrance to the Seminary. Turn left again and follow the instructions posted at the kiosk to gain entrance to the campus.

From the San Fernando Valley

Take the Ronald Reagan Freeway (118) west to Moorpark. Exit at the Los Angeles Ave. (West) off ramp. Continue on Los Angeles Ave. (Hwy. 118) through Moorpark. The last eight miles to the Somis turnoff will be a 2-lane highway.

At the intersection of 118 and Somis Road (Hwy. 34) there is a traffic light. Turn left on Somis Road (34) and continue on it for about two miles to the intersection of Las Posas/Upland Road. Turn left on Upland Road, cross the bridge and turn left at the entrance to the Seminary. Turn left again and follow the instructions posted at the kiosk to gain entrance to the campus.

Architectural Highlights of St. John's Seminary, Camarillo, California

I. The Seminary

During a meeting of the Board of Trustees of the Los Angeles Roman Catholic Junior Seminary on March 3, 1927, it was announced that Juan E. Camarillo had offered the generous gift of 100 acres for the construction of a new theological seminary for the diocese of Los Angeles and San Diego. Construction of the new seminary was proposed to be completed within five years, but the economic depression of 1929 forced the diocese to de- lay the project. A pastoral letter of Arch- bishop John J. Cantwell announced the proposed building of the Seminary and inaugurated the campaign for funds on January 14, 1938. Ground was broken in August. The cornerstone was inserted in the already erected building on March 19,

1939. Six months later on September 12, the Seminary opened its doors to seventy candidates for the priesthood. The Chapel was consecrated by Archbishop Cantwell on October 8, 1940. Six days later, before the assembled Hierarchy of the United States, the Apostolic Delegate, Archbishop Amleto Cicognani, dedicated the Seminary and the Edward Laurence Doheny Memorial Library while Archbishop Luis Martinez of Mexico City celebrated the Pontifical Mass.

The seminary site occupies a knoll which formerly divided Rancho Calleguas and Rancho Las Posas. It is surrounded by orange and avocado groves and beautiful landscaping, the hundred acres look out over a panorama of fertile coastal plains of the Pleasant Valley and the lower Santa Clara River valley with highways stretching between orchards and cultivated fields, through the cities of Camarillo, Oxnard, Port Hueneme, and Somis. Surrounding it from every



other direction are the mountains of the coast range.

The **SEMINARY BUILDINGS** are of fireproof and earthquake proof construction, of reinforced concrete. No stone surfacing or other kinds of veneers have been used in place where they might be subject to displacement. The concrete designs are the product of an interesting method. The designs were first worked in clay, and from the clay models were cast reverse molds of hard plaster. The concrete was poured in these molds and allowed to harden. Then the plaster was stripped off, leaving the concrete patterned and ornamented like carved stone.

Among the features of this concrete work are: The cartouche over the front entrance bearing Archbishop Cantwell's crest; the designs on the tower and at the north windows of the chapel; the capitals of the cloister columns; the groups over the chapel door, Christ and the twelve Apostles on the exterior, Christ the King on the interior; and the reredos of the chapel, carrying representations of the Last Supper and of Pentecost, and a statue of St. John the Apostle.

The **ARCHITECTS**, Ross Montgomery and William Mullay, were chosen to prepare plans for the Seminary.



ENTRANCE PLAZA. Immediately before the entrance lies a plaza, adorned with a marble statue of St. John and two standards from which fly the American and Papal flags. Note the suitable inscriptions at the base of each standard. These were the gifts of Very Rev. Martin C. Keating, pastor of St. Robert Bellarmine Church in Burbank, California. The statue is a copy of the statue of St. John, located in the Basilica of St. John Lateran.

Before entering the main doorway, the visitor may cross to the edge of the plaza and see the **RECREATION GROUNDS**, separated from the Calleguas River (often a dry riverbed or wadi) and the main thoroughfare by tall eucalyptus trees. Here will be noted the swimming pool, weight room, the baseball diamond, foot- ball and soccer field, handball, tennis and volleyball courts.

The **CENTRAL COURTYARD** or cloister is planted with trees and grass, while in its center is an antique ornament from Italy (gift of Countess Estelle Doheny) - a carved well-head encircled by a series of Ionic shafts, the whole of white marble. On the four sides of this area



are a succession of twin columns terminating with carved capitals from which spring ogival arches.

On the eastern boundary of the courtyard is found a group of classrooms. The cloister on the north gives access to the prayer hall surmounted by the faculty residence which is windowed in part to look down into the garden enclosure.

Two dormitory wings run at right angles from each end of the prayer hall toward the north. Each wing has two floors. One faculty member has quarters at the end of each floor.

SCHOOL ARCADE AND SOUTH GARDEN. Eastward from the northeast corner of the central courtyard runs another arcade which serves a second group of classrooms. These, with the previously mentioned school-unit, the refectory and the recreation hall enclose a third landscaped area. A statue of St. Patrick (carved by Carlo Taliabue and given by the Rev. Patrick O'Donoghue) is found east of the recreation hall. To the right of the statue lies the bungalow residence of the Archbishop. To the north the outdoor Way of the Cross wends its way downward through the grove. Midway down, and directly below the north facade of the library, the grove widens into a cool sequestered picnic area and the **Grotto of Our Lady of Lourdes**. It is an exact reproduction in size of the original grotto.

FACULTY CENTER. Recalling our attention again to the central cloisters, from near their southeastern corner they open to, through a vaulted vestibulum, with a fourth area enclosed by the chapel, the refectory and a smaller one for the faculty, and, on an upper floor, the faculty center formerly the convent. This quiet court is traversed along its western side by a Sicilian arched ambulatory, clinging to the chapel wall. The courtyard fountain and Asian garden reflect the significant presence of Asian seminarians in the seminary and throughout Southern California. Except for the chapel, the wings surrounding this courtyard also shelter other spaces: the kitchen, storage, laundry, maintenance facilities, and heating plant. Of varying functions, all these elements are separated from each other in three levels: storage, laundry, and heating-plant on the first floor; the refectories and kitchen on the next; and on the third floor, the faculty center.

REFECTORY AND KITCHEN. The main refectory accommodates the entire seminary community. Over the main entrance will be seen a crucifix, formerly used in the R.K.O. studios

in Hollywood. The adjacent kitchen is arranged to serve the dining room from the center of one side so that the distance to the farthest ends of the room is reduced to a minimum. Refectory, kitchen and boiler-stack are situated on the eastern side of the composite building group, permitting the prevailing westerly winds to carry away the cooking odors and chimney smoke.

CHAPEL ENTRANCE. The north chapel wall, externally viewed from the courtyard, is seen to be pierced by the main entry doors, while above the cloister roof it bears an incrustation of stone elaborately detailed, coordinated in geometric display around the secondary openings and encircling the principal traceried window. The latter is somewhat reminiscent of one in the Palazzo Cumenale, Bologna. The pilasters and their capitals seen here and elsewhere on the chapel exterior, recall those employed throughout Northern Italy during the transition to the Renaissance. The elaboration which frames the entrance to the nave is an example of medieval Roman, typical of other elements about the chapel wherever plainness, gives way to detail. The figures of the Twelve Apostles with that of Our Lord in relief upon the stone lintel, claim the attention. Elsewhere at this opening, the grapevine, the acanthus or other conventionalized forms are subordinated to the lintel. To the right of the doorway, note the cornerstone with the inscription from the archiepiscopal coat of arms, *Veritas Vos Liberabit*, "The Truth Shall Make You Free."

TOWER. In the adornment of the tower, on each of the four faces, inscribed above the lancet arches, is a stone medallion of Our Lady. Surmounting the tower, at the highest point of the entire seminary, is the Latin cross covered with gold.

ORATORY AND SACRISTY.

Through the archway at the right of the chapel entrance, is the Oratory. Three altars were provided in recessed chapels for the daily Mass of priest-faculty before concelebration became widespread practice. The altars are of marble slabs. The paintings over each altar are by Hector Serbaroli.

The altar on the right is surmounted by a representation of the death of St. Joseph. Over the center altar is the painting of the Sacred Heart, surrounded by the various saints connected with the propagation of this devotion and including Pope



Leo XIII. Over the third altar on the left is the picture of Our Lady of Guadalupe with Blessed Juan Diego and Archbishop Zumarraga.

On the right are three windows produced by three different glass studios of Dublin, Ireland. These windows were part of an artistic contribution made by Irish artists to the New York World Fair, 1938. After the closing fair, they were secured by Archbishop Cantwell, and installed in this Oratory. The first window depicting the homage of St. Patrick to the Virgin Mother and Child was designed, cut, and completed in the Clarke Studios, Dublin. The center window is the product of the William Earley Studio of Camden Street, Dublin. Subject is the Annunciation. Next to the Earley window is the product of the Harcourt Craft Workers of Dublin. Subject is the Trinity of Irish Saints Brigid, Patrick and Columbkille.

Passing through the south doorway we enter the Sacristy. Long rows of vestment cases contain the supply of linen and vestments made for the Seminary Community by the Marymount Tabernacle Society of Los Angeles. Here also may be viewed a precious chalice; a gift to Archbishop Cantwell from Pope Pius XII, on the occasion of the Centenary Celebrations in 1940. Its inscription records this information. On the walls to the left are framed the documents recording the consecration of the Seminary Chapel and the altars of the Oratory.

II. The Chapel

Except at the entrance and at the sanctuary, where the end walls carry some elaborate decoration in relief, the Seminary Chapel interior is structurally simple. The walls rise smooth to the roof, where trusses bridge the single span. There are only the choir and sanctuary. The crosses and candle brackets on the wall attest the fact that the Chapel is consecrated. In the Altar is enshrined a relic of St. Vibiana, principal patroness of the Archdiocese of Los Angeles and titular patroness of the Cathedral.

At the top, the trusses provide a rich painted decoration. The ceiling unifies everything; it responds to and is enhanced by the color streaming from the windows; it harmonizes with the Stations, the dado, and with the stone, gold and mosaics of the sanctuary.

ALTAR. The altar stands elevated on its stone predella well above the principal floor level. The



altar itself, of Italian buffneato stone, is a simple massive table supported on colonnettes. A wall behind it forms a single retable which bears the crucifix and the larger candlesticks. Of white stone the reredos is embellished with relief and with mosaics of glass and marble. In the center, a huge pointed arch, springing from mosaic-encrusted columns, frames the niche formerly used for the exposition of the Blessed Sacrament, with a statue of St. John high above. On each side a large relief, one of the Last Supper, the other of Pentecost.

STATIONS OF THE CROSS. Their simplicity of design and composition, their exquisite coloring, soft pastel shades, serve a Catholic devotion without calling for undue notice, as do so many realistic paintings of the same scenes. Their artistic qualities are made subordinate to their religious purpose, without preventing the series from being a splendid contribution to the decorative treatment of the Chapel. Embedded in the walls, they are part of the structure, not merely an appendage. The designer of the Stations is Martin G. Coleman of New York. They were executed in the Vatican Mosaic Studios and blessed there by Pius XII.

STAINED GLASS WINDOWS. The commission for the windows was given to Joseph Tierney, founder and head of the Church Crafts Center, New York. The armatures have been constructed to secure solidity with the minimum of obstruction to the lines of the design. The artist realized that the pointed arched openings, to receive the windows, would have to be orchestrated with the decorative elements confined therein. By use of radiating spans, together with the gothic-arched shape of the medallions in the base, he recalls these contours. Noticeable is the freshness of rendition of the subjects. There are here no trade-worm formulae, nor photographic handling of draperies and accessories. Rather we find bold, flat decorative expression, combined with restful straight lines. Following is a description of each window successively viewed around the chapel beginning with the West elevation:

CIRCULAR WINDOW. (West elevation) This window is dedicated to the Virgin Mother and Child. On the field, which is of rubies and gold pink glass, there is a large Ave Maria monogram. These letters, A and M, are in slender strips of glass and a part of the decorative scheme so that the symbolism is not at once apparent. The outer limbs of the M follow about three quarters of the contour of the circular opening and within the framework of the A stands Our Lady with her infant Son. The Christ Child stands on an orb with a cross encircling same, denoting the Salvador Mundi. Other motifs are the sun and the first-quarter moon, attributes of Jesus and Mary, respectively. In the base of the border are the Latin abbreviations for Mother of God.



CHRIST THE KING WINDOW. (West elevation - 1st window) At his feet is shown the Lion of the Tribe of Judah. Above this is a symbolical rendition of the Sword of Justice. The figure is crowned to denote His Kingship. Behind the head is a decorative suggestion of the Tree of Jesse. The orb in the hands of the King bears the heraldic charge of a pallium, denoting the Power conferred on His Church.

The medallion subject at the left is King David with Jonathan. The one at the right depicts King Solomon. The medallion in the base sustains the Kingship theme in the Adoration of the Magi.

On the shields are the emblems of the Realm on earth: The Church Triumphant, indicated by the Victor's banner; The Church Suffering, represented by the palm and Crown; The Church Militant, indicated by the Papacy, the Sacred College, the Episcopacy and the Clergy.

To the right of the main figure is the Star of David and to the left the nativity Star of Bethlehem. In the base is the Greek Nike, symbol of the victor's triumph over sin and death.



WINDOW TO ST. PATRICK. (West elevation - 2nd window) Here is portrayed Patrick, the giver of the Irish faith, his hands joined in prayer for the children of Gael.

The medallion on the left depicts St. Patrick exhorting King Angus at Cashel to embrace the faith. The medallion on the right shows St. Patrick baptizing the Irish princesses, Eitne and Fidelm. The medallion in the base shows the return of Patrick from Rome about 440 A.D., carrying relics given him by Pope Leo the Great, as a mark of the Pontiff's approval of Patrick's work in Ireland. He is shown conveying this treasure to the Basilica Sanctorum, placing them in the care of the Abbot, whose church was chosen later as the Episcopal See of Connacht.

The symbols in the background are as follows: The bell of Patrick; the eleventh century shrine made by the Celtic artificers to house the bell; heraldic arms of the four Irish provinces denoting the extent of his labors. Behind and above the head of the Saint, reaching to the apex of the design, is seen the Flame, symbolic of Divine Inspiration and also illustrative of the Paschal fire, lit by Patrick at Tara and never extinguished. The Latin inscription, *Legationem Fungor Non Usurpo*, is the Saint's statement when accused of ecclesiastical ambitions and may be translated, "I do not take it upon myself, I have a Divine appointment!"

WINDOW TO ST. FRANCIS OF ASSISI AND SAINT JUNIPERO SERRA (West elevation - 3rd window) The motif above the head of St. Francis recalls the stigmata. This is rendered decoratively and surrounding it runs, *Sanctus Franciscus, Pater Seraphicus*.

The medallion at the left has a scene depicting Saint Junipero Serra consecrating the San Buenaventura Mission in 1782. This mission is now one of the parish churches of the city of Ventura and is situated eleven miles north of the Seminary. On the right is a medallion with the figure of St. Serra raising up the cross at San Juan Capistrano Mission in 1776. The medallion in the base is an epitome of the entire missionary accomplishments of St. Junipero Serra and his brethren, under the patronage of St. Francis.

On one of the shields is a reproduction of one of St. Serra's breviaries. The original is one of the treasures of San Gabriel Mission. The other shield motifs; for example, the Spanish galleon, the buffalo, the desert palms, etc., recall the beginnings of the Missions. Two small diamond shapes at either side of St. Francis portray two of his friars.

WINDOW TO ST. CHARLES BORROMEO. (West elevation - 4th window) He is regarded as the Father of Seminaries and is portrayed in the performance of public atonement and humility. Barefoot and with a coil of rope around his neck, he bears in one hand the reliquary containing the Holy Nail and in the other he carries a taper.

In the medallion to the right, the Saint is helping plague-stricken people of Milan. The subject at the left commemorates St. Charles administering Holy Communion to St. Aloysius. In the base of the window is depicted the establishment of the Oblates Society, with St. Charles issuing appointments to Seminaries.

The following symbols are worked into the design: above and adjacent to the head of the main figure is displayed the cardinal's hat and tassels. His previous appointments as abbot and bishop are acknowledged by the pastoral staff seen in one of the shields in the field of the design. Opposite this is the official cross of a prince of the Church, denoting his office as Archbishop of Milan.

Other aspects of his career are suggested by the arms of the Carmelite Order whose patron he was, as also the Knights of Jerusalem whose badge of the cross, crosslet and four smaller crosses signify the five Wounds. The portable organ symbolizes his love of music and his efforts to raise the standard of chant. The final emblem in this set is the word *Humilitas*, surrounded by a crown. At either side of the main figure may be seen *Ecce venio*, said to be his last utterance. In the base border is shown a water pitcher and a loaf of bread, suggesting his austerities.

WINDOW TO BLESSED DUNS SCOTUS. (West elevation - 5th window) The theme of the design is to commemorate his championship of the dogma of the Immaculate Conception six hundred years before the infallible declaration of the Church was made.

The medallion on the left side of the main figure depicts Our Lady of the Immaculate Conception. That on the right recalls the Apparition to St. Bernadette.

Linking these subjects and preventing any lack of interest in the lower half of the main figure, the artist introduced the device of the Religious of the Sacred Heart of Mary (donors of the window). The medallion in the base has as its subject the meeting of Anna and Joachim, parents of Mary.

In the base, to the left, appear the arms of Oxford University where Bl. Duns Scotus was a professor and, on the right, the *Discipulus Francisci* indicating that he was a Franciscan. The diamond shapes on each side of the principal figure record the dates of the birth and death of Scotus.

At the apex of the design is the seal of the University of Paris, where Scotus won his doctorate. Incorporated with the seal is his title, *Doctor Subtilis*, and below are inscribed the words, Theology, Philosophy, Mathematics and Physics, to recall some of his intellectual pursuits.



WINDOW OF ST. AUGUSTINE AND ST. AMBROSE. (West elevation 6th window) St. Augustine, main figure of this window, is depicted in bishop's vestment. In the device above and behind the head is the symbol of the Holy Spirit. In the shell and sea waves we recall the story of Augustine and the Christ Child on the seashore. Here are incorporated the Saint's titles of Bishop of Hippo, Doctor and Confessor.

The subjects of the medallions are: To the left of the main figure is the baptism of St. Augustine performed by St. Ambrose with his mother, St. Monica, looking on. To the right is recorded the consecration of St. Ambrose as Bishop of Milan. In the base there is a rendering of St. Augustine and his mother, St. Monica.

The symbols on the field of the window are: Top, left and right, the Torch, symbol of zeal, and a soaring eagle, since Augustine was called the Eagle of doctors. In two small shapes close to the figures, are motifs denoting truth and law, while the star in the base recalls the phrase, "The Bright Star in the firmament of the Church." The remaining emblems, the Scourge (penance), the Cross (piety), the Beehive (spiritual diligence) and the Tower (strength in the Lord) are commemorative of the virtues of St. Ambrose.

THE COMMISSION TO THE APOSTLES' WINDOW. (North elevation -7th window, over the main entrance to the Chapel) This was the gift of Archbishop Cantwell. It is a twin light window and is surmounted by a small mullion light and has for its subject the Commission of the Apostles. The figure of the Master dominates the Eleven who are gathered together for the first mission establishment. The mandate, *Euntes docete omnes gentes*, is inscribed above the heads of the group and to aid in identification, each Apostle bears a symbol denoting his calling or the manner of his martyrdom.

The introduction of the arms of the Archdiocese of Los Angeles on one shield and the family arms of Archbishop Cantwell on the other serve two purposes: the artist achieved two primary color spots in the design and, at the same time, left a record of him to whose zeal the Seminary owes its existence.

Emulating the dedication inscribed on many of the Irish ecclesiastical art antiquities, one has been introduced in the base of this window and reads: *Ad Dei Gloriam Hiberniaequae Honorem*. In the mullion light, above the main subject, is placed a representation of the Celtic chapel of King Cormac, at Cashel, Ireland. This is one of the most historic Irish shrines and is linked with the history of the Cantwell family.

WINDOW TO ST. THOMAS AQUINAS AND ST. ALBERT THE GREAT. (East elevation - 8th window) The main figure is St. Thomas Aquinas, Patron of all learning. He is shown standing back of a prie-dieu. The Saint's right hand is raised to direct attention to an ostensorium above the head. This is to symbolize his love for the Eucharist. The adjacent text, *Haec Requies Mea In Saeculum Saeculi* (Psalm 131), is said to have been his last utterance. He holds a copy of his work, *Summa Theologica*. The small figures of the attendant angels are suggestive of choir stall carvings and they provide an opportunity to express the terms, *Doctor Angelicus* and *Lumen Ecclesiae*, that is, Angelic Doctor and Light of the Church, the Saint's familiar titles. The heraldic device set between is a motif for the French Saint and King Louis IX, a great admirer of St. Thomas Aquinas. The small diamond shaped pieces of green glass contain symbols of the Kingship of Christ, which was the thesis submitted by St. Thomas for his degree of Doctor of Theology.

The figure subject in the medallion beneath depicts Pope Gregory X directing St. Thomas, by Briel, to defend the Catholic cause against the Greeks. To the right of the main figure, the medallion has as subject SS. Thomas and Albert the Great. The medallion at the left of the main figure portrays St. Albert the Great.

The motifs on the shields in the background are: Top, left, the Benedictine Cross, to recall that the Benedictines of Monte Cassino cared for St. Thomas in his childhood. Top, right, the arms of the Dominican Order which were adapted from the family device of the parents of St. Dominic. The medallion to the left, below, the arms of Pope Leo XIII, who proclaimed St. Thomas as Patron of all Catholic Schools. The medallion to the right, below, the arms of Pope Urban IV, who called St. Thomas to Rome to reside at his court and to teach there.

In the base, left, is introduced the Dominican motif, *Domini Canis*, a play upon words, meaning

Watch-dog of the Lord from Dominicani. In the base, right, is a heraldic setting of the motto Veritas (truth). The monogram in the base border, at the center, consists of the initials O.F.P., to signify Order of Friars Preachers.

In the medallion at the right of the window is *Doctor Universalis*, applied to St. Albert the Great. The use of the Dominican emblems is intended as a tribute to St. Dominic, Founder of the Order, among whose followers were St. Thomas and St. Albert.

WINDOW TO ST. COLUMBANUS. (East elevation -9th window) The main figure in the design of this window is the Irish missionary and Abbot of Bobbio. The Saint's attributes are depicted in the apex above the head. The crook of the pastoral staff is turned inward to identify his ecclesiastical rank, since, in the case of bishops, the crook is turned outwards. The scroll in his hands displays a portion of his letter to Pope Gregory, with the Latin quotation, *Nos enim Hiberni, ultimi habitatores mundi, S.S. Petri et Pauli discipuli sumus.*

The Saint carries the book satchel of the early scribes. At his feet is the heraldic wolfhound. An area of contrasting color against the general background is obtained by the use of the green outer cloak. The medallion subjects are: At the left, St. Columbanus and companions setting out from Ireland for missionary work on the European continent about 580 A.D., arriving at Milan in 612, Columbanus receives a gift of land on which is a ruined church. The donors are King Agilulf and Queen Theodolinda, and the land is to be the site of the monastery of Bobbio. The medallion in the base commemorates the Saint's sojourn in France. There he founded and became Abbot of the monastery of Luxeuil, where he instituted a service known as Laus Perennis. These incidents summarize his labors in Ireland, Italy and France and the three monastic centers influenced by his example and labors.

The following symbol motifs are introduced: Top, left, the arms of the Province of Leinster, where Columbanus was born; top, right, the Lily of France, with the word Luxeuil superimposed on an actual size shield. The five remaining devices are illustrations of some relics of the Saint, viz.; a cup, a bell, a hydra – containing relics given him by Pope Gregory I – and an alabaster water vessel, also used as a reliquary. In the little panel in the center of the base is the Saint's knife.

WINDOW TO ST. JOHN VIANNEY. (East elevation-10th window) This window has for its main figure the saintly Parish Priest of Ars, France. The rich red vestments in which he is clothed are not only an aid to the color scheme from an artistic standpoint but illustrate the case of a poor man rich in spiritual attainments. Accessories used are the shepherd's crook, typifying the pastor of a country parish, while the processional cross denotes possession of a great faith.

The choice of arms in the apex, denote the Parochial Clergy whose model and patron the Cure of Ars became by the choice of St. Pius X. The charges on the shield are a breviary, a pyx and a chalice. The inscription over the head runs, *Fecit Mirabilia In Vita Sua.*

The medallions are: At the left, the Cure is shown giving counsel to a bishop, a monk and a nun. At the right, the Saint is depicted giving his blessing to accompany alms (symbolized by the

purse) to a crippled flower seller; opposite is a blind man, and to the rear is a mother bearing an ailing child. The medallion in the base is that of the ceremony at which St. John Vianney was ordained priest in 1815.

Symbols on background shields are: Top, left and right, respectively, is a hand blessing, commemorative of his long hours in the confessional and surrounded by the text, *Ego te Absolvo*, and the catechism which he taught to young and old. Below are two medallions, to left and right. The "oil stocks," symbolize his work of anointing the sick, and a black ecclesiastical hat, with two tassels, the heraldic symbol of the Church to denote the secular clergy. The remaining items are the banner of St. John the Baptist, the Cure's Patron Saint; the balance and sword of St. Michael, on whose feast St. John Vianney was born; and, in the small center space, a lily and the letter M, initial for his middle name, Marie.

WINDOW TO ST. VINCENT DE PAUL. (East elevation - 11th window) This portrayal of St. Vincent de Paul was selected because it is the most characteristic representation of the great priest and humanitarian. In the foreground is Marguerite Nasean, the first sister of Charity. St. Catherine Laboure, to whom, in later years, was manifested the apparition of the Miraculous Medal is also included.

On the left medallion is the founding of the Congregation of the Mission by St. Vincent de Paul. Here are clerics, together with some notaries to record the event. The seal of the Congregation, with their motto, *Evangelizare pauperibus misit me* ("He hath sent me to preach the Gospel to the poor,") is above the head of St. Vincent. Beneath the figure is a facsimile of an autograph signed by the Saint.

The background of this window is enriched by emblems as follows: Top, left, the arms of Cardinal Richelieu, a patron of the work of St. Vincent; top right, the arms of the city of Paris, scene of his labors and his death. Beneath the central medallions are the arms of Popes Innocent X and Alexander VII, who condemned Jansenistic propositions at the instigation of St. Vincent. In the base, left and right, respectively, are the seal of the Daughters of Charity and the reverse of the Miraculous Medal. The two diamond shaped motifs in the center are commemorative of the aid given by St. Vincent to the distressed Catholics forced by religious persecution to flee from Ireland and England.

VISITORS' CHAPEL. The archway to the left of the main altar opening on the Sanctuary reveals a "visitors' chapel." Here, in former days, visiting laity or sisters were excluded from the main chapel during services. The gold-leafed roof is adorned with the opening words of the Gospel of St. John.

In the **ST. PETER WINDOW**, the background is occupied by a representation of a twin-towered modern church, with its cross reaching to the apex of the window. The doorways and ascending steps are shown rising out of the solid rock. Inscribed on this Foundation are the words of Christ, *et super hanc petram aedificabo ecclesiam meam*. Between the towers at the top, is the year, 1941.

Within the medallion stands the figure of St. Peter, holding in one hand the emblem of his martyrdom, the reversed cross, while in the other scroll, inscribed with the words, "*Domine, quo vadis.*" To his left is a small motif consisting of a mitre and a date A.D. I, with the date 1941 above, conveys a simple story of the Catholic Church and the first Bishop of Rome. In the base of the composition are the words of the Master, *Beatus es, Simon Bar Jona.*

The **ST. PAUL WINDOW** is structurally a counterpart of St. Peter window. But it is rendered in a different color arrangement. The Apostle of the Gentiles is portrayed with the customary sword and a book inscribed with the words, *Spiritus Gladius.* The Apex above shows the *Dextera Dei* with shafts of light directed towards St. Paul, and flanking the same are the words, *Saul! Saul!* The lower portion of the window depicts a ship and beneath this is a wicker basket, commemorating his perils, sufferings and escapes. Other items of reference are the Phoenix, to illustrate his preaching on the Resurrection; the tent, to recall his occupation of tentmaker; the flagellum and stones, mementos of his sufferings; and the palm, emblem of his martyrdom. The inscription in the base reads, *Tu es Vas Electionis.*



III. The Edward Laurence Doheny Memorial Library

The Library is a three-story structure of reinforced concrete in the Spanish-Colonial style, at the north end of the campus, the main facade facing south toward the Seminary and overlooking a long garden patterned after the garden laid out by Mr. Doheny at his Chester Place residence. The architect chosen to plan this building was Wallace Neff.

The famous Cathedral in Mexico City is the inspiration for the Memorial Library. The main entrance motif, with its magnificent arch of carved stone, is derived from the Cathedral. In a niche over the entrance is a statue of Our Lady of the Miraculous Medal. At each side of a loggia

runs the width of the building.

The **FIRST FLOOR** consists of the main reading room and the most recent periodical selections. It also contains the library's collection of theological literature as does the stacks located in the book wing.

The **SECOND FLOOR**, which is reached both by elevator and staircase, was for many years devoted entirely to Countess Doheny's collections of rare books and objects of art. On the left of the oval hall is the **SALON**. Originally, chandeliers lent this room great dignity.

Decorated in the style of Louis XV it was furnished with gold furniture of that period, as well as rare jade carvings, Sevres vases and other objects of art. The Library Salon contains the audio and video collection and is used for some formal gatherings including music recitals.

To the right of the hall, at the front of the Library, is the **TREASURE ROOM**, which formerly housed Countess Doheny's rare books and manuscripts. The Treasure Room is paneled in walnut and recessed shelves of walnut, protected by bronze grilles, line the walls, while two windows of exquisitely etched glass depict the apparition of the Miraculous Medal. A chandelier of rare Waterford glass, made in Ireland about 1790, at one time illumined the room. A balcony fills one end of this chamber, with shelves running to the ceiling. The room has been renamed **THE SEMINARY BOARD ROOM**, since presently this is where faculty meetings and other official seminary gatherings take place.

Beyond the Board Room, to the north, is the **WESTERN ROOM**. This room was designed to accommodate, at one end, a large fireplace of petrified wood which Mr. Doheny brought from Arizona and it derived its name from the painting of Indian and cowboy life collected by him. Opposite the fireplace, shelves, running to the ceiling were filled with Countess Doheny's



collection of first editions and source material dealing with the history of California and the exploration and development of the West. The present Western Room has been adorned with a panoramic mural depicting the California missions located in the Archdiocese of Los Angeles. The mural was painted by Jim Foder of Santa Barbara, California.