

HANDBOOK
FOR
SEMINARIANS



St. John Vianney Minor Seminary

Diocese of Vanimo

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Diocese of Vanimo
P.O. Box 205, Elolo, Vanimo
Sandaun Province, Papua New Guinea

PRESENTATION

This handbook deals both with the rules and regulations for daily life and the aims, attitudes, principles and incentives that are necessary for the transformation of disposition and character of our seminarians. Understanding the principles behind the rules will help the seminarian to obey more completely, more generously and more effectively in his effort to become a holy priest.

I am confident that this handbook proposed for the seminarians of St. John Vianney Minor Seminary will certainly help any sincere seminarian to know, understand, appreciate, love and observe the rules of our seminary. The seminarians must remember that the purpose of the rules of the seminary is the transformation of one ordinary boy or man into another Christ.

The seminarian who keeps his rules perfectly is giving great glory to God and is also assuring his own full and complete happiness here on earth and in heaven.

Wholeheartedly I commend this handbook to the careful study, meditation and observation of every young man who joins our Minor Seminary with the aspiration to become a holy priest.

Sincerely in Christ

+Cesare Bonivento
Bishop of Vanimo
Bishop's House
Feast of the Presentation of Our Lord
2nd February 2001

PREFACE

This handbook is meant primarily for the use of the seminarians of St. John Vianney Minor Seminary of the Diocese of Vanimo. The first part presents the aim of our minor seminary. The second part explains some of the fundamental attitudes a seminarian should try to develop.

The third part is meant to help the seminarian to understand the basic principles on which the regulations are founded, especially in the fifth part. Today people, especially the youth, need reasons for the demands that are made on them. So it is essential for the seminarian to know why he should obey a set of rules before he can respect and keep them whole-heartedly. The fourth part explains the type of relationship that the seminarian should develop with other persons in and outside the seminary.

A seminarian who follows these regulations from his heart and is aware of what keeping them will do for him will certainly climb the ladder of holiness. We believe that holiness essentially consists in the love of God and the consequent identification of one's will with the will of God. Therefore we know that a seminarian who keeps his rule is at the same time striving after holiness.

For the preparation of this handbook I have drawn inspirations from the documents of the Church, instructions of our beloved bishop, The Most Rev. Cesare Bonivento, PIME, the writings of the saints and spiritual masters, and handbooks of seminaries in Papua New Guinea and abroad. I would like to acknowledge the contribution of our former and present formators and seminarians.

It is our hope and prayer that through the use of the handbook God may be more glorified, that more and more souls may be saved, that God will give many diocesan priests to our diocese and the country and that the seminarians themselves may be sanctified on their journey toward the holy priesthood.

With filial love and devotion we entrust this handbook to the Blessed Virgin Mary, Queen of Apostles and Mother of Seminarians and Priests.

Fr. Siby Peedikayil, HGN
St. John Vianney Minor Seminary Feast of the Visitation of Mary
Vanimo, Papua New Guinea May 31, 2001

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Part I THE AIM OF MINOR SEMINARY FORMATION

We believe that God is free to call anybody, at any time, to follow Him. It is a fact that there are adolescents and even boys who hear God's call. Samuel was a boy. What's more, "The word of the Lord was rare in those days". When the boy woke up Eli at night, the old priest only knew that he had not called him; he sent the boy back to bed. But the third time, "Eli perceived that the Lord was calling the boy". "Eli, whose eyesight had begun to grow dim, so that he could not see", knew well how to hear the voice of the Lord and so advised the boy to say, "Speak, Lord, for your servant is listening" (Cf. 1 Sam. 3:1-10).

A boy or an adolescent is, as yet, unable to understand all that is implied in the gift of self to God and others in the priesthood. Like a plant, the vocation does not come to maturity before season. But who can prevent the Divine Sower from planting the seed in virgin soil and asking labourers of the harvest to cultivate and protect it? "The Minor seminary is an institution which provides boys who show signs of a priestly vocation with an opportunity to explore their vocation and to arrive at a free and responsible decision concerning it".

The aim of our minor seminary is to give our Catholic boys who show signs of a priestly vocation an opportunity to discern their vocation and to prepare them for admission to the major seminary. Hence, it is to nurture the seeds of priestly vocation that our minor seminary has been founded.

Part II FUNDAMENTAL ATTITUDES

1. The Vocation to the Priesthood

In the gospel of Mark we read as follows: “And He went up into the hills, and called to Him those whom he desired; and they came to Him. And He appointed twelve, to be with Him, and to be sent out to preach and have authority to cast out demons” (Mk. 3:13-15).

In the gospel of John Jesus tells us, “You did not choose me, but I chose you and appointed you that you should bear fruit and that your fruit should abide; so that whatever you ask the Father in my name, He may give it to you”(Jn. 15:13-16).

St. Mathew tells us that when Jesus “saw the crowds, He had compassion for them, because they were harassed and helpless, like sheep without a shepherd. Then He said to His disciples: the harvest is plentiful, but the labourers are few” (Mt.9:36-37). Again in the gospel of Mark we hear Jesus telling His apostles “Go into all the world and preach the gospel to the whole creation” (Mk. 16:15).

Guidelines

The seminarian considers his vocation as an undeserved and most precious gift. It is God who has chosen and called him. Of himself he had nothing to make him worthy of that precious gift. He works hard to become a true child of God. He always keeps before his eyes the great gift of humility and serious study, he tries to understand better the meaning of his vocation. He tries to purify his intention that led him to join the seminary. He tries to deepen his motivation.

When God calls us He demands from us personal co-operation. A seminarian strengthens his vocation by practicing self-denial, mortification and detachment. He carefully avoids anything that might weaken his desire to become a priest, especially in the area of reading, contacts and recreational activities.

A seminarian who is faithful to his daily spiritual exercises, faithful in the observance of the Rules, and unselfish and willing in obeying his superiors, helps himself and his companions to be steadfast in their vocation. Thus each one contributes to the good spirit of the community, the happiness of his companions and the development of the priestly vocation.

2. Spiritual Life

Jesus said: “I am the vine and you are the branches. He who abides in me, and I in him, he bears much fruit, for apart from me you can do nothing. If a man does not abide in me, he is cast forth as a branch and withers; and the branches are gathered, thrown into the fire and burned. If you abide in me, and my words abide in you, ask whatever you will, and it shall be done for you. By this my Father is glorified, that you bear much fruit, and so prove to be my disciples. As the Father has loved me, so have I loved you; abide in my love. If you keep my commandments, you will abide in my love, just as I have kept my Father’s commandments and abide in his love” (Jn. 15:5-10).

“You are the light of the world. A city set on a hill cannot be hidden. Nor do men light a lamp and put it under a bushel; but on a stand, and it gives light to all in the house. Let your light so shine before men, that they may see your good works and give glory to your Father who is in heaven” (Mt. 5:14-15).

“Set your minds on things that are above, not on things that are on earth. For you have died, and your life is hidden with Christ in God” (Col.3:2-3).

Guidelines

What food and drink are to his body, spiritual exercises are to the interior life of the seminarian’s soul. Without food and drink, man’s body soon weakens, wastes away, withers and dies. Without spiritual exercises, a seminarian’s advances in love for God and progress in

perfection likewise weaken, waste away, wither and die. A seminarian must be convinced of the necessity of prayer for his salvation, sanctification and perseverance in his vocation. A seminarian, who learns from an early stage to live by faith, is more likely to mature spiritually and become a true teacher of the faith to his brothers and sisters. The primary concern of the seminarian is to develop a deeply personal spiritual life, that is a life of intimate and personal union with the Lord Jesus Christ. This intimate union helps him to become more like Christ. To grow in this union he must fulfill the duties of his state and the rules and regulations of the seminary.

In order to acquire a habit of prayer and union with God he needs an atmosphere of recollection and silence. Therefore the seminarian will make it a point to treasure the periods of prayer-filled silence provided in the daily routine of the Seminary. Periods of silence are a valuable means to foster his union with God.

The spiritual life of the seminarian finds its daily nourishment in:

- the daily celebration of the Eucharist, which should be the centre of his life,
- the morning meditation, which should be a life-transforming meeting with the Lord,
- the examination of conscience, which is needed to grow in fidelity to the inspirations of the Holy Spirit,
- weekly reception of the sacramental grace of penance which is a purifying and strengthening meeting with the Lord,
- prayer in the presence of the blessed sacrament, which increases our union with the risen and glorious Christ,
- the reading of the Holy Scripture and spiritual books.

The seminarian will foster a fervent devotion to the Sacred Heart. It will fill his heart with Christ's love and help him to dedicate himself completely to Christ out of love for Him.

Our Lady occupies a privileged place in the life of the seminarian. Daily recitation of the Rosary helps to keep alive in him devotion to the Mother of Christ and to obtain Her special protection

Liturgical celebrations, especially the celebration of the Eucharist, will be a truly spiritual experience for the whole community. The seminarian will prepare the liturgical celebrations with great diligence and love.

3. A Life of Charity

Jesus said, “This is my commandment, that you love one another as I have loved you. Greater love has no man than this that a man lay down his life for his friends. You are my friends if you do what I command you... This I command you, to love one another” (Jn. 15:12-17).

St John in his first letter tells us, “We know that we have passed out of death into life, because we love the brethren. He who does not love remains in death. Anyone who hates his brother is a murderer, and you know that no murderer has eternal life abiding in him” (1Jn.3:14-15). In chapter four of the same letter he tells us “We love because He first loved us. If anyone says, ‘I love God’ and hates his brother, he is a liar; for he who does not love his brother whom he has seen, cannot love God whom he has not seen. And this commandment we have from Him, that he who loves God should love his brother also”(Vv.19-21).

Guidelines

The minor seminary is a community of young men called by Christ to live with Him, to be conformed to Him and to fulfil His will in themselves and among others. A spirit of charity or love should be present in the Seminary. This means that there should be mutual respect, service, trust, counsel, edification and encouragement among the brothers.

True love is *supernatural*. It means that the seminarian sees Christ in his neighbour and does not follow just his natural inclinations. True love is *universal*. It means that it includes every human being and therefore every member of the seminary

community. True love is *unselfish*. It means that the seminarian loves another person without looking for personal advantages. True love is *self-sacrificing*. It means that the seminarian is ready to sacrifice rest, comfort and convenience. True love is *considerate*. It means that the seminarian avoids anything that might cause unnecessary pain and inconvenience to others.

The universal love of the seminarian is shown when he mixes with everyone during games, at meals, during recreation and when going for shopping. Chatting or mixing only with wantoks would cause grave harm to the spirit of true love and unity in a community. It will not help us to dedicate ourselves totally to the service of our neighbour.

Out of true love, the seminarian does not make the defects of others – whether they be students or superiors – a subject of conversation. The seminarian accepts others as they are, with their gifts and limitations and weaknesses. Where there is love there is no room for personal grievances or jealousies.

Faithful observance of the duties and seminary regulations is an act of charity. Situations which are morally harmful to any student, or to the whole community, should be reported to Fr. Rector or Fr. Vice-Rector in a spirit of love and responsibility. False reporting, however, would be a great fault against true love. Any kind of petty tale-bearing is out of place in the seminary community.

4. Obedience

“In burnt offerings and sin offerings thou has taken no pleasure. Then I said ‘Lo, I have come to do thy will, O God’, as it is written of me in the roll of the book” (Hebr.10:6-7).

“My food is to do the will of Him who sent me, and to accomplish His work” (Jn.4:34).

“(He) emptied himself, taking the form of a servant... And being found in human form He humbled himself and became obedient unto death, even death on a cross” (phil.2:7-8).

Guidelines

The seminarian should understand very plainly that his vocation is not to dominate others or to honour. He is called to be a servant of Christ whose hallmark is obedience. Through obedience we sacrifice ourselves, that is to say our will. As a matter of fact, Christ asks His followers to deny themselves. Obedience is the best form of self-denial. Christ never asked others to do anything that He Himself had not first already done. He was truly obedient even unto death. Therefore He had every reason to urge us to give up ourselves entirely with our will, if we really wished to follow Him.

Obedience means to surrender our will to God and to our superiors, for His own sake. The obedience of the seminarian must be supernatural. It means that his obedience should come from living faith and it must be based on living faith.

The seminarian must learn to give filial and sincere obedience to his superiors in order to be always ready later on to readily obey his bishop. He practices obedience by observing the rules and regulations of the seminary faithfully. He accepts the directives of the superiors readily. He should comply not only with the orders, but also with the wishes and directions of his superiors, mindful that in these cases he also gets the merits of obedience. He cheerfully submits himself to the decisions of the superiors whether regarding studies, appointment to offices, requests or proposals made to them, etc. He humbly accepts the remarks and corrections made by his superiors. He must be subject to all his superiors alike, and also his teachers, his beadle, his infirmarian and his doctor in time of illness.

Obedience is required for ready and loyal collaboration with others, in subordinate positions. To accept guidance from those in authority, obedience is required too. It is only through faithful and

supernatural obedience that seminarians can be sure that they are doing the will of God and His work.

5. Poverty

“Blessed are the poor in spirit: for theirs is the kingdom of Heaven” (Mt.5:3).

“For what does it profit a man, to gain the whole world, but suffer the loss of his own soul? Or what will a man give in exchange for his soul?” (Mk.8:36-37).

“Provide yourselves with no gold or silver, not even with coppers for your purses, with no haversack for the journey or spare tunic or footwear or a staff, for the labourer deserves his keep” (Mt. 10:9-10).

St. Paul says that Jesus did not consider “being equal to God a thing to be clung to, but emptied himself, taking the nature of a slave” (Phil. 2:6-7).

Guidelines

Christ, being rich, became poor for us, that by his poverty we might become rich (cf. 2 Cor. 8:9). Jesus was born of a very poor Mother, and His foster father was as poor as His Mother. At His coming they had not even a room in which to receive Him, so His first dwelling was a stable. The whole of His life was that of a poor workman, and, during His ministry, He had to admit that the birds and foxes had more comfort than Himself. The Lord teaches us that true goodness is God and true riches is reaching eternal life.

For the seminarian this virtue consists in the habit of renouncing material things and limiting as much as possible their use. The seminarian lives in a spirit of detachment from earthly things. Without limitation and detachment there is no poverty.

He should take earnest efforts to see that his heart does not get attached to certain material things that the boys and young men of his age

may possess in society. He will try to avoid as many luxuries as possible. He will learn to live with the bare minimum, in following our Lord.

6. Priestly Celibacy

“And Jesus said to them: ‘The sons of this age marry and are given in marriage; but those who are accounted worthy to attain to that age and to the resurrection for the dead neither marry nor are given in marriage, for they cannot die any more, because they are equal to angels and are sons of God, being sons of the resurrection’ (Lk. 20:34-36).

“I would like to see you free from all worry. An unmarried man can devote himself to the Lord’s affairs, all he need to worry about is pleasing the Lord; but a married man has to bother about the world’s affairs and devote himself to pleasing his wife” (1Cor. 7:32-33).

Guidelines

Jesus not only lived in perfect chastity and purity of life, but He chose a Mother who was so pure as to have always been a virgin. He chose a foster father who like His Mother was a virgin too. He asked all His chosen ones, His apostles and disciples, to observe chastity. Christ spoke very clearly about this counsel. He said that, though comparatively few love it, yet there are some who, for the love of God chose it. Celibacy implies a sacrifice by which a person knowingly and willingly foregoes the happiness of family life and all bodily pleasures. A boy who learns to respect girls and women from early childhood will better practice the gospel virtue of celibacy.

The seminarian generously accepts a certain solitude of heart as part of that sacrifice. A life of celibacy fully consecrated to God and dedicated to the service of men leads a person to a fuller and more universal gift of himself. In order to achieve this aim the seminarian should be very honest and sincere with himself and with the Spiritual Director. He joyfully and generously accepts the inner sacrifices at the various stages of life. These sacrifices will purify his affective life.

The seminarian should practice self-denial generously. He should learn to give up things good in themselves but not essential in the life of a priest. He should moderate his visits to people, social occasions, light readings, stories, and the use of what is pleasurable. This will help him to achieve a greater purity of heart and inner freedom.

7. Intellectual Training

“Go therefore and make disciples of all nations, baptizing them in the name of the Father, and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you” (Mt. 28:19-20).

“If you are sure that you are a guide to the blind, a light to those who are in darkness, a corrector of the foolish, a teacher of children, having in the law the embodiment of knowledge and truth, you then who teach others, will you not teach yourself?” (Rom. 2:19-21).

“My people are destroyed for lack of knowledge; because you have rejected knowledge I have rejected you from being a priest to me” (Hosea 4:6).

Guidelines

The priest is expected to be a cultured and learned man. The Popes have repeated time and again the truth that a priest must not only be an expert in the sacred sciences of theology, Scripture, etc. but he must be also expert in secular branches of learning. It is especially in the minor seminary that the candidate for the priesthood obtains the same familiarity with secular branches of knowledge that a well-educated man of the world possesses.

The seminarian should by no means consider his courses in biology, chemistry, mathematics, etc. as ‘not very important’. These subjects have an important connection with the success of his later priesthood. It may be difficult for him to see how the knowledge of vertebrae or World War I will help him in his later conquests for souls, but it will help. However, subjects like Religion, Music, Latin, English, Liturgy, etc. which are directly related to his future ministry of saving souls should take the pride of place among other subjects.

The priest is all things to all men. He will have occasions to talk to professors, doctors, bank tellers, nurses, truck drivers, etc. The priest must first of all feel at home with each of these people. He must be able to understand their conversation, background, and outlook. He must be able to discuss their interests intelligently. He can do none of these things gracefully unless he has a reasonable understanding of their fields of activity.

Many students have the wrong idea that, if there is no written work soon due and no test or examination in the near future, they have no urgent work to do. A seminarian (and a priest) always has urgent work to do, even if it is the first day of a new semester. He should think about the mountain of knowledge a priest needs for his work of saving souls. The seminarian does not have as much time as a student in the world has. Therefore he should make an earnest and persevering effort to use every moment given to him.

The seminarian will consider his daily study as a very grave duty. Laziness and negligence in the matter of study have grave consequences for his future ministry as a priest. The Seminarian will make the best use of all the time put at his disposal for serious study and reading. Let him make proper use of the free-class-periods and other free time for personal study. His sense of duty and desire to become a holy and zealous priest is shown by the way he makes use of his free time.

Part III WHY KEEP THE RULE?

1. Personal Holiness

Holiness consists in the love of God and the consequent identification of one's will with the will of God. Therefore if a seminarian does not strive to keep his rules he will not be striving after holiness.

The seminary rule is the expression of God's will for the seminarian. It points out to him at any given moment what God wants him to do. Because the superiors hold their positions through appointments approved by the Church Christ has established on earth, they share God's authority.

Every time the bell rings in the seminary it offers the seminarian the opportunity to conform his will to God's will, to make an act of love for God and to progress in his holiness. If the rule says that 12.30 p.m. is the time for lunch and if the seminarian hurries to the refectory as soon as the bell goes he is advancing in holiness. If the rule says that silence has to be kept always in the dormitory, even if one seminarian gives some spiritual advice to another, he is not growing in the love of God and holiness. During an obligatory recreation he is not advancing in the love of God if he says his rosary in the chapel. There is no holiness for the seminarian apart from the diligent observance of his seminary rule.

2. The Salvation of Souls

A priest who is holy can do more good for the salvation of souls during his apostolate than an ordinary priest. The Church was founded on saints: the twelve apostles. Its greatest missionaries have been saints: Paul, Francis Xavier, Therese of Lisieux, etc. The greatest bulwarks against heresy have been saints: Athanasius, Augustine, Dominic, Ignatius, Peter Damian, etc. The most brilliant theologians were saints: Augustine, Thomas, Bonaveture, and Robert Bellarmine. The greatest dispensers of charity and organizers of works of charity have been saints: Queen Elizabeth of Hungary, Peter Claver, Vincent de Paul, etc. The

most illustrious preachers have been saints: John Chrysostom, Anthony of Padua, Peter Chrysologus, Vincent Ferrer, etc.

The founders of many of the greatest religious orders in the Church were saints: Benedict, Francis of Assisi, Dominic, Ignatius Loyola, etc. And so we could go on and on, adding name after name to each of these categories and then capping it all by adding new categories to the list. The point is clear. A saintly priest will do much more for God and the salvation of souls than the ordinary, worldly, mediocre priest, though the Mass and the Sacraments are substantially the same in the hands of both.

What do all these things have to do with the seminary rules? The amount of good the seminarian will do later on for the world and for souls will be proportionate to the degree of holiness he has attained. A seminarian becomes holy only by keeping the rules with love and generosity. The salvation of immortal souls depends upon your observance or breaking of the rules of the seminary – rules of silence, smoking, punctuality, etc. Let us remember the cry of Jacob: “How awesome is this shrine! This is nothing else but an abode of God, and that is the gateway to heaven!” (Gen. 28:17). We can apply it to the seminary, because within its portals the eternal destiny of a whole world of immortal souls is taking shape.

3. The Common Good of the Seminary

Conformity to a set of disciplinary regulations is absolutely necessary if the seminary is to run smoothly and efficiently. Good order in the seminary is one of the reasons for many rules in the seminary. For example, the rule of silence in the study hall is absolutely essential if real learning is to take place. The whole series of daily bell ringings, from rising to retiring, has as its purpose the smooth and efficient functioning of the seminarian’s day. Another aspect we must notice is that the observance or disregard of any seminary rule has a strong influence on the whole institution.

The seminarian who is keeping the rule consciously is actually helping the whole community in many ways. First of all he is contributing to the formation and preservation of a good family spirit

among the student body. The spirit in a seminary fluctuates with the perfection with which the rule is kept. Some rules may be pleasant and easy while others may be hard and unpleasant. But this fact has nothing to do with the happiness of those living under those rules.

The seminarian's happiness does not depend on how easy or how difficult the rule is. His happiness depends on how well he is keeping the rules he has. A group of seminarians who carefully keep a difficult and strict set of rules will certainly have a better spirit than a group that is lax in the observance of the rules. Therefore each student who keeps the rule consciously is not only making repeated acts of love for God and advancing in holiness, but he is also contributing to the common good of the seminary by doing his part in preserving a good spirit.

A second way of contributing to the common good of the seminary by keeping the rules is that when a seminarian shows respect and love for the rule he actually reproves his rule-breaking confreres. The silent sermon of keeping the rule is certainly more effective on many occasions than verbal reproofs and heated arguments.

Thirdly, the observance of the rule by an individual seminarian is a help to the "fence-sitters", who are neither rule-breakers nor rule-respecters. The one who follows the rules shows them what they ought to do and at the same time exerts a silent moral pressure urging them to do likewise.

What harm does the rule-breaker work on the common good? The one who breaks the rules first of all is doing his best to destroy the spirit of the house. Secondly he is also working effectively to confirm fellow rule-breakers in their misguided ways. Thirdly he is doing his part in getting the fence-sitters off the fence and down to his level of action. So knowingly or unknowingly, he is working very hard to destroy the work of the seminary and to give God and His Church a set of lukewarm priests.

4. Order in One's Personal Life

The rules and timetables are orderly and clear in the seminary. There is a place and a time for everything that is important for us. This orderliness of the seminary rule is helpful for the seminarian to understand the importance of having a place and a time for everything in life. Therefore he should practice this orderliness in his own private life.

In the life of a priest, if there is no order he will neglect or omit many of his duties. A priest is not going to get his unpleasant tasks (to knock on doors where he senses he is not welcome, to tell repeatedly, year after year, to the same people that they are wrong when they commit sin, that they should change, etc; to go for sick calls at any time of the day) done, if he has no fire in his heart and no order in his mind. Unless a priest puts some order into his day and plans it honestly, he will not be able to do everything that Christ wants him to do. A priest has to learn to plan his daily programme when he is a seminarian.

Therefore the seminary rule – in setting a time for meditation, visit to the Blessed sacrament, spiritual reading, study, classes, recreation, etc. – aims at establishing order in the seminarian's mind and life. Taking the lead from the rule a seminarian must go further and put order into the parts of his seminary life left free by the rule. He should have a usual study time for each of his subjects, for his private visit to the Blessed Sacrament, for his preparation of the next morning's meditation, and so on. Such practices will help him to do his seminary work more effectively and prepare him to carry out his priestly duties later on.

5. Respect for Church Law

About the keeping of the seminary rule, this is what Pope Pius X had to say:

If a student observes the rule through a slavish fear (of being caught), or breaks it through levity of mind or contempt, he is as far from the hope of being a holy priest as one can imagine. For it is difficult to believe that one who condemns the seminary rule will not later disregard the public laws of the Church. If the rector of the seminary should discover any student so disposed (toward the rule),

and if, experimenting with him for a year and warning him once or twice, he should find that the student has not corrected himself, he should so expel the student from the seminary that he will never in the future be accepted again by this seminary or by any bishop.

The Holy Father knew very well that a seminarian who does not keep the rule through supernatural motivation, but rather through servile fear of 'being caught', has no depth to his spiritual life and most probably no desire to develop any depth. The Holy Father knew that if such a student does not change during his seminary years, apparently he will never change. It is true also in the world. We do not see a lazy youth later become an eminent lawyer, doctor, etc. It is the earnest, hardworking student who blossoms into the respected and successful person. It is also true in other areas of life.

The Holy Spirit has said about the human nature He created: "Train up a child in the way he should go, and when he is old he will not depart from it" (Prov.22:6). We also know from the history of the Church and the lives of saints that a saintly priest was either a model seminarian or at least one who was seriously intent on becoming such.

6. More Glory to God

Every human being wants to be happy. A person may try to find happiness in the things of this world: money, power, fame, friends, beauty, sex, food, drinks, drugs, etc. But no human pleasures can satisfy the heart of man completely. Any pleasure or happiness that things of this world offer is very much limited, and each will finish in its own time. It is true that human pleasures, both noble and base, can never satisfy the heart of man completely.

Man can find perfect happiness only in God and therefore God is the ultimate end of man. Giving glory to God is man's genuine happiness. This is the most excellent and lofty reason for keeping the seminary rule perfectly. Each time the seminarian observes a rule, he identifies his will with the divine will, as we have already seen. When the seminarian keeps a rule he makes an act of love for God. This act glorifies the will of God and manifests the goodness of God. When he makes this act of love he

fulfills the fundamental reason for his existence. This should be the most powerful motive for loving the rule and making ardent efforts to observe it perfectly.

The seminarian who breaks the rule purposely and with no good reason is a fool. Because he is trying to find happiness in some absurd little created thing – like smoke, betel nut, alcohol, drugs, telling stories and being late for the seminary programmes, talking, visiting, wasting study time, looking at sensual pictures, or reading such material, etc. He does not seem to know that these things cannot give him the contentment and happiness for which he yearns. He seems ignorant of the fact that each “keeping of the rule” brings an increase in sanctifying grace and the consequent happiness. He does not seem to know that an increase in sanctifying grace is connected to an increase in heavenly glory.

The seminarian who keeps his rules perfectly is giving great glory to God and is also assuring his own full and complete happiness both here and hereafter.

Part IV RELATIONS WITH OTHERS

1. The Bishop

The diocesan seminarians, together with all the faithful and all priests and religious working with the Bishop constitute one family of which the bishop is the father. The seminarian realizes from the very beginning of his formation that the fullness of ministerial priesthood is present in the bishop, while priests share in it in a subordinate degree through the bishop.

The seminarian should be attached to his bishop with sincere charity and obedience. Through his sincere love and obedience, he prepares himself to take the place of the bishop and represent him in the parish community when he is ordained a priest. According to St. Ignatius of Antioch seminarians and priests “must obey the bishop as Jesus Christ obeyed the Father”. “He who honours the Bishop is honoured by God and he who works without the bishop knowing it, serves the devil”, he said.

The seminarian must behave with due respect, interior as well as exterior, towards his bishop, in his presence as well as in his absence. The seminarian who loves his bishop, appreciates all that he does for him and the diocese and prays for him constantly will receive manifold blessings from the Lord on his way to holy priesthood.

2. Fr. Rector

In the Seminary Fr. Rector, more than any one else, is the principal embodiment of God’s fatherliness and authority. Of him more than of others in the house must be understood the words of God recorded in the Book of Numbers, chapter 12, “He is entrusted with all my house”. He follows the progress of the seminarian in virtue and learning and health with personal and fatherly interest. The seminarian should therefore have filial confidence in him and never hesitate to go to him with his troubles and his needs. God blesses this confidence; it is confidence reposed in Him actually. Be sincerely open with him and trustful. Receive his corrections and advice with gratitude. Feelings of trust, gratitude and

filial love are more self-fulfilling and productive than feelings of fear. They are pleasing to God, consoling to superiors and satisfying to oneself.

3. Fr. Vice-Rector

To Fr. Vice-Rector, the seminarian owes, beside docility and confidence, a very special gratitude. He has, among others, the very unpleasant but necessary duty of correcting and admonishing the seminarian in matters of discipline. Do not grumble when he gives an order or correction. When a seminarian receives a correction from the disciplinarian he will also receive sympathy from his friends and companions. However if this sympathy diminishes the seminarian's love and loyalty for the disciplinarian, he should not encourage this kind of sympathy.

React to the corrections and scoldings of the Vice-Rector like an adult and a Christian who takes the spirit of Christ seriously. If the seminarian is a lover of duty and discipline, he will make the disciplinarian happy. Co-operate with his administration both wholeheartedly and intelligently. Bring to his notice your point of view when you think it will contribute to a better and happier life in the Seminary.

4. The Spiritual Father

The Spiritual Father is an interpreter of the will of God for the seminarian. He helps the seminarian to discover what God wants of him. He listens to the voice of God as it makes itself heard when the seminarian discloses about himself. The seminarian should give his Spiritual Father his entire confidence and love. The seminarian must open himself like a book so that the Spiritual Father may clearly read God's handwriting. There must exist mutual confidence, an atmosphere of friendship and trust between the Spiritual Father and the seminarian. To a seminarian who does not take his spiritual life seriously spiritual direction does not make any sense. To any seminarian who wants to grow in holiness and become more like Christ, the help of the Spiritual Father is essential.

5. Professors / Teachers

The seminarian should have confidence, cordiality and filial respect towards his teachers. He must co-operate intelligently and diligently with all their efforts and plans for his better formation. The seminarian must love his teachers and should be grateful for all their efforts to help him to become a zealous, hardworking, learned and holy priest.

6. Companions and other persons

Our Lord said, “do to others as you would have others do unto you” (Mt. 7:12). That is a key to good human relationships. St. Paul has described in chapter 13 of his first letter to the Corinthians how a seminarian must relate to his companions as well as to others. The seminarian must love other persons because he loves them and not because ‘otherwise they might be offended’ or any such fear. The seminarian who loves another person and is concerned about him, avoids what may hurt him or inconvenience him.

7. Parents

The seminarian must honour and love his parents. Now that his parents have dedicated him to God’s service, he gives priority to the business of his heavenly Father. However he has to fulfill his filial duties. He must pray for them and must be their mediator before God. Write to them or visit them as you would follow them in their joys and sorrows. That would make them better parents and better Christians and the seminarian himself would be more committed to Christ and would increase his love for his precious vocation.

Part V REGULATIONS

1. Spiritual Training

- A. “Where two or three are gathered together in my name, I am there in the midst of them” (Mt. 18:20). Bearing in mind these words of our Lord let each one, with all diligence in the Lord, devote the entire time allotted to the prescribed spiritual exercises. He should esteem very highly all these community exercises. All are expected to be present for all the spiritual exercises.
- B. The daily spiritual exercises are:
 - a. Morning prayer and Meditation
 - b. The holy sacrifice of the Mass
 - c. Midday prayer
 - d. Visit to the Blessed Sacrament and Spiritual Reading
 - e. Evening Prayer and Holy Rosary
 - f. Night Prayer
- C. The weekly spiritual exercises are:
 - a. The sacrament of Penance
 - b. Benediction of the Blessed Sacrament on Sunday
- D. The monthly spiritual exercises are:
 - a. First Friday devotion to the Most Sacred Heart of Jesus
 - b. Monthly Recollection
 - c. Spiritual direction
 - d. Spiritual conference
- E. Some other spiritual exercises during the year are:
 - a. Adoration on the Solemnities of Our Lord
 - b. Annual Retreat
 - c. Special devotions in the months dedicated to our Blessed Mother
- F. Vocal prayers should be recited distinctly by all in such a way that the interior spirit of piety is strengthened and interior devotion is manifested. Prayer books are to be used by everyone during the community prayers.
- G. On the appointed days hymns for the Holy Mass of the following day are to be practiced. It is a community activity and every one must take part.
- H. The liturgical readings are to be practiced with a priest by all.

- I. Silence is to be strictly kept from the end of the night recreation till after next day's Holy Mass. The chapel is always a quiet place. We need to have a quiet place to pray, at times for all of us together and other times for individuals alone. Silence is to be observed on days of recollection and retreat. Out of reverence and love for the Eucharistic Lord, we must avoid making unnecessary noises near the chapel.
- J. Everyone should go regularly to his Spiritual Father for spiritual direction. He should be perfectly open and frank with his Spiritual Father regarding all aspects of his life. The seminarian would go for his spiritual talk as directed by his Spiritual Father.
- K. A prayer book will be given to each seminarian at the beginning of his formation. The prayer book is given to the seminarian personally. A hymnal will be given to each seminarian at the beginning of the year which he has to return to the seminary at the end of the year. The hymnal is the property of the seminary.
- L. Every seminarian should purchase his own Holy Bible. Any Bible that may be given from the Seminary for the seminarian's use will remain the property of the Seminary.

2. Studies

- A. Studies are an important aspect of our vocation to become priests. Therefore let each one give himself totally to his studies throughout the academic year.
- B. All classes should begin and end with a prayer.
- C. Out of courtesy towards the teachers and the seminarian himself he should have only the correct books on his desk when the teacher enters the classroom. The students stand up when the teacher enters the classroom to begin the prayer.
- D. When taking a test, the student automatically removes all papers and books from his desktop. Cheating during a test is a serious offence and can lead to expulsion.
- E. All should aim at acquiring a good command of English and Pidgin, so as to be able to express themselves correctly and fluently both in writing and speaking. English is the common language of the seminary.

- F. To be absent from the class the student needs the permission of Fr. Vice-Rector. He should personally see Fr. Vice-Rector to talk it over with him before the class. Fr. Vice-Rector will put up in the staff room a list of sick students to inform all the teachers.
- G. Everyone must be on time in the proper classroom.
- H. Let each one behave so that he can learn and allow others in the classroom to learn.
- I. Study time should be used for study even if there is no written work soon due and no test or examination in the near future. Students are encouraged to contribute articles to the newsletter and other publications from the seminary.
- J. Library books are a precious possession of the seminary. Fr. Rector is responsible for purchasing new books for the Library. The Seminarian is encouraged to borrow books from the Library and read.
- K. The seminarian should go into the library only at the appointed time to borrow books and for cleaning and at other times only with the explicit permission of the formators or teacher in charge of the library. As for the number of books, how and when they are to be borrowed and returned, etc. the seminarian follows the instruction of the teacher in charge of the library.
- L. The text books are issued for the seminarian's use. These books are to be used carefully and not abused. They are to be returned at the time stipulated by the Principal. The students will be required to pay the replacement cost of any books, calculators, etc. lost or spoiled during the year.
- M. Exercise books and other stationary items for class use are normally to be purchased by the seminarian himself. However, a student who has no money could approach Fr. Vice-Rector who will consider his case.
- N. In case a student is really poor and has no way of purchasing these things, he needs to talk the matter over with Fr. Rector.
- O. Text books or library books of the seminary are never to be taken off the seminary campus.
- P. Newspapers and magazines are available in the reading room for everyone's use. These are never taken out of the reading room.
- Q. Old newspapers are taken to the Library and preserved there for future use.

3. Community Life

- A. The seminarian should be punctual in attending all the scheduled community exercises such as community prayers, instructions, classes, manual work, games, meals, etc.
- B. Absence from community exercises should be with the permission of Fr. Vice-Rector. In case of habitual absence, it should be with the permission of Fr. Rector.
- C. All should faithfully follow the general timetable which can be changed by Fr. Rector only.
- D. Everyone should cheerfully take part in the recreation and generously mix with all the brothers. This is an important part of training.
- E. The seminarian is expected to be modest in his appearance always. This means that his beard is to be shaved off, clean hair cut and no fancy hair cut, finger nails are to be trimmed, etc.
- F. Let all make it a point to begin and end both the manual work and games on time.
- G. Charity demands that the seminarians abstain from hurtful jokes and remarks. The defects of others should never be a subject of conversation, nor should anyone indulge in negative criticism. However, all are encouraged to approach those in charge to represent their point of view humbly and respectfully.
- H. Outside the time assigned for shopping, seminarians should not leave the seminary compound except with permission of Fr. Vice-Rector. Fr. Rector will decide whether any particular permission has to be given in particular circumstances.
- I. The seminarians may frequent the reading room during recreation time and free time only.
- J. In matter of dress all should avoid worldliness, untidiness and eccentricity. The seminarian should be modest and prudent in dressing. As to when a student must wear the uniforms, follow the instructions of Fr. Rector.
- K. As in the chapel, in the library, dormitories, and classrooms during the study hours silence ought to be kept at all times. If anything is to be said, it should be done briefly and in a low voice.
- L. Once every month Fr. Rector or Fr. Vice-Rector will give a common instruction to the seminarians.

M. There will be a family gathering and a picnic once every term.

4. Refectory and Meals

- A. The prayers both before and after the meals are to be prayed with true faith and devotion.
- B. In a spirit of self-control, the seminarian should accept what is served. No food or fruit may be taken out of the refectory, except for the sick persons who are bed ridden.
- C. The students should not go into the kitchen and should not deal directly with the cook about food. Complaints and suggestions should be brought to the notice of Fr. Vice-Rector.
- D. The seminarians should not take food from the priests' refectory or from the fridge without prior permission.
- E. The refectory is not the place to correct the failures of others. Other announcements may be made by the monitor in the refectory.
- F. In case of sickness or poor health, extra food may be served. But it should be always with the permission of Fr. Vice-Rector.
- G. Keep the doors of the dining room closed whenever the seminarians are not inside. That is to keep the flies to a minimum and will help to keep the refectory cleaner and healthier.
- H. While cleaning the tables the food materials should not be dropped on the floor, but should be gathered in a container.
- I. After the supper all the louvres of the refectory are to be closed, together with the doors, and the lights switched off.

5. Manual Work

- A. Each student who is in good health will take part in the manual work that is assigned to him to help keep the seminary in good order and the gardens producing food for the seminary.
- B. The manual works should be considered as a part of the training and as a service rendered to the community.
- C. The work crews are assigned at various times during the year, but not always at the beginning of every term.

- D. After consulting with Fr. Vice-Rector, it is the Monitor who explains to the rest of the seminarians the work for the day or week.
- E. Seminarians are expected to work reasonably hard during the time for manual work as it helps to keep everyone healthy. And it also helps to provide food for the seminary.
- F. The seminarians should be willing to do any work, as there is no work that is beneath him.
- G. In our families at home, each member has to contribute his work for the growth of the family. We do the same here at the seminary. The seminarian's participation in manual work is an important part of his formation and promotion. It also reveals his desire to become a hard working priest.
- H. If the need arises, Fr. Rector may cancel games on some particular day/days and call up on the students to do manual work.
- I. Clothing for work is not the same as the clothing worn in the classroom or chapel. Work clothing needs to be washed regularly.
- J. To be excused from work the seminarian needs the prior permission of Fr. Vice-Rector. Those who are taking medicine for malaria or some serious sickness are excused from work.

6. Care of Buildings and Tools

- A. All the buildings, machines and tools in the Seminary compound are for our use and under the direction of the formators.
- B. All these buildings are built, and the equipment has been purchased with money that was given by believing people who want to help the work of the Church, our benefactors. That means that all of us are asked to treat all the buildings and equipment with that same kind of respect – these are gifts of believers for our use on our way to clarifying our call to service in the Church.
- C. In a spirit of charity and poverty the seminarian must switch off all lights and fans where they are not required. When you go out of a room and see that if there is no need for a light or fan any

more for the time being, kindly switch them off and shut the doors.

- D. Good care of the buildings would include that the seminarian is faithful to his appointed work of house cleaning. Once every week all the louvres of the room entrusted to him are to be cleaned with water and the floor is to be mopped. Louvres are not to be taken out of their frames. On other appointed days the room has to be swept and the equipment inside is to be wiped.
- E. When a person breaks or destroys something that belongs to the seminary, he himself has to report it immediately to Fr. Vice-Rector.
- F. If the superiors judge that the seminarian has been careless in handling the property of the seminary, he will be required to pay entirely for the damage caused.
- G. Tools used for work are cleaned and brought back to the storeroom every day for storage. Tools should never be left in the garden or anywhere else.
- H. Every seminarian must feel responsible for the buildings, equipment, and tools of the seminary and must take care of them as though they are his own private property, but they are kept in their respective places and not in the dormitories or classrooms or elsewhere.

7. Sports

- A. Non contact sports are a part of the programme for recreation and good health. Sports can also be organized during free time.
- B. Participating in games on the appointed days is compulsory for all seminarians. Anyone who is taking medicine for malaria or some serious sickness must refrain from playing. Others need to get the permission of Fr. Vice-Rector to be excused from playing. On Sunday sports is optional.
- C. Sports are usually played within the family of the seminary. Competitive games with outside groups or schools are not our usual custom. Only with the permission of Fr. Rector such competitions may be organized.
- D. At the appointed times the teacher in charge will organize competitive sports in the seminary.

- E. Indoor games are to be played during the time of recreation only.

8. Visiting Villages

- A. The seminarian visits his parents or wantoks during the term breaks and during annual holidays.
- B. Leaving the seminary without permission of Fr. Vice-Rector or Fr. Rector to visit the village or any where else is a serious offence whether it is done during day time or night. A seminarian who wants to visit villages or some centres of entertainment without permission, must be sincere with God and himself and leave the seminary, because his call is to a different way of life.
- C. The seminarian who has his parents or friends living close by may wonder why the rule will not allow even a fifteen or a twenty-minute visit. The main purposes are that the seminarian should learn to discipline his will and learn detachment. It also teaches the seminarian to avoid idle social visiting.
- D. A seminarian is in the seminary because he has the intention of becoming a priest. The villages round about or the centres of worldly entertainment are not places of priestly formation. During the free time the seminarian remains on the seminary campus and does not go visiting local villages.
- E. On days of shopping the seminarian does not go to his village or other villages. He does not chew betel nut or smoke. The seminarians have their own manner of recreation to fit with their call to be servants of the Lord in the Church.

9. Dormitory

- A. The dormitory is to be used only for sleeping. Do not make the dormitory a meeting place, or a recreation room.
- B. Strict silence is to be observed in the dormitory.
- C. Dormitories will be kept closed during class and study hours.
- D. The seminarians are not to change the places assigned to them in the dormitory, the chapel and classroom.
- E. No food is allowed in the dormitory. In the case of a very sick person, that person may eat his meals there. What food is not

eaten for a particular meal is taken out of the dormitory. It is never stored there. Food brings all kinds of little creatures and rats.

- F. Each seminarian is entitled to have privacy for his personal belongings. No one is allowed to go into another student's cupboard or suitcase. This is a very private place for each person.
- G. The door of the dormitory is to be kept closed at all times to ward off mosquitoes. This is a health consideration for all concerned.
- H. Formators have the right to inspect the dormitories and the things therein at anytime.

10. Visitors

- A. Visitors of Seminarians do not stay overnight at the Seminary campus.
- B. If the seminarian's visitors spend some time at the seminary, he will do well to introduce them to Fr. Rector and the rest of the staff whom they may happen to meet.
- C. We must treat our guests respectfully. If they are visiting you for the first time and if they are interested in seeing the place take them around and show them the seminary, but do not take them upstairs without the permission of Fr. Vice-Rector. Except for this, we do not take the visitors around, in order to preserve the privacy of our house and compound. If they would like to have some drinks take them to the parlour or to the beach. Do not carry water or food items to the gate to entertain the visitors.
- D. Visiting days are Saturdays and Sundays, except on the last Saturday of the month when the Seminarian has his recollection. As for week days the seminarians could be visited during sports hours.

11. Radio / TV / Video / Musical Instruments

- A. These instruments are for the use of all the seminarians. Only the person in charge will operate the TV or Video. The remote control will be used only by the seminarian in charge.

- B. Seminarians are encouraged to watch the evening news, for its information and to learn spoken English.
- C. Other TV programmes may be watched only with the permission of Fr. Vice-Rector.
- D. The teachers may arrange to use the Video for class work as required after consulting Fr. Vice-Rector. The teachers do not hand over cassettes to the seminarians to be watched during weekend or at other times. Such cassettes could be lent to Fr. Vice-Rector. The seminarians are not expected to bring video cassettes from their homes or elsewhere and watch privately or in common. In the case of a good cassette for recreation or learning the seminarian could lend it to Fr. Vice-Rector before the show.
- E. A movie may be watched on the video on the weekend during the time specified for it. As for choosing cassettes, the instruction of Fr. Vice-Rector is to be followed at all times. For further recreational use of TV / Video Fr. Rector will make announcements.
- F. Since the seminarians live in common they should not have a private radio or tape-recorder as their use would, inevitably, disturb others. The common radio / tape-recorder could be used by the students. However, this is to be left in the recreation room and not to be carried around.
- G. These instruments are to be used very considerately. The volume should be kept low even during free times.
- H. No seminarian should be possessive about the musical instruments of the seminary. Out of charity, he should allow his companions to play them both for learning and for playing during liturgical services.
- I. Seminarians are not allowed to have their personal musical instruments such as guitars, organs, etc. without prior permission from Fr. Rector.

12. Radio

- A. The radio should be used by students for emergency purposes only. It always has to be with the permission of Fr. Vice-Rector. Otherwise the seminarian does not go to the radio to operate it.

- B. In case of emergency calls from anywhere, the student who hears the call is encouraged to receive the message and convey the message to one of the Fathers and in their absence to someone else as the situation demands.

13. Letter correspondence

- A. The normal means of communication with the family and friends is through letter writing. This is one of the areas where the seminarian must practice the virtue of openness and sincerity.
- B. The seminarian puts his outgoing letters in the letter box near Fr. Vice-Rector's office. On every alternate day they will be taken for posting to the post office or to the hanger. The seminarian is not expected to give his letters to anybody else for posting.
- C. Any letters addressed to a seminarian may be opened by Fr. Rector before handing them over to the seminarian himself.
- D. The seminarian who makes arrangements to receive letters through outside addresses is being insincere and dishonest to his vocation and therefore does not deserve to be a seminarian. The letter that a seminarian receives should be addressed to the seminary and not to the parents or friends of the seminarian.
- E. It may not be the mistake of the seminarian if a girl writes to him for the first time. But if a girl continues to write to the seminarian it means that the seminarian is having or desires to have secret and sinful relationships with his 'girl friend'. If the seminarian aspires to continue in the seminary and become a holy priest he must be open to his superiors about this matter. Secrecy in this matter is a sign that he wants to continue this secret relationship. A boy who writes and receives 'love letters' cannot be faithful to his prayer life, meditation, the practice of many virtues, study, and over and above the pursuit of his precious vocation.

14. Health and sickness

- A. One of the biggest gifts we have is our health, the ability to work, to study, to pray and to learn. As good Christians we want to take good care of our health. We must do what is right to

keep our good health. We must avoid whatever is harmful to our health.

- B. Some of the things that we need to do to take good care of our health are to eat well, to sleep well, and to work and to recreate well. These things are needed in their right amounts and at their correct times.
- C. Each seminarian needs his own medical booklet. He must take it with him whenever he goes to a medical facility, that is to Lote clinic or to the hospital.
- D. Mosquito nets are to be used by all students in the dormitory to combat malaria.
- E. The infirmary at the seminary will help the seminarian for everyday sicknesses like normal malaria, colds, small cuts and sores. If the medicine from the seminary has not cured him, the student may be advised to go to the clinic at Lote or if the Father in charge of the infirmary judges it better for the seminarian to go to Hospital he may be sent to the hospital.
- F. For an attack of malaria the normal dosage of tablets is to be taken for three continuous days. This is a course of medicine, that means that if the seminarian feels better before the total number of tablets is taken, he should not stop the course. Stopping the course helps to build up immunity in his body to the medicine and in the future these kinds of medicine will not help him. So he must finish the complete course of tablets for any sickness as the nurse or doctor prescribes.
- G. All sickness is to be reported to Fr Rector. Hiding a sickness from the superiors does no good to the seminarian and rather it would only aggravate the sickness. If possible directly and if not indirectly Fr. Rector should be informed about the sickness before one goes to take bed rest.
- H. The seminarian who is genuinely sick does not attend classes, go for work or sports. If possible he is advised to go for the Holy Mass in the morning.
- I. In case a seminarian is seriously ill and he fails to report his sickness to the superiors himself, another brother, in charity, should inform this matter to Fr. Rector or to Fr. Vice-Rector.

15. Smoking and chewing betel nut

- A. Smoking is a habit that people can get into. It is costly in money and harmful to health. Some people smoke because they see others doing it and they think that it makes them look grown up or smart or that it is the correct thing to do.
- B. The seminarian does not smoke either at the seminary or at home. We must take good care of the gift of health that God has given us and so we do not destroy it in any way.
- C. Smoking is harmful to the smoker. It is also harmful to others around the smoker. A smoker puts non-smoking people at a health risk by his smoking.
- D. Chewing betel nut is a habit that people can get into. In some places it is the custom of the people to chew betel nut and to offer it to others as a cultural sign of friendship. This may be true in some areas. But in some other areas it is not a custom at all but a habit that has come in only recently, within the last 30 years or so.
- E. Chewing betel nut is a health hazard. Betel nuts chewed with lime and mustard, cause 35% of the total number of cancer cases in Papua New Guinea.
- F. The chewing of betel nut is also a dirty habit. It is not permitted in public buildings like stores, offices, airplanes, schools, eating places, hospitals, clinics, banks and the like.
- G. The seminarian who aims to become a priest, a Christian leader of his people, has to be a Papua New Guinean who has accepted the Christian concept of using well the gift of good health that God has given him and to take good care of it. So he does not use betel nut even if it is a cultural thing, a custom of the place. The Christian concept of taking good care of health is more important than the cultural manner of chewing betel nut or the sharing of it with others.
- H. The seminarian who aims to become a Christian leader and a representative of Christ will take it upon himself to chose only those aspects of the culture that fit well with the Christian message.
- I. The seminarian who is unfaithful to these rules usually places no great value on any seminary rules. Because smoking or chewing

betel nut is something that is done deliberately. The seminarian who breaks this rule prepares himself consciously before breaking this rule. Therefore this reveals the true picture of the seminarian's basic attitude.

- J. These rules provide the seminarian with enough opportunities to build up and develop his will power. Just as arm muscles are strengthened by the unpleasant task of lifting or pulling, so too, the will is strengthened by the unpleasant task of saying no to the yearnings for tobacco pleasure or betel nut pleasure, or any other pleasure, for that matter.
- K. Another benefit of these rules is that since smoking, chewing betel nut, sex, etc. are sense pleasures, mortification in the use of betel nut and smoke are excellent means of counteracting and overcoming temptations against purity. One means of overcoming temptations of sense is by acts contrary to sense gratification.
- L. These rules also help the seminarian to acquire detachment from creatures. This is very important to holiness.
- M. These rules are to be observed in a spirit of mortification and self-control.

16. Use of Alcohol

- A. The use of alcohol is a habit that people can get into. Sometimes even a little use of alcohol can lead people to become addicted to it. Alcohol is a substance that harms the body and can quickly and easily harm the good human relationships with other people and destroy ones own self esteem.
- B. The use of alcohol is not part of the culture in PNG.
- C. Alcohol can make people drunk and disorderly. Many people think that alcoholic drinks are necessary for big events or parties or celebrations. These are false ideas. These are bad habits and customs.
- D. A person who is addicted to the use of alcoholic drinks is unfit to serve the people. Therefore this habit is not in keeping with a priestly vocation.
- E. Because alcohol is a powerful thing and people can easily be addicted to it the seminarian does not use it.

17 Use of Marijuana or other Drugs

- A. Marijuana and other drugs are also addictive and cause much harm to the person and to society. Their use causes great social harm, family problems, and problems in the village and in the country.
- B. Because of the harm to oneself and to others the seminarian does not use marijuana or other drugs.

18. Lights out

- A. After 9:30 p.m the seminarian may begin to go to bed at his own discretion.
- B. A warning bell is rung at 9:55 p.m. At 10:00 p.m. when the lights are out all students are expected to be inside the dormitory.
- C. If the seminarian is found outside at night, except for lawful reasons, he risks being dismissed from the seminary.
- D. Those who wish to make a visit to the Blessed sacrament or other private devotions are encouraged to do it between 9:30 and 10:00 p.m.

19. Stealing

- A. The seminarian who cannot be or does not want to be honest has no vocation to become a priest.
- B. Stealing of private property or seminary property, or class work or assignments, is a matter that makes the seminarian liable for dismissal.
- C. Cheating in exams and copying another's work are forbidden. These assignments will be destroyed by the teacher and a 'o' mark will be given.

20. Vacation

- A. The vacation months are exceedingly valuable periods of formation.
- B. The seminarian on vacation at home enjoys a large amount of personal freedom. There may not be anybody to watch him, to

tell him what to do, or when and how to do certain things. The secluded protection, the timetable, and the good example found in the seminary are absent. The seminarian is entirely on his own. It is during the vacation that he will be shown for exactly what sort of moral and spiritual fibre he is made of.

- C. The seminarian who does not perform his spiritual exercises carefully during vacation time can be quite sure that he will neglect them as a priest.
- D. The seminarian should keep in mind that there is no vacation in the spiritual life.
- E. It is good and necessary for a man to rest from his labours, whether they be physical or mental. But it is neither good nor necessary for him “to rest” from his spiritual exercises and his one aim in life: to love God with all his heart.
- F. Therefore before leaving the seminary for his holidays each seminarian, together with his spiritual director, should draw up a plan on how he is going to ensure the protection and nourishment of his spiritual life during his days with the family.
- G. As regards his vacation-time recreation, the seminarian should bear in mind that not every amusement permissible for the laity is proper for him.
- H. He should take great care not to fall into temptations coming from girls or women. He should avoid all worldliness in his recreation. This is because he professes to be striving for the heights of holiness, and worldliness and holiness do not mix.

21. Dismissal

- A. The seminarian who breaches these disciplines, even after repeated corrections, shows by his conduct and attitude that he is not seriously interested in becoming a holy priest. Therefore he does not belong in the seminary and will go home.
- B. For special reasons even without prior warnings or corrections, at the discretion of his formators, the seminarian may be dismissed at any time.
- C. Some grounds for immediate dismissal are as follows:

- Leaving the seminary during day or night without permission.
- Returning late to the seminary after the holidays or shopping without valid reason.
- Drinking alcoholic beverages or bringing alcohol onto campus.
- Using marijuana or other drugs or bringing them onto campus.
- Having or reading pornographic literature.
- Repeated stealing.
- Repeated cheating.
- Sexual contact with others.
- Disregard of the seminary programme.

Note: Let each seminarian hold himself responsible for the common good of all and sincerely help to create an atmosphere in which all can pray, study and live together in true charity.