

Junior Seminary copy.

'REX SUM EGO'. AD MAJOREM DEI GLORIAM.

R U L E

for the

RECTOR AND FACULTY OF THE JUNIOR SEMINARY OF CHRIST THE KING, LADNER, B. C.

in the

ARCHDIOCESE OF VANCOUVER.

THE RULE, as herein developed, comprises TEN CHAPTERS : viz:

- CHAPTER I. THE PARTICULAR AIM OF THE JUNIOR SEMINARY.
- CHAPTER II. THE GOVERNMENT OF THE JUNIOR SEMINARY.
- CHAPTER III. THE MEMBERS OF THE FACULTY.
- CHAPTER IV. THE RECTOR.
- CHAPTER V. THE PROFESSORS.
- CHAPTER VI. THE BURSAR.
- CHAPTER VII. THE SPIRITUAL DIRECTOR.
- CHAPTER VIII. THE FACULTY MEETINGS.
- CHAPTER IX. THE ADMINISTRATION OF THE JUNIOR SEMINARY PROPERTIES & OF ITS REVENUES.
- CHAPTER X. THE READING AND THE APPLICATION OF THIS RULE.

CHAPTER I.

THE PARTICULAR AIM OF THE JUNIOR SEMINARY.

THE aim of the Junior Seminary of Christ the King is the preparation of boys and young men during their most formative years, for the Holy Priesthood. (Can. 1352.)

The work of the Junior Seminary, therefore, is the training of such youths in the Virtues and in the knowledge which the Priestly Office and the Sacred Ministry demand. (CC. 1364, 1369#1.)

In the accomplishment of this noble purpose, the Junior Seminary conforms to the prescriptions of the Holy Council of Trent, (Session XXIII De Reformatione; Cap. 18 Cum adolescentium aetas.) to the Code of Canon Law, (Lib. III. Pars IV. Titulus XXI.) and to the special Directions of the Holy See, in particular the Letter of His Holiness Pope Pius XI. to His Eminence Cardinal Bisleti, (1 Aug. 1922.) and the Instruction on Seminaries.

For, in the revered person of the Sovereign Pontiff the Junior Seminary venerates its first Superior, the Pastor on whom all others depend for the origin and the exercise of their jurisdiction, the Master who has the Divine Mission to teach and who is infallible therein the Source of the Priesthood, whose Blessing is necessary to Priests for the worthy carrying out of their functions.

The Junior Seminary of Christ the King respects, loves and obeys with promptitude and submission our most Holy Father the Pope.

Since His Excellency the Archbishop of Vancouver is the real Superior of his Seminary, (Can. 1357#1.), it is under his orders and his full and entire jurisdiction that the Rector and Faculty of the Junior Seminary pursue their task of preparing candidates for the Holy Priesthood.

In the person of the Archbishop of Vancouver is revered the fulness of the Priesthood; he is the true Father of the Diocese and of his Clergy in particular; from him come their laws, their power, their life.

The Staff of the Junior Seminary, therefore, esteem it their happiness and their privilege to labour under his authority and his guidance in order to provide him with good and worthy Priests.

The Junior Seminary is dedicated and consecrated to OUR LORD JESUS CHRIST, KING, WHO is the GREAT HIGH-PRIEST; it makes profession of a singular devotion to the MOST BLESSED SACRAMENT OF THE ALTAR and to the MOST SACRED HEART OF JESUS, as also to the IMMACULATE VIRGIN-MOTHER OF GOD, MARY, QUEEN OF THE MOST HOLY ROSARY, under whose special Patronage all the spiritual interests of the Junior Seminary are placed.

CHAPTER I. (continued.)

The Junior Seminary entrusts its material interests and temporal cares to the special Patronage of St. JOSEPH, Foster-Father of its Divine Model, and invokes St. PETER, Prince of the Apostles, St. JOHN THE EVANGELIST, the Beloved Disciple, St. JOHN-MARIE VIANNY, Cure of Ars, and St. THERESA of the CHILD JESUS, who prayed so much for Priests.

The Members of the Faculty are united by the bonds of priestly Charity and by the earnest desire to work more efficaciously at their own perfection under obedience, with the helps of community life.

They must strive to practise all the priestly Virtues, in order that their teachings, strengthened by their example, may be more effective with the boys and young men entrusted to their care. (Can. 1360#1.)

CHAPTER II.

THE GOVERNMENT OF THE JUNIOR SEMINARY.

His Excellency the Archbishop of Vancouver alone appoints to the various offices in the Junior Seminary: Rector, Professors, Bursar, ordinary Confessors and Spiritual Director. (CC. 1357#1. 1358.)

The Vice-Rector is named from among the Professors on the recommendation of the Rector. Deputies

The two Councils of Discipline, the one for discipline, the other for the temporal administration, prescribed by Can. 1359, form, with the Archbishop of Vancouver, the external Governing Body of the Junior Seminary.

These two Councils will each hold a Quarterly Meeting.

The Archbishop frequently visits in person the Junior Seminary. (Can. 1357#2.)

CHAPTER III.

THE MEMBERS OF THE FACULTY.

By their vocation to the Holy Priesthood, the Members of the Faculty of the Junior Seminary are held to the perfect practice of all the Christian and priestly Virtues, which are: humility, modesty, mortification, the spirit of faith, the spirit of charity, obedience, the spirit of poverty, chastity, detachment and self-denial.

They must have the conviction that the example of these Virtues is, even more than eminent learning, the necessary condition of their good influence on the students. (Can. 1360#1.)

They will practise humility by gladly accepting their hidden and apostolic life.

They will practise modesty by avoiding anything in word or action that is calculated to bring them into notice.

They will practise mortification: mortification of the will, by submission to community life; mortification of the mind and heart, by accepting the inevitable friction that comes from the mingling of characters always unlike; mortification of the body and of the senses, by a courageous and persevering subjection to the privations which the life of the Seminary imposes.

They will exercise the spirit of faith by regulating according to the maxims of the Gospel and the examples of OUR Blessed LORD and of the Saints, their thoughts, judgments and conversations, their private actions as well as their external relations.

They will practise fraternal charity, living together in perfect union, dealing with one another with simplicity and confidence, being guided by the same rules of conduct, charitably admonishing each other if there be occasion, but with discretion and prudence, never contradicting one another before the students, never allowing themselves any familiarity which the duty of mutual esteem would forbid or which the respect due from the younger to the older would preclude.

They will practise obedience to the Rector in whatever directions he gives them regarding their own duties or the general good of the House. (CC. 1360#2. 1369#3.)

They will strive to cultivate the spirit of poverty. They will avoid, in dealing with the confessor, indiscreet confidences, the preferences one feels inclined to give to certain students, any marks of affection too human or common, or anything that could even remotely arouse of particular friendships.

They will accept no outside ministry nor speak in church outside the House without the permission of the Rector, who in case of doubt will consult the Archbishop.

They will make one half-hour's Meditation every day, together with the Community whenever possible, visit the Blessed Sacrament and recite the Rosary each day; they will watch before the Blessed Sacrament exposed, for one half-hour on the First Fridays, in addition to the Holy Hour in common.

They will strive in harmony with the Rector, to give the students a thorough understanding of the Rule, by showing them that its observance is a condition of their sanctification. They will see to it that the Rule is observed out of motives of faith and charity. (Can. 1369#1.)

They will join the influence of their example to their exhortations or reprimands, in order that their care of the confessions may be more efficacious. (Can. 1360#1.) This implies fidelity to all the prescriptions of the Rule that are common to them and the students.

They will assist at the exercises of the Community. These exercises are :- (cf. Can. 1367.) Morning-prayers and Meditation; Particular Examen; Dinner and supper; Visits to the Blessed Sacrament after dinner and supper; Benediction; Night-prayers; High Mass and Vespers on Sundays and Holy Days and on certain feasts and special occasions throughout the year; e.g. Major and Minor Litanies; Holy Hour on Thursdays and on the First Fridays; Stations of the Cross during Lent and during the Students' Retreats, and Recreation after dinner.

They will not absent themselves from these exercises without the permission of the Rector, and if this has not been asked, they will whenever as possible tell him the reason that prevented their being present.

They will regard the observance of the Rule to be of such importance, whether for their own personal sanctification or for the good of the Seminary, that they will never keep the students waiting for any exercise, (prayers, classes, study, meals etc.), those who are to preside being always the first to appear and never failing to begin at the precise hour. (Can. 1369#1 & 3.)

They will not leave the House for any considerable period nor travel to the City of Vancouver or elsewhere, without first securing the permission of the Rector.

They will return to the Junior Seminary not later than 10.00 p.m., unless after first obtaining late-leave from the Rector.

They will remain attached to the Junior Seminary during the Christmas Vacation, unless other duties are imposed upon them by the Archbishop. While thus residing at the Junior Seminary during Vacation, they will submit their proposed absences to the Rector and observe the Rule in so far as applicable under the circumstances.

They will not accept invitations to the homes of students, in order to preserve the independence of action so essential to their work.

CHAPTER IV.

THE RECTOR.

The direction of the Junior Seminary devolves most especially on the Rector. (CC. 1360#2, 1368, 1369.)

He sees to the acceptance and admission of students, being careful to observe all the provisions of Canon Law and the special instructions of the Holy See.

He presides at all the Community exercises; he ~~watches over the observance of the Rule by both Professors and Students, supervises~~ ^{insert} ~~of discipline and studies, and is consulted by the Superior in all that concerns the~~ ^{supervises (below} ~~temporalities of the House.~~ ^{the}

He will expound the Rule to the students and constantly recall it to their minds. He will endeavour to strengthen and develop in them a good solid character.

He must have a care that they enjoy full and entire liberty of conscience in the matter of Confession; he himself, in accordance with Canon 891, will not hear their Confessions and he will observe fully the prescriptions of Canon 1361#1 & 2.

He will make sure to have read, each year, during the Octave of Corpus Christi, the Decree on Frequent Communion. ^{((insert} the studies and the teaching of the Professors, unless there are appointed Prefects/above.

He will call on the Archbishop from time to time, to give him a report on the condition of the Junior Seminary and to receive his orders. (Can. 1357#2.)

He has no power to change anything that is of any importance either in the customs or in the Rule of the Junior Seminary, without first taking the advice of the Faculty and submitting the matter to the Archbishop.

Every half-year, at least, he will send a report to the Archbishop concerning each student in the Seminary who belongs to the Archdiocese of Vancouver. He will likewise send similar reports to any other Diocesan Bishop having students at the Junior Seminary.

He will receive and file a copy of the Bursar's monthly reports to the Archbishop, as also of the Annual and semi-annual reports.

~~He will supervise and apportion the work of the students in the House, Gardens and grounds.~~

~~He will request the Bursar to purchase such books, equipment and furnishings as would normally be necessary in the Junior Seminary on occasion/demands, and to provide such implements and tools for gardening purposes, etc., as the students may need.~~

He will not himself make any purchases in the name of the Junior Seminary except by previous understanding or special arrangement between the Archbishop and the Rector, or between the Rector and the Bursar.

He alone will grant permissions to students in matters of moment, where any exception from the Rule or custom of the House is involved, and that only in individual cases and for a brief period.

He will see to it that the students are instructed in the Sacred Rites and Ceremonies of the Church and that each student in turn exercises his lawful functions.

He will see to it that the students are well grounded in the elements of Plain Chant and that full attention be given to its faithful rendering.

He will celebrate the Community Mass each morning.

He will supervise the reading at meals and correct the faults of the reader.

He will receive and file the reports of the Pastors of Students, according to CC. 1370 & 972#2., especially after the long vacation.

He will be most exact in the observance of the prescriptions of CC. 1364, 1367, 1369 & 1371.

He will see to it that no Professor is overburdened and that all Professors retire before 11.00 p.m. If any of the Professors, in a special case, finds that he cannot well observe this provision of the Rule, he will obtain the needed permission from the Rector. The latter on his part, will seek to secure for the Professors the rest and the relief they may need.

He will be most charitable towards his confreres, allow them ready access, listen to their representations and even defer to their opinions in so far as the good of the House and their own welfare will permit.

He will give them the example of assiduity at the exercises and of fidelity to the Rule.

He will abstain from visits and from going out, and generally from anything that might lead him to give to outside work or interests, the time and the application that his charge obliges him to give before all else to the Junior Seminary.

On their part, the Professors, considering that the Rector holds in the House the place of OUR BLESSED LORD, will have great deference for him, will obey him with docility, will follow his counsels submissively and will have recourse to him in their needs with all confidence.

When the Rector is absent or incapacitated, his place is taken by the Vice-Rector.

All who reside in the Junior Seminary or who are employed in the House proper are subject to the jurisdiction of the Rector in everything pertaining to the discipline of the House, according to the prescriptions of CC. 1360#2. 1368.

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Prescriptions

THE PROFESSORS.

The professors must bear in mind that they teach in the Junior Seminary in the name of the Archbishop of Vancouver.

They will take their rank according to seniority of Ordination, if ordained for the Archdiocese of Vancouver; otherwise, according to their arrival for work in the Archdiocese of Vancouver.

They will accept the subjects to be taught that are assigned to them by the Rector and will follow the course of studies outlined for the Grades each year by the Rector and/or the Prefect of Studies. They will not depart from the prescribed plan of studies without first consulting the Rector. (CC. 1360#2. 1369#3.)

They will instil into their pupils a love of study and endeavour to make them realize the value of a knowledge of the profane sciences in the development of their minds and as a foundation for their future sacred studies. Above all they will strive to develop in their students a good moral character. (Can. 1369#1.)

They will be careful to impart to the students the sound Doctrine of the Church and will also keep well clear not only of opinions that are contrary to sound doctrine, but also of such that are venturesome and peculiar.

They will inspire in their pupils a due aversion to opinions or works condemned by the Church, and to all such as contain doctrine not above suspicion or that might be in any way dangerous to morals.

They will cultivate in their pupils an ardent love of the Faith. (Can. 1364#1.)

As the Professors have a share in the direction of the Junior Seminary, they will look to the keeping of good order in the sections of the House which they occupy and at the exercises at which they preside or assist, seeing to the observance of the Rule and noting the manner in which the students behave themselves in order to be able to report thereon in council, and when required, to the Rector. (Can. 1369#1.)

To preserve the spirit of subordination and dependence in the House, which is the soul of a holy Community, the Professors will leave to the Rector the granting of all permissions and the making of invitations, as well as the designating of students to the various offices in the House.

But each Professor, in regard to the exercises or duties which he conducts, will assure assiduity, punctuality and good behaviour, having recourse to the Rector in order to correct failures. He must never absent himself nor come late, nor allow any student to preside in his place.

The Professors will observe all that has been written in Chapter III of this Rule for the Members of the Faculty in general.

Each Professor in a true spirit of love for his priestly dignity, both out of respect for God's Honour and in order to attract the students to the sacerdotal life, will be most careful to offer the Holy Sacrifice of the Mass with devotion and with minute attention to the Rites.

Each Professor will recite the Prayers distinctly whether in Latin or in English and without undue haste, thus setting an example of reverence to the students.

The Professors will officiate in turn in the Sanctuary and when requested by the Rector.

They will maintain silence and decorum in the Dormitories and Study-hall, being careful to be present at the hours assigned to them. In the event of their unavoidable absence, they will whenever possible arrange with another Professor to replace them.

The Professors are invited to write to the Archbishop of Vancouver, when they judge it useful, communicating to him directly their observations on the Junior Seminary.

They will study the Seminarists well, in order to be able to give their opinion at first hand, when the students' reports come before the Council.

They will carefully abstain from accepting any gifts from seminarists or from those interested in the seminarists. Likewise, they will not involve themselves in the affairs of students or of their relatives.

Nov 05 1886
Professors
The Rector
The Council

THE BURSAR.

One of the Professors fulfils the function of Bursar. He is appointed to this office by the Archbishop. He is subject to the Rule of the House and may not consider himself dispensed therefrom except by necessity and with the assent of the Rector. (CC. 1358. 1360².)

He will collect the Board- and Tuition-Fees of the Students, make all ordinary expenditures and keep an exact account thereof in books specially provided for that purpose.

The management and supervision of the Junior Seminary properties, lands, farm, cattle, stock, produce and general equipment devolves upon the Bursar.

The general provision for the needs of the House, food, heating and supplies, is attended to by the Bursar.

The Bursar, however, will make no notable change in the conducting of his department without first consulting the Rector.

The Bursar will comply with the reasonable demands of the Rector in regard to the purchasing of books, equipment and furnishings that are deemed necessary. He will also procure implements and tools for use by the students in the gardens and grounds.

The Bursar will seek to remedy any matters that may have occasioned others to make complaint to the Rector, and/or which the Rector has brought to his notice.

The Bursar will not disregard any such requests by the Rector, and where in doubt, will submit them himself, at the first opportunity, to the judgment of the Archbishop.

Extraordinary expenditures of the Seminary proper, including the students' grounds, notable repairs, anything, in a word, that is beyond the limits of ordinary expenditures and mere administration, i.e., beyond the limits fixed for Pastors, \$150.00, must, after consultation with the Rector, and, if necessary, with the Faculty, be submitted for approval to the Archbishop.

The Bursar will render a monthly account to the Archbishop of all receipts and expenditures.

He will likewise render to the Archbishop a semi-annual and an annual account.

The Bursar will file copies of the above accounts and will also give a copy of each to the Rector, who, in turn, will file them.

The Bursar will celebrate Holy Mass daily in the Chapel of the Sisters attached to the service of the Junior Seminary.

The Bursar is especially charged with the care of the domestics.

CHAPTER VII.

THE SPIRITUAL DIRECTOR.

One of the Members of the Faculty of the Junior Seminary is appointed by the Archbishop to the office of Spiritual Director. (CC. 1358. 1360¹.)

He is subject to the Rule of the House as laid down in Chapter III for the Members of the Faculty, and if he be also a member of the teaching Staff, to the provisions of Chapter V.

He will, at least once a week, give a spiritual conference to all the students assembled together. (Can. 1357 no. 5.)

He will be faithful to the days and hours fixed for hearing the Confessions of the students who desire to confess to him.

He will see the students for direction on the days agreed upon, making evident his kindly interest and his readiness to be of help to them.

He will teach the seminarians how to make their Meditation, and will strive to form in them to the interior life, to the spirit of faith, of mortification, of disinterestedness, of obedience, of exactness in the observance of the Rule, of humility, of holy purity and of all the clerical Virtues.

He will promote their moral formation by opportune advice and by practical and enlightened counsel.

He will have no voice in the Council when the character and conduct of the students are being discussed and voted upon. (CJ 1361³.)

Handwritten notes:
 ? *will be subject to the Rector*
 ? *will also procure implements and tools for use by the students in the gardens and grounds.*
 ? *will submit them himself, at the first opportunity, to the judgment of the Archbishop.*
 ? *and will also give a copy of each to the Rector, who, in turn, will file them.*
 ? *domestics.*
 ? *The S. D.*
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THE FACULTY MEETINGS.

The Rector shall call together the Professors in council every month or oftener should affairs demand it.

All the Professors are members of the Council.

The Faculty assists the Rector in the administration of the Junior Seminary. This administration is in entire dependence upon the Archbishop, who is the primary administrator of his Junior Seminary.

At each meeting the following Rules will be observed:— After the recitation of the 'Veni, Sancte Spiritus, reple Tuorum corda fidelium, etc. with V., R., and oration, the Ave Maria and the invocation 'Water Boni consilii, etc.', the report, if any, of the previous meeting is read and signed by the Rector.

Then a Chapter of this Rule is read, or the whole Rule, as provided below.

If the Rector has received any order from the Archbishop, he will communicate it to the Faculty, that it may be carried out by common accord.

Then the Rector will himself propose any measures he thinks useful for the welfare of the Junior Seminary.

He will then ask of the conferes whether they have any projects to submit.

Lastly, he offers for discussion such projects as ought to be examined and decided.

When a Professor wishes to propose anything of moment, he should apprise the Rector of it beforehand, in order that the Rector may have time to think it over and if necessary, warn the other Professors of the proposal.

In the deliberations each one speaks in turn according to his rank, without interruption from anyone.

Each shall content himself with simply stating his views and his reasons therefor, without bitterness and without contention.

Finally each shall submit in cease to the decision of the majority, whatever his opinion may be to the contrary.

In the discussion of the conduct and the character of the students, all the Professors may give their vote, except the Spiritual Director and any Professor who has acted as Confessor to the student in question.

The Confessor may never say anything concerning his penitent, even to defend him. (Can. 1361/3.)

All matters of importance should be placed before the Council and be decided by a majority vote.

In all councils, when the vote is a tie, the Rector has the preponderating vote: the use of this privilege is optional with the Rector.

The meeting will close with the recital of the

**Sub Tuum presidium*

What transpires in the Council must never be spoken of to outsiders, even to Priests.

Similarly, what happens in the Seminary will be kept secret, in order that nothing may be said that could be turned to the disadvantage of the House in general or of any person in particular.

The Rector alone can speak in the name of the Faculty and announce the decisions and opinions thereof, whether it be to the Archbishop, or to the Community or to each Seminarist.

The Spiritual Director and the Confessor ought to refrain from any communication whatsoever. (Can. 1361/3.)

Sub tuum presidium

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'REX SUN EGO' AD MAJOREM DEI GLORIAM.

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CHAPTER IX.

THE ADMINISTRATION OF THE JUNIOR
SEMINARY PROPERTIES and of ITS REVENUES.

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There will be monthly, semi-annual and annual Reports made to His Excellency the Archbishop of Vancouver on the ordinary management of the Director's department, of which Reports the Rector will receive and file copies.

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Foundations for Masses, works of Charity and of Religion, and Donations carrying an obligation must all be approved by the ^{Rector} ~~Director~~ and then submitted by him for approval to the Archbishop. When this approval has been obtained, these Foundations and obligations must be kept in registers in a safe, and acquitted on the dates prescribed.

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CHAPTER X.

THE READING and THE APPLICATION of this RULE.

All these Rules will be useless if they for whom they are made be not convinced of their importance, each will regard them as the commands of the Most Holy WILL OF GOD upon himself, and will endeavour, in this spirit, to observe them with such exactitude and fidelity as to bring down upon himself and upon the House, the Graces and Blessings which GOD promises to souls sincerely obedient.

The punctiliousness and thoroughness with which all will try to keep them are to be so great and so inviolable that no dispensation therefrom is ever to be had, except by way of temporary exemption, unless the Archbishop demand, by a clear command, something contrary to any of these articles.

In order that these Rules may be known and faithfully observed, they will be read twice a year: namely, at the first Council meeting after the opening of the scholastic year, and at the first Council meeting in Lent.

At all other meetings of the Council, one Chapter will be read.

LAUS DEO DEIPARAE SEMPER.

H O R A R I U M .

SUNDAYS & HOLY-DAYS.		WEEKDAYS.	THURSDAYS.
Hour.		Hour.	Hour
a.m.		a.m.	a.m.
6.00 (Easter to Summer Vacation.)	RISE.	6.00 RISE. †	
6.20 " " "	Morning Prayers.	6.20 Morning Prayers.	
6.30 " " "	Meditation.	6.30 Meditation.	
7.00 " " "	HOLY MASS.	7.00 HOLY MASS.	
7.00 (September to Easter.)	RISE.	7.30 MASS of Thanksgiving.	
7.20 " " "	Morning Prayers.	8.45 Breakfast.	
7.30 " " "	Meditation.	8.10 Recreation.	
7.45 (Easter to Summer Vacation.)	Breakfast.	8.30 Class.	
8.00 (September to Easter.)	HOLY MASS.	9.10 Intermission.	9.00 Test.
8.45 " " "	Breakfast.	9.15 Class.	
9.00 (Easter to Summer Vacation.)	HIGH MASS.	9.55 Intermission.	
9.30 (September to Easter.)	HIGH MASS.	10.00 Class.	10.15 Confession.
10.30	Plain Chant.	10.40 Intermission.	
11.00	Letter-writing.	10.45 Class.	10.45 Recreation.
11.30	Recreation.	11.25 Intermission.	
		11.30 Study.	
11.50	Wash.	11.50 Wash.	
11.55	Particular Exam.	11.55 Particular Examen.	
12.00 noon.	Dinner.	12.00 Dinner.	
12.30	Visit.	12.30 Visit to Blessed Sacrament.	
12.35	Recreation.	12.35 Recreation.	12.35 Recreation.
		1.30 Class.	
		2.10 Intermission.	
		2.15 Class.	
3.45	Wash.	3.00 Recreation.	
4.00	Vespers & Benediction.	4.30 Benediction & Rosary.	4.30 Holy Hour.
		or	
4.45	Recreation.	4.30 Study.	
5.25	Wash.	5.25 Wash.	
5.30	Rosary.	5.30 Rosary.	5.30 Recreation.
5.45	Spiritual Lect.	5.45 Spiritual Lecture.	
6.00	Supper.	6.00 Supper.	6.00 Supper.
6.30	Visit.	6.30 Visit.	6.30 Visit.
	Recreation.	Recreation.	Recreation.
7.15	Study. #	7.15 Study.	7.15 Study.
8.45	Night Prayers.	8.45 Night Prayers.	8.15 Night Prayer
9.00	Retire.	9.00 Retire.	9.00 Retire.
9.15	Lights Out.	9.15 Lights Out. #	9.15 Lights Out.

† 7.00 a.m. on Fixed Holidays to Easter
 # 9.30 on Saturdays.

No Study On Holy-days of Obligation.

Every First Friday: Exposition of the Blessed Sacrament all day, for Seminary Benefactors.
 Suggestion: Retreat in common every First Friday until 5.30 p.m.
 Silence except for one hour after Dinner.
~~Conference by Spiritual Director in the morning;~~
 Holy Hour at 4.30 p.m. Recreation 5.30 p.m.
 Everything as usual from 6.00 p.m.

Conference by Spiritual Director every Wednesday at 8.15 p.m.
 Confessions any evening at 8.30 p.m.

Retreat twice yearly: Thursday, Friday and Saturday before Feast of Christ the King;
 Monday, Tuesday and Wednesday of Holy Week.

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continued from last line below; ...for wear on Sundays and Feast-days, and neatness and cleanliness at all times will be insisted upon.

REX SUM EGO.

AD MAJOREM DEI GLORIAM .

RULES FOR THE STUDENTS

OF THE JUNIOR SEMINARY OF CHRIST THE KING, LADNER, B. C.

1. SILENCE must be observed throughout the Junior Seminary except in the Recreation Room and in the lower corridor as far as the foot of the stairs.
2. STRICT SILENCE must especially be observed at all times in the Dormitory, the Study-hall, Towel-room and Lavatory, and from the foot of the stairs, as stated in the preceding paragraph.
3. Students may speak in the Class-rooms between Classes.
4. Recreation periods must be spent outside the House, or in the Recreation Rooms; never in the Class-rooms.
5. No reading is allowed before 3.00 p.m. on free afternoons; no reading allowed before 4.00 p.m. on full-study-days.
6. No student may leave the Grounds without the permission of the Rector.
7. No student may use the telephone without the permission of the Rector.
8. Walks are taken in common, or in numbers of not less than eight, under the guidance of a Professor.
9. Students in the Senior Grades, i. e. those who have completed Grade XII., are allowed out in groups of not less than three. Permission must always be secured from the Rector.
10. No student may enter the house or dwelling of any person whether on or off the Junior Seminary property.
11. Students are not allowed to make purchases in stores without first obtaining permission from the Rector or from the Priest in charge of the Walk.
12. Visits of Parents and of members of the immediate family of students may be received on the first and third Sundays of the month, during the Recreation between Dinner and Vespers.
13. No student may receive other visitors without first obtaining the permission of the Rector.
14. Visitors may not be shown through the House without the knowledge and consent of the Rector.
15. Letters to their families must be written by students on the Sunday mornings at 11.00 a.m.
16. Permission to write at any other time or to any person other than the above must always be obtained from the Rector.
17. All incoming and outgoing Mail, except communications to and from Priests, is subject to the inspection of the Rector.
18. No Newspapers or periodicals of any description, with the exception of the 'British Columbia Catholic', the 'Canadian Messenger of the Sacred Heart' and the 'Annals' etc. of the Foreign Missions, may be read or received by the students.
19. Smoking is strictly prohibited to all students when in residence or while subject to the jurisdiction of the Junior Seminary; i.e., at any time during the course of the scholastic year, even when absent with permission.
20. Students are not allowed to have eatables of any description in the Dormitory.
21. No-one may go to the City of Vancouver, or to his home or elsewhere out of the Ladner district, without the permission of the Rector, which is only accorded for a grave and urgent reason where the actual presence of the student is required. This permission does not carry with it the right to pay visits in the City or elsewhere, or to enter any store or any place of amusement or to occupy himself with anything but the business occasioning the trip to the City or elsewhere. On his return the student will notify the Rector.
22. All students will gather in the Chapel on Thursdays at 10.15 a.m., or at any other time when the Ordinary Confessors arrive.
23. Students are expected to confess at least once a week to any Confessor of their choice and at any time, but preferably on Thursday mornings or on any evening at 8.30 p.m.
24. When a student is dispensed from attending any exercise of the Community, such as Classes, Study, etc., he will previously, whenever possible, or later, inform the Professor who presides at the exercise.
25. Every student must possess a cassock and at least one plain surplice.
26. All students will take their turns at the various Ceremonies in the Sanctuary, e.g., High Mass and Vespers, serving of Low Mass etc., and at the various offices in the House; e.g. chief- and assistant-sacristan, bell-ringer, etc., and all will help in turn in sweeping and dusting the Dormitories, Class-rooms, study-hall and recreation-rooms, stair-cases etc., as well as in performing work in the Grounds and gardens.
27. The students will read aloud, in turn, one each day, at dinner and supper, and will carefully prepare their matter and remedy defects.
28. They will wait at table in turn each day.
29. The dress of students of the Junior Seminary must always be of subdued colours. Each student will possess at least one black, or dark-blue, suit, for wear on

page 2.

SPECIAL RULES.

SILENCE must be observed throughout the House except in the Recreation Room and in the lower corridor as far as the foot of the stairs.

Students may speak in the Classrooms between Classes.

Strict silence must especially be observed at all times in the Dormitory, the Study-hall, Towel-room and Lavatory and from the foot of the stairs as stated in the preceding paragraph.

Recreation periods must be spent outside the House, or in the Recreation-room; never in the Classrooms.

No reading allowed before 3.00 p.m. on free afternoons; no reading allowed before 4.00 p.m. on full-study-days.

No student may enter the house or dwelling of any employee of the Seminary.

Walks are taken in common, or in numbers of not less than nine, under the guidance of a Professor.

Students in the Senior Grades, i.e., the two years of Arts, are allowed out in groups of not less than three. Permission must always be secured.

No student may leave the grounds without the permission of the Rector. The same permission is required for the use of the telephone.

Visits of parents and members of the immediate family of students may be received on the first and third Sundays of the month during the Recreation between Dinner and Vespers.

No student may receive other visitors without first obtaining the permission of the Rector.

Visitors may not be shown through the House except with the knowledge and consent of the Rector.

Letters to one's family may be written on Sunday mornings at 11.00 a.m.

Permission to write at any other time or to any person other than the above, must always be obtained from the Rector.

All incoming and outgoing mail, except communications to and from Priests, is subject to the inspection of the Rector.

No newspapers or periodicals of any description, with the exception of the 'Canadian Messenger' and Foreign Missionary Magazines (The Annals etc.), may be read or received by students.

Smoking is strictly prohibited to all students when in residence or while subject to the jurisdiction of the Seminary, i.e., when absent with permission during the course of the scholastic year.

Students are not allowed to have estates of any description in the Dormitory.

No-one may go to the City of Vancouver or to his home, without the permission of the Rector, which is only accorded for a grave and urgent reason where the actual presence of the student is required. This permission does not carry with it the right to pay visits in the City or to enter any store or place of amusement or to occupy himself with anything but the business occasioning the trip to the City. On his return, the student will immediately notify the Rector.

All students will gather in the Chapel on Thursdays at 10.15 a.m., when the ordinary Confessor arrives.

Students are expected to confess once a week to any Confessor of their choice and at any time, but preferably on Thursday mornings or any evening at 8.30.

When a student is dispensed from attending any exercise of the Community, such as classes, study etc., he will previously, whenever possible, or later, inform the Professor who presides at the exercise.

Every student will take his turn at the various ~~rites~~ Ceremonies in the Sanctuary and in the various offices in the House; e.g. chief- and assistant sacristan, bell-ringer etc., etc., and all will help in sweeping and dusting the Dormitory, classrooms, study-hall and recreation-rooms etc., as well as in performing work in the grounds and gardens.

They will read aloud in turn, one each day, at dinner and supper, and will carefully prepare their matter and remedy defects.

They will wait at table in turn each day.

The dress of students must always be of subdued colours. Each will possess at least one black, or dark-blue suit, for wear on Sundays etc., and neatness and cleanliness ~~will~~ at all times will be insisted upon.

face *M. Voken*

SOME MINOR SEMINARY DIRECTIVES

"In minor seminaries founded to nurture the seeds of a vocation, students should be prepared by a special religious formation and especially by suitable spiritual direction to follow Christ the Redeemer with generous souls and pure hearts." — II Vatican Council, Training of Priests, 3.

SHOWING CONSIDERATION

Most of the things mentioned in these DIRECTIVES can be summed up in the one idea of SHOWING CONSIDERATION; showing consideration for God, for others (their rights and property, their feelings), for self. One who shows consideration for others at all times is a real gentleman. Your folks will appreciate the least degree in which you can grow in considerateness; but make it your object to grow a great deal. Good study hall and classroom conduct is described below in 9 and 10 as a way of showing consideration to others; try also to see the other rules in this light and then you will have a positive view.

1. Chapel exercises are times of worship and so reverence should be the attitude at all times. Custody of the eyes is required otherwise you are a distraction to yourself and others. Turning around, talking, etc. are bad church manners.
2. It is standard Christian custom to begin and end the day with prayer, kneeling at one's bed. This practice should not be lost but reinforced through mutual example while in the seminary. In the morning, even though you will soon be in chapel, a bedside morning offering is the ideal way to start the day. You will go to church as soon as you are washed and dressed and there you will have an opportunity for a more lengthy morning prayer of your own choosing. St Vincent's Prayer Book has a broad selection of good prayers. Older students are encouraged to pray Lauds from The Book of Prayer. There may also be a few minutes before Mass to do some reading from a spiritual book.
3. Once Mass starts give your attention to the Sacred Mysteries. The period after Communion and the few minutes after Mass are times for thanksgiving and personal prayer and if a book is used at these times it should be a prayer book. Good participation at Mass requires preparation. Ways to prepare: know the feast, have the book marked, preview the readings from Scripture, get a missal, practise the chants.
4. Priesthood students will easily see how necessary it is to grow in devotion to the Holy Eucharist. Devotion is strengthened through reverent attendance at Holy Mass, through devout reception of Holy Communion, through personal private prayer before the Blessed Sacrament (a daily visit on your own is recommended), through always being reverent in church and chapel, avoiding talking, distractions, and "fooling around" of any sort. On entering, genuflect and then kneel in silent prayer, trying particularly to realize the Real Presence and also making acts of adoration and self-offering. Students leave the abbey church after Mass (and Vespers) two by two, beginning with the seniors.
5. On ordinary days when we do not have solemn vespers in the abbey church there is a period of spiritual reading in chapel after vespers until supper. Choose a book that has to do with spiritual things: about God, lives of the saints, or something on how to be a better Christian. You can usually tell a good book by the fact that you find yourself making good resolutions as you read along. There is no reason to leave chapel between vespers and supper. If you have forgotten to bring a book use the time for prayer and remember to bring a book next time.

6. You are expected to go to Confession frequently, at least once every two weeks. This is a sacrament of forgiveness and reconciliation and a source of many sacramental graces for growing stronger in doing good and for help in overcoming sins and faults. Sunday evening is the normal time for the celebration of this sacrament, although a priest is available in the confessional before the daily community Mass.
7. The sanction for coming late to chapel -- provided it is through your own fault -- is to miss the next meal and to spend the time in the study hall.

STUDY

8. Study is both a time for developing the intellectual talents God has given you and a continual opportunity for showing consideration for others.
9. Consideration for others is shown in the study hall:
 - a) by avoiding needless noise and unnecessary moving about,
 - b) by keeping a record of assignments so that you don't take up other students' time by asking and won't disturb the hall by moving about,
 - c) by doing your own work and not imposing on others; get help only as a last resort, not as the first or normal thing,
 - d) by helping others who ask and need help, and by also encouraging them to do as much of their own work as possible,
 - e) by using a whisper when it is necessary to talk; and if you haven't learned to whisper, practise it.
10. Consideration for others is shown in the class room:
 - a) by arriving on time, so the whole class is not held up by 1 or 2 stragglers,
 - b) by studying seriously so that the class is not held back needlessly through questions whose answers you would know if you had studied,
 - c) by not interrupting while the teacher or another student is speaking,
 - d) by not causing disturbance; for if the teacher has to spend much effort keeping order a good deal of valuable class time is wasted and even the students who seem to be enjoying it will complain that they are not learning much; and the teacher, too, will not enjoy teaching such a class,
 - e) by being punctual in handing in your assignments.
11. Library silence -- no loud talking -- is required in the study hall at all times, except during the 10:00 o'clock recess and immediately before and immediately after classes.
12. Between classes we should aim at a subdued, peaceful atmosphere in the main hallway and in the classrooms, speaking in a moderate voice, not chasing one another, showing a certain awareness of the next teacher as he comes into the room and coming to attention.
13. It should not be necessary to go to the washroom between classes except at recess; at no other time are there more than two classes in a row, which means only an hour-and-a-half. Much less should there be any necessity to go during class, or meals, or a church service.
14. In order to cultivate good study habits (such as concentration, looking ahead to have books and necessary materials on hand, independent work, keeping a written record of assignments, etc.) there is a certain portion (namely 7:30 to 8:15) of the evening study period when no one is to leave the study hall or ask other students for information or help. At all other study times you are required to ask permission for leaving the study hall or for going to talk to another student (this rule is not because this is the sort of thing for which one should have to ask permission but because it seems a good way to keep down the noise and commotion in the study hall.)

15. If you come late to a study period, excuse yourself to the prefect.
16. To make the best use of your time you should draw up a schedule showing homework times for the various subjects on a week-long basis. Those who have better control draw up and follow quite a definite schedule, others can gradually get organized and work out a pattern. Everyone should arrive at something that works for him and gives at least a minimum of order and plan to his studies.
17. You are encouraged to write home frequently (and to phone seldom), but letter writing may not be done during study periods except after 8:15 p.m. Story books which are not part of class work are also out during study time except at that same 8:15 p.m. period. When using the seminary phone, all long distance calls must be COLLECT calls.

EXTRA-CURRICULAR ACTIVITIES

18. Much depends on your use of free time. Apostolic work, doing things for others, outdoor activities, music, good reading, hobbies, crafts, and work projects are examples of positive things. There is also a positive place for play and recreation. The contented person is usually one who has a lot of positive interests and isn't waiting around for something to happen or for some way to use up his time.
19. TV has a special appeal for those who are looking for entertainment and do not have many strong positive interests of their own, or for those suffering from boredom and who have "time to kill." In the seminary TV is restricted to sports; other programs require permission. Radios may not be used after night prayer nor may they be used even at other times for typical popular music.
20. An indication of one's sense of responsibility is the way he performs his housework and other out-of-class assignments: willingness, regularity, dependability, thoroughness, and personal initiative are excellent qualities. Generosity on the various jobs where volunteers are needed is really appreciated and for one who is apprenticing himself to a life of service of others for Christ it is a must.
21. Substitutions for regular jobs should be RARE. Be responsible and do your own work. But if you have to be away be sure substitutions are arranged. Paying others to do work for you, such as dish-washing, housework, waiting, etc., is out of place in a seminary. But when you NEED help others should welcome the opportunity to give it. If you are to be away on a weekend be sure your jobs are cared for; don't just walk off.
22. Unless the band master or the rector excuses a particular student by way of exception, every high school student is expected to make a serious effort on some musical instrument. If you learn anything at all from this it will be with you for the rest of your life and you will never regret it. Musical instruments are very expensive and so when you receive your instrument, first learn how to care for it and use it properly. Never use a school or another student's instrument without authorization.
23. When your turn as table reader comes up you are expected to prepare your reading beforehand and to look up the pronunciation of the words you do not know.

GROUNDS RULES

24. When your parents or friends come to Mass or Vespers ask them to park in the seminary parking lot and to use the seminary entrance and exit. If you accompany them into church you may use the passage by the confessional, otherwise the students enter and leave by the side door -- even when they come late. The students are not to linger on the grounds about the guest house nor cultivate contacts with the abbey guests. Be courteous to the visitors and guests whom you may chance to meet and if they seem lost or are looking for someone then ask if you can be of help.

24.cont.

If they are outside you can point out the guest entrance to them, if inside you may tell them how to find the guest area or perhaps contact one of the Fathers or Brothers whom you may see. If the rector or vice-rector gives you permission to take your friends to the monastery this means over to the fresco, the recreation room, sacristy, church and dining rooms; but not the guesthouse or library.

25. Students are welcome at the barn if brother is working there or has given permission. The farm entrance road should not be used as a shortcut to the seminary -- it gets the dog barking and brother isn't sure if it is neighborhood boys or seminarians.
26. Permission is required to leave the abbey-seminary grounds; but the circuit around Mt Mary Ann along Parr Road and Dewdney Trunk is considered to be on the seminary grounds. The Ferndale Store, however, is out of bounds except between 4:00 and 5:30 on Saturday afternoons.
27. About going to Mission: we do not encourage shopping visits to Mission. If there is a necessity for you to go yourself, permission will be given; but in general use the student "shopper." It is not a question of keeping the students isolated, but rather a way of indicating that you should have more positive interests for Saturday than just "going down town" because it is interesting or because there is nothing doing at the sem. Promote positive things. Far from wanting to keep the students cooped up and away from people, we encourage your getting out on apostolic or help projects, hikes, C.C.D. work, camp-outs, and the like. If you have worthwhile things to do you will be glad to have someone else get things you need from town, if they are the sort of things you don't have to select yourself.
28. Permission to leave the grounds does not include permission to visit private homes or to develop social contacts in the Mission area. We cannot supervise these contacts the way responsible parents do and the way they would want us to do if these contacts were allowed.
29. Smoking and drinking are not permitted while you are in the seminary's charge.
30. The dining room and the hallways in that section of the building are near the monastic and guest areas and therefore boisterous and noisy conduct is out of place. Remember that there is table reading in the monastic dining room and that loud noise is disturbing.

DORMITORIES

31. The dormitories are for sleeping and changing clothes and not a place for recreation or lounging -- no lying on the beds during the day -- and are normally kept locked. No shouting or screaming.
32. You are expected to keep out of dormitories other than your own; and out of respect for other students' privacy do not bring visitors up to the dormitory floor.

RELATIONS WITH OTHERS

33. Out of reverence for the priests and brothers you are to call them by their full religious names: Father Chrysostom, Brother David, etc. And do not use names for other students based on nationality or race. When teasing or nicknames of any sort start hurting, the considerate person will stop. Avoid nicknames based on physical features.
34. Allow priests and brothers to pass through doors ahead of you and open the door for them if possible. If they are a short distance behind you hold the door open for them.

35. Understandably you will form closer friendships with some than with others; but it shouldn't become something exclusive: two or three always together, cliques that keep others out. It should be your objective to be on friendly terms with everyone and to work for a family spirit in the whole seminary. It is expected that one should get along best with those in his own class. Class spirit is a good thing, but don't let your class become exclusive or gang-like. Close association between boys with an age difference is sometimes a sign that one is not relating properly to his own class or age-group.
36. Respect for others' property and privacy requires you to keep out of their lockers and desks except in instances when you have their permission.
37. As regards stealing, drugs, and pornographic literature, the good of the seminary as well as the good of the offender obliges you to inform the superiors if you know something is going on.
38. Punctuality: be at the right place at the right time. It is a mark of a considerate person that he doesn't make others wait. Even though it may seem a waste of time to go to the conference or dining room as soon as the bell rings -- "because I will have to wait for others" -- it is the generous and considerate thing to do.
39. Telephone: If there is any likelihood that the rector is in his office let him answer it. If he is not there, then the student designated for this job (assignment list) is to answer. If he is not around then answer the phone yourself, saying "Seminary of Christ the King. This is _____ (your name) speaking. May I help you?" If the call concerns the abbey ask them to phone 826-8975. If anyone is on the phone, those in the hallway outside should keep the noise down, but not eavesdrop on the conversation.

CLOTHES

40. Sunday dress with jacket and tie is the normal dress for all of Sunday and Church feasts that are school holidays. Other dress may be worn for activities incompatible with this sort of clothes, and during the evening study period jackets may be removed until chapel time. In the case of school holidays which have a first Vespers in the abbey church Sunday dress applies from Vespers on.
41. Blue jeans are not acceptable attire for class or chapel or for arriving at or leaving the seminary during the school year. Athletic shoes are never permitted in chapel or at table.
42. As regards hair: at maximum length a good part of the forehead and neck should show; at least some of the ear should be visible; no side burns, moustaches, or beards.

TABLE MANNERS - FOOD - KITCHEN

43. Table manners are a combination of considerateness and custom and take a special effort where boys eat together without adults at the same table. Instead of going on the principle of "Every man for himself" follow the Golden Rule: "Do unto others as you would have them to do unto you."
44. Here are some glaring "Don'ts": don't throw food (sweeping or scrubbing the refectory floor is the penalty for throwing or littering), don't eat with your face in the plate or bowl, don't butter or bite into a whole piece of bread but break it into halves or preferably into quarters and then butter and eat it, don't take food from the serving dish with your hands or with your own fork or spoon (such things as radishes and celery are exceptions), don't smell the food, don't pick through a salad or other mixtures for your favorite ingredients, don't reach across another's plate, don't talk with food in your mouth, don't yell or make a big fuss to get the waiter's attention.

45. The cooks plan meals so that there is a balanced diet of proteins, fats and carbohydrates. You are expected to take moderate portions of all the main dishes and to finish whatever you put on your plate. It is a common experience to come to like some food which at first did not appeal to you. This takes some self-control at first but it is easy to learn to like most foods. Anyone who does not take a fair helping of vegetables at a meal must also do without dessert at that meal. This is automatic without the priest at the head table having to point out to you that you must do without dessert. Tell your parents we discourage your bringing in supplies of food for snacks between meals.
46. Students are not to enter the kitchen except for what is necessary to do a proper job at dish washing -- like pushing the empty carts into the kitchen. Waiters should wait outside the scullery for the food carts before meals; and when seconds have to be got, ring the hand bell at the scullery door and one of the cooks will come.
47. The priest and seniors leave the dining room first, the juniors staying back at their tables so that there is no crowding or pushing at the door.
48. Do not bring food of your own to table nor take food away from table. even apples or other fresh fruit.
49. You should always have a napkin at your place and it should be a clean one each week.
50. Those who come to table after the prayer should excuse themselves when they come in. Permission is to be asked to leave the refectory before meal is ended, except for dish washers.

PROPERTY

51. Scuffling in dormitories, classrooms and hallways, running in the building, pillow fights, jumping on beds, defacing desks, abusing furniture (like sitting on the writing table of a lecture chair) endanger property and are subject to automatic penalties and/or fines. The same is true about throwing balls near the building, throwing balls in the building, and pushing one another near glass doors and windows.
52. Some ways to protect furniture: if you have to stand on a table or desk, protect its surface against the sand and grit of your shoes by covering it with newspaper; if you have to move something with long legs, like a table or desk, lift it (get someone to help) instead of sliding it and loosening its legs; don't put tacks into lockers, desks or walls and if you are going to paste something up use masking tape instead of scotch tape since scotch tape usually leaves a scum.
53. Do not wear soccer boots inside the building except for the dressing room and do not come upstairs with muddy footwear of any kind. Also keep dirty shoes off the carpet in the recreation room.
54. Remember to push the swinging door open gently. To thrust them open bruskiy, especially if you come at them on the run, puts a violent strain on the screws and hinges and they soon need repair.

- 7 -

ATTITUDE

55. The crucial thing for your emotional and spiritual growth is not what happens or what other people do, or what sort of rules you have, etc., but the ATTITUDE in which you take things. The secret of peace of soul is to see Divine Providence and God's Will in everything and to turn difficulties into sacrifices (crosses carried with Christ) rather than to let them become frustrations. "Attitude" is the key factor as the space capsule returns to the earth's atmosphere. Turned in the proper way (proper attitude) it can take the heat of friction and re-enter safely; turned in the wrong way it can't take it and all the valuable things burn up. The speed in either case is the same, the weight is the same, the friction is the same, the capsule is the same, but the deciding factor is the attitude.

It is said of St Pius X when he was spiritual director of the seminary at Treviso that the only thing that would ruffle his normal calm was soft, complaining seminarians. If you find yourself complaining to anyone except people who are in a position to do something about it, it is a sign that you are not facing your difficulties in the right way. Talk it over with your confessor or spiritual director.

Jesus, meek and humble of heart, make our hearts like unto thine!

ATTITUDE

The crucial thing for your emotional and spiritual growth is not what happens to you, but what you do about it. The secret of peace of soul is to take the attitude of "I will in everything and to turn difficulties into blessings (crosses) carried with Christ) rather than to let them become burdens. "Attitude" is the key factor as the space capsule returns to the earth's atmosphere. Turned in the proper way (proper attitude) it can take the heat of friction and re-enter safely; turned in the wrong way it won't take it and will burn up. The speed in either case is the same, the friction is the same, the capsule is the same, but the deciding factor is the attitude.

It is said of St Paul X when he was spiritual director of the seminarians at Treviso that the only thing that would rattle his normal calm was someone complaining seminatarians. If you find yourself complaining to anyone except people who are in a position to do something about it, it is a sign that you are not facing your difficulties in the right way. Talk it over with your confessor or spiritual director.

Jesus, meek and humble of heart, make our hearts like unto thine!

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Seminary of Christ the King

3012-DEER LAKE AVENUE

BURNABY (VANCOUVER), B.C.

HISTORY OF THE SEMINARY OF CHRIST THE KING

The first junior seminary in the present Archdiocese of Vancouver was opened in April, 1896, by Most Rev. Paul Duxieu, O.M.I., D.D., first bishop of New Westminster. Named Nazareth Junior Seminary, it was financed by the diocese and staffed by the Oblate Fathers. The pioneer institution occupied an entire block in New Westminster (between Eighth and Ninth Streets, ^{or} Queen's and Third Avenues). The first rector was the then Father Emile M. Bunez, O.M.I., later Vicar Apostolic of Prince Rupert, B.C.. The seminary was ~~closed~~ ^{in operation until} in 1909.

The present Seminary of Christ the King was founded by Most Rev. William Mark Duke, D.D., Archbishop of Vancouver. On July 21, 1931, His Excellency, then coadjutor to the late Archbishop Timothy Casey, D.D., took the first steps toward its establishment by appointing Rev. Francis Chaloner as rector and Rev. Joseph Kane as bursar. The seminary was located at Ladner, B.C., on a place known as the Jubilee Farm. It provided accommodations for fifty students. The solemn blessing and dedication took place on October 25, 1931. The date of actual occupancy was January 4, 1932; ^{only} seventeen students were enrolled. In the following September the number of seminarians increased to thirty-one.

However, the great scarcity of priests in his rapidly growing archdiocese made it very difficult for the Archbishop to maintain a faculty at the seminary. Consequently in 1939 he invited the Benedictine monks of Mount Angel, Oregon, to make a monastic foundation

Seminary of Christ the King

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BURNABY (VANCOUVER), B.C.

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in British Columbia and to conduct the Seminary of Christ the King. On September 13, 1939 a pioneer group of five Benedictine Fathers arrived at Ladner and immediately began preparations for the new scholastic year. Very Rev. Eugene Medved, O.S.B. was appointed rector.

Several months after their arrival in Canada, the Benedictines selected a new site on the Grandview Highway in Burnaby. The 1940-41 school year commenced on September 18 at the new location and His Excellency, Most Rev. W. M. Duke, blessed the buildings on November 20, 1940.

In the summer of 1944, Father Eugene ^{Medved} was appointed prior of the monastery and he was succeeded as rector by Father Luke Mberle. At the end of the 1950 scholastic year Father Luke was recalled to his own Abbey of Mount Angel and Father Wilfrid Sowerby, an alumnus of Christ the King, was appointed rector.

The Seminary of Christ the King has been established exclusively for students desirous of studying for the holy priesthood. It comprises a high school and college of arts, majoring in philosophy, and four years of theology. Christ the King is designated as the official minor and major seminary of the Vancouver Archdiocese. A contract to this effect was entered into by the Archdiocese and Westminster Priory on August 25, 1949. This contract was formally ratified in Rome by the Sacred Congregation of Seminaries and Universities on September 21, 1949.

The Benedictine Fathers have purchased at Mission, B.C. a new

Seminary of Christ the King

2912 DEER LAKE AVENUE
BURNABY (VANCOUVER), B.C.

3.

location for the seminary and the monastery. The Holy See has given permission to move the seminary from Vancouver and plans for new buildings have been drawn up. Unfortunately the unjust property tax on educational institutes in British Columbia has prevented the realization of this plan.

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SOME STUDENT DIRECTIVES - Minor Seminary of Christ the King

1. The seminary is a home and should be pervaded by a spirit of peace and good will. The seminarians with the faculty, especially the Rector and Vice-Rector, are the family living in this home.

WORSHIP

2. Chapel exercises are special times of divine worship and so are most important. Reverence is the proper attitude. Each one should participate according to his ability and do his part so well that he also helps others attend to the sacred action of the Mass or to the meaning of the psalms or community prayers.

3. We do not have morning prayer in common, but you are encouraged to be in church as soon as you are washed and dressed. Each should have his personal selection of morning prayers and use them during this time before Mass. There may also be a few minutes before Mass to do some reading from a spiritual book, but once Mass begins give your attention to the Mass. Use your choir books to participate better in the singing. The period after Communion and the time after Mass provide an opportunity for thanksgiving and personal prayer and are not a time for the use of any books except prayer books.

4. The Eucharist is the Mystery of Faith and the heart of the priesthood. Through Mass with Holy Communion and thanksgiving and through private prayer before the Blessed Sacrament try to put your faith into practice. The Blessed Sacrament is always reserved in the church and chapel. On entering, genuflect and then kneel in quiet prayer for a time. A certain seriousness about prayer is an important quality which you must try to develop more and more each year.

5. On ordinary days when there is no solemn Vespers in the abbey church, there is a period for spiritual reading in the chapel from after Vespers until supper. Sometimes there will be public reading but usually there will be some time for each one to read by himself. The books should be spiritual books: about God, the saints, or something on how to live the Christian life. You can usually tell a good book by the fact that you find yourself making some good resolutions.

6. ~~Each one~~ should go to confession at least twice a month. Confession is the sacrament of forgiveness and it also is a source of many sacramental graces for growing stronger in doing right and for overcoming sins and faults.

STUDY

7. The study hall is an area where being noisy shows a lack of consideration for others. It is much easier to concentrate when things are quiet.

8. It is expected that there will be a business-like attitude toward classes. Study and class periods are a time for work. Therefore an atmosphere of quiet is to be observed in the hallways between classes and in the rooms before classes begin. Punctuality makes it possible for everyone to accomplish more, because the class as a whole is not held up waiting for stragglers to arrive. Learning is primarily the work of the student, the teacher is there only to help. Students will show a sense of responsibility by having the assignments ready. It is disrespectful to the teacher to talk while he is talking or to be busy with something else while he is talking to the whole class. Respect should also be shown to other students, for example, not cutting in when someone else is talking.

9. If much effort is required on the part of the teacher to keep discipline, a lot of good work time will be wasted and students - even those who are causing the fuss or who seem to be enjoying it - will later complain that they are not learning much. The teacher, too, will not find much satisfaction in teaching such a class.

10. Do your part to keep the classroom clean and orderly, for example, by keeping your chair or desk in the right place, picking up scraps around your desk, etc.

11 In order to cultivate good study habits (such as concentration, looking ahead to have books and necessary materials, independent work, keeping a written record of the assignments, etc.) there will be a certain period of the evening study time when no one is to leave the study hall or ask others for information or help.

12. To make the best use of your time you should draw up a schedule showing when you will prepare for the different classes. Those who have better control can efficiently draw up and follow quite a definite program; others can gradually get better organized. But everyone should have something which he is trying to follow and which works for him.

EXTRA-CURRICULAR ACTIVITIES

13. Sensible use is to be made of out-of-school time since these periods can contribute greatly to your growth. Apostolic work, doing things for others, hobbies, reading, outdoor activities and such things as music and various crafts have a claim on your time. Play, recreation and TV also have their place, but you must learn to think and act positively.

14. TV has a special appeal for those who are looking for entertainment and have not many positive interests of their own, for those suffering from boredom because they have so few good interests and so have a lot of 'time to kill'. However, when TV is used intelligently real benefits can come from it - enrichment of the mind, necessary relaxation, etc. To succeed as an athlete a person needs the help of a coach. This also applies in the areas of moral and mental development. Younger people ought, in the selection of programs, to have the help of persons knowledgeable in morals and aesthetics.

15. Aside from studies you are assigned household tasks and, also from time to time, will be asked to help on different projects. You should be aware of these responsibilities and give the time and effort required.

MISCELLANEOUS DIRECTIVES

16. Normal seminary conduct includes decent and manly behavior, willing co-operation and a spirit of obedience. Pranks, stunts, and whatever threatens damage to property are to be avoided. Pillow fighting, jumping on beds, defacing desks, abusing furniture, etc. ~~merit an automatic fine or some other penalty that helps boys realize that they are spoiling something valuable and should help repair or replace it.~~ Scuffling, rough-house, running in the building, etc., because of possible damage, ~~are also subject to fines.~~

17. If there is good reason you may leave the property (the abbey lands and the roads bounding them); but when leaving the grounds sign out in the book and indicate where you are going and when you will return. But no one is to leave the property after supper without specific permission.

18. The farm buildings and the grounds immediately surrounding the guesthouse and the monastery are out of bounds.

19. Out of respect for other seminarians' rights to privacy, visitors are not to be taken to the dormitories. Guests of the seminarians are not to be taken to the lobby of the guesthouse. The seminary parlor and classrooms are available for visitors.

20. Good table manners take a long time to learn and things will be pointed out from time to time. At meals you always have things to share and therefore it is especially necessary to be considerate. Instead of going on the principle "every man for himself" try the golden rule, "do unto others as you would have them do unto you."

The cooks plan meals so that there is a balanced diet of proteins, fats and carbohydrates. You are expected to take moderate portions of all the main dishes and also to finish whatever you put on your plate. It is a common experience to

come to like certain foods which at first did not appeal to you at all. This takes some self-control at first; but it is very easy to learn to like most foods.

21. Students are not to enter the kitchen except for what is necessary to do a proper job of dish-washing. When seconds have to be got, ring the hand bell at the scullery door and one of the cooks will come. You are also to keep out of the guest dining room area and not to enter the monastery quarters except for the church and sacristy. Bell-ringers have a special route to the bell-tower which they may use at stated times.

22. Many students will often be in bed before the regular hour for retiring and so out of consideration for them talking, walking heavily, slamming locker doors and drawers, etc. are to be avoided

From the II Vatican Council:

"In minor seminaries which are built to nurture the seeds of a vocation let students be disposed, particularly through special spiritual formation, to follow Christ the Redeemer with a generous and pure heart." Decree on Priestly Formation No.3

Please keep these Directives
for guidance and future reference.

September 1972








Seminary of Christ the King

Administration

RT. REV. MAURUS MACRAE OSB,
Abbot of Westminster Abbey,
Chancellor.

Officials

Nicholas Ruh osb, Rector
Matthew Gerlich osb, Vice-Rector
Lawrence Bilesky osb, Registrar
Wilfrid Sowerby osb, Director of Spiritual Formation
Alban Riley osb, Director of Studies
Paul Hagel osb, Treasurer
Boniface Aicher osb, Librarian

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Faculty

Boniface Aicher osb
B.A., Mt Angel College, 1944, special studies, University of Portland, 1947; M.A., Catholic University of America, 1968.
English

Gordon Atkinson
English

Lawrence Bilesky osb (lawrence_bileski@mindlink.bc.ca)
B.A., Seminary of Christ the King, 1954; M.A., St Louis University, 1964; Pastoral Counselling, Westminster Foundation, Vancouver, 1970; special studies in Theology, Pontifical International College of St Anselm, Rome, 1983.
Latin, Greek

John Braganza osb
B.A., Seminary of Christ the King, 1989; M.Div., Seminary of Christ the King, 1991; special studies in Education, Western Washington University, summer 1992; S.T.L., Pontifical University of St Thomas Aquinas "Angelicum", Rome, 1997.
English, Speech

Chrysostom Brost osb
B.A., Mt Angel College, 1938; Pastoral Counselling, Westminster Foundation, Vancouver, 1970.
English, Sociology, Latin

Luke Couillard osb
B.A., Loyola College, 1969; M.S.W., McGill, 1973.
Social Science, French

Mark Dumont osb

B.A., Seminary of Christ the King, 1968; special studies in history, University of British Columbia, summer 1970, and University of Oxford, 1972-73; special studies in Education, Western Washington University, summer 1984.

History

Basil Foote osb

B.A., Seminary of Christ the King, 1956; special studies, River Forest, Illinois, summer 1959, 1961, 1962; A.R.C.T. (Organ), Royal Conservatory of Music of Toronto, 1965; special studies in Liturgy at the Pontifical Liturgical Institute Rome, 1977-79.

Abbey organist, Choral Music

Matthew Gerlich osb

B.A., University of Alberta, 1980; graduate studies in Economics, Queen's University, 1980-81; M.Div., Seminary of Christ the King, 1992; S.T.L., Accademia Alfonsiana, Pontifical Lateran University, Rome, 1996

Moral Theology, Social Sciences

Paul Hagel osb

B.A., Seminary of Christ the King, 1953; M.Ed., Saint Louis University, 1963.

Mathematics

Vincent Hawkswell

Homiletics

Augustine Kalberer osb

B.A., Mt Angel College, 1939; M.A., University of Toronto, 1944; M.S.L., Pontifical Institute of Mediaeval Studies, 1945; Ph.D., University of Toronto, 1946; Carnegie Institute of Philosophy, Notre Dame University, summer, 1968.

Philosophy

Maurus Macrae osb

B.A., University of British Columbia, 1949; LL.B., University of British Columbia, 1950; B.A., Seminary of Christ the King, 1960; J.C.B., University of Ottawa, 1965.

Canon Law, Pastoral Counselling

Dunstan Massey osb

B.A., Seminary of Christ the King, 1952.

Fine Arts, Religious Studies

Audrey Marie Mellors

A.L.A.M. (Elocution), London Academy of Music and Dramatic Art, 1947; L.T.C.L. (Effective Speech), Trinity College of Music, London, 1977; Instructor's Diploma, British Columbia Ministry of Education, 1984.

Effective Speaking

Gerald Morgan

B.A. (Hons. Phil.), Loyola College, Montreal, 1951; Master Mariner, University of Southampton, 1953; M.A. (philos.), Université de Montréal, 1955; M.A. (litt.), Université de Montréal, 1959; Ph.D., Université de Montréal, 1962.

English

Peter Nygren osb

B.A., Seminary of Christ the King, 1989; M.Div., Seminary of Christ the King, 1991; M.A., Simon Fraser



University, 1994.

Philosophy

Margherita Oberti

Dottore in Filosofia, University of Turin, 1968; Graduate Studies in Philosophy of Science & Logic, University of Milan, 1969; Ph.D. (Classics), University of British Columbia, 1979.

History of Philosophy

Joseph Park osb

B.A., Seminary of Christ the King, 1990; M.Div., Seminary of Christ the King, 1991; M.Ed. Western Washington University.

Mathematics, Science

Alban Riley osb

B.A., Queen's University, 1979; B.Th., Seminary of Christ the King, 1984; S.T.L., Pontifical International College of St Anselm, Rome, 1989.

Theology, Latin

Bernard Rossi

B.A., Seminary of Christ the King, 1966; J.C.L., Pontifical Gregorian University, Rome, 1976; J.C.D., Pontifical Gregorian University, Rome, 1979.

Lecturer in Canon Law

Nicholas Ruh osb

Matura, Disentis, Switzerland, 1946; Ingénieur Agronome, Swiss Federal Institute of Technology, Zurich, 1950; Diploma in Social Leadership, Coady International Institute, St Francis Xavier University, Antigonish, 1962; special studies, Pontifical Biblical Institute, Rome, 1978-79; l'École Biblique de Jérusalem, 1992-93.

Sacred Scripture, Science

Placidus Sander osb

B.A., Seminary of Christ the King, 1949; S.T.B., Pontifical International College of St Anselm, Rome, 1953; S.T.L., 1954; special studies, Institute of Pastoral Formation, Conception, Missouri, summer 1965; Pastoral Counselling, Westminster Foundation, Vancouver, 1968.

Theology, Sacred Music, Liturgy

Wilfrid Sowerby osb

B.A., Seminary of Christ the King, 1940; S.T.B., Laval University, 1944; special studies in History, Pontifical Gregorian University and the Pontifical Institute of Archaeology, Rome, 1968-69.

Pastoral Liturgy, History, French

Thomas Spring

Speech

[Archdiocese of Vancouver](#)

[Education & Formation Services](#)

[Seminary of Christ the King](#)

Administration & Faculty



The Monks

THE MONKS

THE MONKS

The Seminary of Christ the King is run by the Benedictine Monks of Westminster Abbey, Mission, British Columbia, Canada. The monks, apart from teaching, have many occupations and work in the monastery is very diverse.



The Benedictines have run the Seminary of Christ the King since 1939 when they took over its operation in Ladner BC. After a short stay in Deer Lake (Burnaby, B.C.), the monastic and seminary communities were moved to Mission in 1954.

The monks operate the Minor (High School) and Major (College/Theology) Seminaries, have a guesthouse and farm.



The monastic community is comprised of priests, and brothers, as well as one fully professed Frater (Latin for brother) who is studying for the priesthood, and two novices.

1939

History

2004

Westminster Abbey is a daughter house of Mount Angel Abbey, Oregon. The first monks came to Canada in answer to Archbishop Duke's request for assistance in running his diocesan seminary. In 1939 the five founding fathers arrived at the seminary, then located at Ladner BC, to take charge.



Bishop Duke
1940



Deer Lake

In 1940 the new priory and seminary were moved to Deer Lake in Burnaby BC, on the outskirts of Vancouver. The establishment remained a priory until 1953 when the Holy See raised it to the status of an Abbey. The former Prior, Fr. Eugene, was elected Abbot of the Abbey of Saint Joseph of Westminster.

Contact us

WHO'S WHO



Father Abbot
Fr. Abbot Maurus was elected Abbot in 1992. Not only is he the head of the Monastic community, he also teaches in the High School and Theology department. The Abbot's role is that of a Father: he represents Christ in the Monastery.



Fr. Wilfred is Prior of the Monastery. Besides teaching in the High School and

Theology department, Fr. Prior has been responsible for the planting of large groves of trees on the monastery property.

Fr. Augustine is the sub-prior. He received his Ph.D. in 1946 and has taught many courses since.



He was rector of both the major and minor seminaries for 20 years and continues to teach.



Frater Benedict is the youngest fully professed member of the Monastic Community.

He made his Solemn Profession in September 2003 and was ordained a deacon in November of that year. He studies theology in the major seminary, helps out around the monastery and plays the organ.

In 1954 the monks of Westminster Abbey made the big move to their permanent location in the town of Mission. The picture is inaccurate, as construction began in 1953 and the Abbey church was not completed until 1982. In 1950 a group of Benedictine sisters came to help, but since they returned to Europe in 1968, all kitchen, farm and other work is done by the monks themselves.



Fr. Dunstan is the community Artist, and is internationally recognized for his artistic works.



Despite this, Fr. Dunstan continues to teach religion and other courses in the High School and College. He is currently working on a fresco of the Heavenly Banquet for the monastic dining room.

Fr. Nicholas is the Rector of the College Seminary, and teaches classes in both the High school

and the college. He is also the *Praefectus Domus*, or the one in charge of overseeing the upkeep of all the buildings on the monastery premises.

Fr. Basil, the brilliant organist of the abbey is also a favorite with the High school

seminarians. He teaches several High school courses, including Religion, Social Studies, and English

Grammar. His sense of humor and captivating teaching style are a legend in the high school.

At 92, Fr. Chrysostom is the oldest monk in the monastery. Despite a severe paralysis which cripples the

entire left side of his body, he energetically scoots around on his wheelchair, and cheerfully tutors High School seminarians who are having trouble in Math or English.

Fr. Alban is the novice master, oblate director, and the ringing master. He

also teaches several courses in the High School, College, and Theology departments including French, Latin, and History of the Liturgy.

Fr. John teaches classes at the High School and Theology levels such as

French, Choral, Dogmatic Theology, and Elocution. He is a prefect in the High School seminary and in charge of tending the Abbey orchards.

Fr. Placidus, the talented choirmaster of the Abbey, also works in the gardens spread across the Abbey grounds. He is also active in both the guest-house and the monastery kitchen.

Fr. Lawrence is Registrar of the Major Seminary. Head Printer in the Monastery and is

currently working on the monastery's chant books, compiling them digitally on his computer.

Fr. Mark is the guestmaster, and as such he organises and oversees all the activity in the monastery's large guesthouse. He also teaches Science, Latin, and Math in the High School and History in the College.

Fr. Peter is the rector of the High School seminary. He also oversees the printing of the Pax Regis

publication. He teaches several classes in both the High School and the College seminaries. On top of that, he works a lot on the farm and on the monastery grounds, where he can often be seen cutting down trees or forking silage, trimming branches or pulling out bushes, usually while directing a crowd of High School seminarians.

Br. John Dunne, the oldest of the brothers, was in the RCAF during World War II. Now, he works in the

Fr. Boniface, the abbey's librarian, focuses mainly on keeping the abbey's extensive library in

order. He also teaches English in the High School Seminary, and is also the official "Master of Ceremonies" for liturgical celebrations in the Abbey Church.

Fr. Paul teaches Math in the High School, and works on the monastery grounds and farm

fences. He also serves as the chaplain for the Poor Clares' Convent in Mission.

Fr. Joseph, the science teacher for both the High School and College seminaries, is also the general handy-

man of the monastery. An expert welder, electrician, plumber, carpenter, mechanic, and metal worker, there's not a whole lot that gets broken that Father can't fix. His latest project was reinforcing the bicycle cage with iron bars after it was broken into.

Besides being the vice-rector of the College seminary, Fr. Matthew usually teaches at least three

High school seminary Math courses, as well as Moral Theology. He is in charge of editing the Pax Regis, works on the grounds, helps on the farm, and enjoys his Sunday roller hockey games.

Br. Meinrad is the main prefect of the

Br. Maurus is the main flower gardener for the monastery, and keeps the many flower beds

across the premissis in good order. He also helps in the kitchen and on the farm.

Br. Stephen is really the "Brother of all trades." If a job needs doing, be it anything from farm

work to food preparation in the kitchen, Br. Steven is sure to be there helping out.

Br. Peter is the skilled main carpenter and tailor of the Abbey. Brother has done everything from

building stage props and foosball tables to making habits and restoring two pipe organs in the seminary and Abbey church.

Frater Novice Micah, joined the monastic community immediately after graduating from the High School seminary.

Besides novice classes and learning bell ringing, Novice Micah can be seen working with Brother Stephen or Frater Benedict cleaning, digging, fixing, or helping out in the kitchen.

monastery kitchen, in the vegetable garden, and does various other work around the grounds. He is also the butt of Br. David's jokes of everything being "Dunne" in the kitchen.

Br. Benedict is in charge of the monastery kitchen, planning a healthy,

heartly, and balanced diet for the entire community. He also works in the main vegetable garden, and maintains a small kitchengarden of his own.

Br. Emeric is in charge of the farm and the live-stock of the monastery, and is always busy with

the constantly changing events of the year on the farm.

Br. Luke, teaches Social Studies in the High School seminary, helps in

the guesthouse and is often seen cleaning fence lines around the monastic property.

High school seminary, and is thus

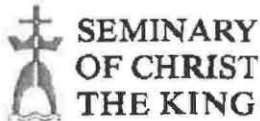
in charge of making sure the minors make their beds and do their chores properly, which he does with the firm hand of long experience. He also helps in the guesthouse and in cleaning the kitchen.

Br. David is one of Br. Benedict's main

assistants in the kitchen. His robust and evocative cheerfulness are well know and loved in the High School and College.

Br. Novice Kurt, helps out wherever he can in the monastery.

He works wherever he is needed: in the garden, the orchards, building fences.



SEMINARY
OF CHRIST
THE KING

MAR 11 2008

FACULTY OF ARTS
FACULTY OF THEOLOGY
MISSION, B.C. V2V 4J2
(604) 826-8715

March 6, 2008

Most Rev. J. Michael Miller, CSB
Coadjutor Archbishop of Vancouver
150 Robson St
Vancouver BC V6B 2A7

Dear Archbishop Miller,

Thank you for returning the booklet of letters to and from the late Fr Donald J. Neilson. Fr Mark Bachmann OSB of the Oklahoma Priory, a protégé of Fr Neilson's from Sts Peter & Paul's Parish, spent a lot of time compiling and editing them...

Enclosed is a list of the priest alumni of the Seminary of Christ the King over the past 68 years. Those whose surnames are underlined are deceased. Those who have neither "Fr", "Msgr", "(Arch)Bishop", or "Abbot" in front of their first names left the active ministry.

You may keep this list. We are proud of most of our 212 alumni priests and hope that many more will be ordained for work in the Lord's vineyard.

With best wishes for a joyful Easter,

Mark Dumont, OSB.

Rev. Mark Dumont, OSB
Fax: 604-826-8725

Tel: 604-826-8975
E-mail: a30085@paralynx.com

PRIEST ALUMNI WHO DID SOME OR ALL THEIR SEMINARY STUDIES AT S.C.K.

<u>Priest</u>	<u>Years in SCK</u>	<u>Year Ordin</u>	<u>Diocese, Order</u>	<u>Died</u>
1. <u>Campbell</u> , Fr Donald	32-33,34-35 HA	'41	Vancouver	1987
2. <u>Carney</u> , Archbishop James	32-38 HA	'42	Vancouver	1990
3. <u>Brown</u> , Msgr J. Edward	32-38 HA	'42	Vancouver	2006
4. <u>McInerney</u> , Fr Joseph	32-38 HA	'42	Vancouver	1998
5. <u>McKinnon</u> , Fr Gordon	32-38 HA	'42	Vancouver	2004
6. <u>Masse</u> , Fr James	32-38 HA	'42	Vancouver	1976
7. <u>Hennessey</u> , Fr Frank	32-33 H	'42	OMIs	
8. <u>Franks</u> , Fr Joseph	32-40 HA	'44	Vancouver	1984
9. <u>Town</u> , Cyrll	32-40 HA	'44	Vancouver; left active min.	?
10. <u>Defoe</u> , Msgr Nunzio	35-42 HA	'45	Vancouver	2005
11. <u>Kilty</u> , Fr John	37-41 A	'45	Vancouver	1983
12. <u>Lehane</u> , Fr Donal	37-41 A	'45	Victoria	2006
13. <u>Sowerby</u> , Fr Wilfrid	37-40 A	'45	OSB West Abbey	
14. <u>O'Sullivan</u> , Patrick	37-42 A	'46	Vancouver; laicized	c.'99
15. <u>Anderson</u> , Msgr Robert	41-43 A	'47	Nelson	1995
16. <u>Bader</u> , Fr Henry	39-44 A	'47	Vancouver	1989
17. <u>Gallo</u> , Fr Victor	39-43 A	'47	Vancouver	2003
18. <u>McInerney</u> , Fr Dermot	40-43 A	'47	Vancouver	1988
19. <u>Stewart PA</u> , Msgr John	40-44 A	'48	Vancouver	1995
20. <u>Dickenson</u> , Fr Arthur	40-45 A	'49	Vancouver	1995
21. <u>Fouquette</u> , Fr Joseph	42-45 A	'49	Vancouver	1997
22. <u>Fagan</u> , Fr James E.	41-46 A	'50	Vancouver	
23. <u>Kannitzer</u> , Fr Columban	42-44 A	'50	OSB Subiaco AR	1998
24. <u>Kilty</u> Fr William	41-46 A	'50	Vancouver	1997
25. <u>Nicholson</u> , Fr David	42-45 A	'50	OSB Mt Angel OR	
26. <u>O'Connell</u> Msgr Michael	42-46 A	'50	Victoria	
27. <u>Payne</u> , Fr Damasus	45-47 A	'50	OSB West. Abbey	1978
28. <u>Sheffield</u> , Fr John C.	40-46 A	'50	Kamloops	1991
29. <u>Schneider</u> , Fr Gregory	41-47 A	'50	OSB West. Abbey	
30. <u>Swoboda</u> , Fr Frank	40-43 A	'50	OMIs	1992
31. <u>Gordon</u> , Fr George	41-47 HA	'51	Vancouver	2000
32. <u>Hanley</u> , Msgr Phillip	40-47 HA	'51	Victoria	
33. <u>Relter</u> , Joseph	40-47 HA	'51	Vancouver; laicized	c.'80
34. <u>Reynolds</u> , Fr Bede	45-47 A	'51	OSB West. Abbey	1989
35. <u>Sander</u> , Fr Placidus	47-49 A	'52	OSB West. Abbey	
36. <u>Turgeon</u> , Msgr Lawrence	40-48 HA	'52	Prince George	c.'98
37. <u>Delacherois</u> Fr Anselm	44-45 A	'53	OSB West Abbey	2006
38. <u>Eisenring</u> , Albert	52-53 T	'53	Vancouver	c.'90
39. <u>Fulton</u> , Fr Michael	42-50 HA	'53	OSB West. Abbey	

<u>Priest</u>	<u>Years in SCK</u>	<u>Year Ordin</u>	<u>Diocese, Order</u>	<u>Died</u>
40. <u>Holzappel</u> , Fr John	52-53 T	'53	Vancouver	1997
41. Jeffery, Martin	46-47 A	'53	Pembroke; laicized	
42. Berube, Fr Martin	45-55 AT	'54	OSB West Abbey; exclaustated	
43. Swinkels, Fr John	48-50 A	'54	Vancouver	
44. Saran, Fr Raul	48-50 A	'55?	Buenos Aires	
45. Cunningham, Fr Ray	47-55 AT	'55	Victoria	
46. <u>Delay</u> , Fr James	52-55 T	'55	Vancouver	1964
47. <u>Dunn</u> , Fr John	46-55 AT	'55	Kamloops	2005
48. <u>Foran</u> , Fr Paul	47-55 AT	'55	Vancouver	1987
49. Massey, Fr Dunstan	42-56 HAT	'55	OSB West. Abbey	
50. Swoboda, Fr Joseph	42-49 HA	'55	Vancouver	
51. <u>Bach</u> , Fr Michael	48-56 AT	'56	Vancouver	1986
52. Hagel, Fr Paul	50-57 AT	'56	OSB West. Abbey	
53. Konlup, Norman	49-56 AT	'56	Saskatoon	?
54. <u>Mallon</u> , Arbp Peter	44-55 HAT	'56	Vancouver	2007
55. <u>Mudge</u> Fr William G.	45-56 HAT	'56	Victoria	c.'80
56. Ratchford, Patrick	48-56 AT	'56	Victoria; Reno	?
57. Beatch, Wilmer	45-57 HAT	'57	Vancouver, laicized	
58. Bilesky, Fr Lawrence	49-58 AT	'57	OSB West. Abbey	
59. Carney, Joseph	49-57 AT	'57	Vancouver; Episcopalian priest	
60. <u>Hanley</u> , Fr Bernard	45-57 HAT	'57	Victoria	2008
61. <u>O'Grady</u> , Joseph	49-57 AT	'57	Vancouver, laicized	c.'88
62. Paris, Charles	49-53 A	'57	Vancouver, laicized	
63. Sasges, Fr Emil	45-57 HAT	'57	Kamloops	
64. Welsh, Patrick	45-55 AT	'57	Calgary, laicized	
65. <u>Bourne</u> , Fr Herbert	32-33 H	'58	Kamloops	c.'95
66. Hassett, Thomas	45-50 HA	'58	Nelson, laicized	
67. <u>Verrall</u> , Fr Anthony	45-50, 52-59 AT	'59	Vancouver	1986
68. Roberge, Lester	48-57 AT	'59	Vancouver, laicized	
69. Foote, Fr Basil	52-60 AT	'59	OSB West. Abbey	
70. Gogullot, Duncan	52-57 AT	'60	Vancouver, laicized	
71. Ruh, Fr Nicholas	57-61 T	'60	OSB West. Abbey	
72. Bissonnette, Leonard	53-57 A	'61	Prince George; laicized	
73. Flynn, Manville	52-57 AT	'61	Nelson; laicized	
74. Hill, Fr William	53-59 AT	'61	Victoria	
75. Pfliger, Fr George	48-50 A	'61	OFMCap; Incard. Nelson	
76. Smith, Joseph	52-61 HAT	'61	Nelson; laicized	
77. Fulkco, Thomas	52-62 HAT	'62	Nelson; laicized	
78. <u>Mulroney</u> , John	40-42 A	'62	SJs, laicized	2003

<u>Priest</u>	<u>Years in SCK</u>	<u>Year Ordin</u>	<u>Diocese, Order</u>	<u>Died</u>
79. Rodriguez, Fr Gabriel	60-63 T	'63	San Salvador, El Salvador	
80. <u>Macrae</u> , Abbot Maurus	57-64 AT	'63	OSB West. Abbey	2005
81. Buckley, Leonard	52-54,56-58 HA	'64	Nelson, laicized	
82. <u>Kennedy</u> , William	49-58 HA	'64	Victoria, laicized	c.'85
83. Biollo, Gerald	56-59 A	'65	Kamloops, laicized	
84. Ratcliffe, Fr James	58-59 A	'65	Nelson	
85. Wilton, Warner Paul	57-58 A	'66	Seattle; laicized	
86. <u>Caldwell</u> , Fr Richard	57-63 AT	'66	Victoria	2001
87. Tritschler, Fr John	58-66 AT	'68	Vancouver	
88. Blancard, Paul	55-67 HAT	'67	Vanc; Incard. Victoria; laicized	
89. Fletcher, William	60-67 AT	'67	Vancouver; laicized	
90. Haffey, Fr Fred	56-62 HA	'67	Vancouver	
91. Monroe, Bishop David	56-67 HAT	'67	Vancouver	
92. Nicholson, Fr Thomas	62-67 AT	'67	Vancouver	
93. Boomars, Fr Nicholas	65-68 T	'68	Vancouver	
94. Eason, Fr John	56-68 HAT	'68	Vancouver	
95. Benedet, Fr Dino	63-64 A	'69	CSsR	
96. Herkel, Gerald	55-65 HA	'69	Victoria; laicized	
97. Rasic, John	69-70 T	'69	(OFM); laicized	
98. Rossi, Msgr Bernard	57-69 HAT	'69	Vancouver	
99. Comey, Fr James	61-70 HAT	'70	Vancouver	
100. Luterbach, Msgr Dennis	62-70 AT	'70	Vancouver	
101. <u>Neilson</u> , Fr Donald	69-70 T	'70	Vancouver	1991
102. Dumont, Fr Mark	62-71 AT	'71	OSB West. Abbey	
103. Wells, Jack	61-83 H	'72	Portland OR; laicized	
104. Storey, Fr Michael	61-82 H	'73	Calgary	
105. Barcelos, Gabriel	69-70 A	'74	Prince George; laicized	
106. <u>Cassidy</u> , Fr Dominic	58-60 H	'74	Illinois	2003
107. Walmesley, Fr Jack	66-69 A	'74	Seattle	
108. Corcoran, Fr William	64-69 H	'77	Calgary	
109. <u>Neumann</u> , Msgr Donald	62-64,65-73 HA	'78	Vancouver	2003
110. <u>Mugford</u> , Fr Richard	77-79 T	'79	Vancouver	1998
111. Thompson, Fr Ronald	72-74 A	'79	Vancouver	
112. Schurter, Fr Norman	79-81 T	'81	Keewatin La Pas; OCSO, Holland MB	
113. Gordon, Bishop Gary	72-77 HA	'82	Vancouver	
114. Boisclair, Fr Alan	75-75 H	'85	Vancouver	
115. Pham, Fr Peter	82-83 T	'85	OP	
116. Riley, Fr Alban	81-84 T	'85	OSB West. Abbey	
117. Nguyen, Fr Dominic Hung	81-86 AT	'86	Calgary	

<u>Priest</u>	<u>Years in SCK</u>	<u>Year Ordin</u>	<u>Diocese, Order</u>	<u>Died</u>
118. Potts, Donald M.	80-82 A	'86	Kamloops; incard. Vanc.; laicized	
119. Weisbeck, Fr Fredrick	73-78 H	'86	Kamloops; incard. Prince George	
120. Power, Fr Bruce	81-83 A	'86	New Westminster Eparchy	
121. Tran, Fr Ignatius	81-86 AT	'86	Calgary	
122. McCarthy, Fr John	76-83 HA	'87	Vancouver	
123. Brock, Fr Terence	80-88 AT	'88	Prince George	
124. Pham, Fr Peter Thien	85-88 T	'89	Regina	
125. Bernard, Christopher	74-76 A	'89	(OSB) Fontgombault, West. Abbey; laicized	
126. Than, Fr Paul Bul	85-86 A	'90	Vancouver	
127. Withrow, Fr Justin	73-76 HA	'90	OSB St Vincent's, Latrobe PA	
128. Elligh, James Michael	85-91 AT	'91	OSB West. Abbey; laicized	
129. Maderak, James	86-88 AT	'91	Madonna House; laicized	
130. Nguyen, Fr Peter Hoan	87-91 T	'91	Kamloops	
131. Le, Fr Bede Klem	86-91 AT	'92	Vancouver	
132. Braganza, Abbot John	83-92 AT	'92	OSB West. Abbey	
133. Nygren, Fr Peter	83-92 AT	'92	OSB West. Abbey	
134. Park, Fr Joseph	83-92 AT	'92	OSB West. Abbey	
135. Nguyen, Fr Jos. Phuong	87-92 AT	'92	Vancouver	
136. Vu, Fr Joseph Long	84-88 A	'92	Calgary	
137. Daigle, Fr J. Claude	86-92 AT	'92	Prince George; incard. St John NB	
138. Normandeau, Fr Dale	77-80 H	'92	Kamloops	
139. Pandolfo, Fr Pier	86-92 AT	'92	Prince George	
140. Tran, Fr John Baptist	90-92 T	'92	CSJB	
141. Nguyen, Fr Peter Tuyen	85-88 A	'93	Hamilton	
142. Gerlich, Fr Matthew	87-93 AT	'93	OSB West. Abbey	
143. Tran, Fr Tien Manh	84-88 A	'93	Vancouver	
144. Nguyen, Fr Thomas Duong	84-88 A	'93	Regina	
145. Chu, Fr Paul	88-93 AT	'93	Vancouver	
146. <u>Nguyen</u> , OMI Fr Khiet	86-87 A	'93	OMI	2000
147. Johnson, Fr David	81-86 AT	'94	Chimbote, Peru	
148. Vu, Fr Joseph Cuong	91-92 A	'94	CSJB	
149. Nguyen, Fr Paul Thanh	91-92 A	'94	CSJB	
150. Ho, Fr Paul	87-90 A	'95	CSJB; now in Brooklyn NY	
151. Le, Fr Philip Vanh	91-92 T	'95	Calgary	
152. Oblwumma, Fr Augustine	90-93 T	'95	Kamloops; incard. Vancouver	
153. Freitag, Fr Patrick	91-92 A	'96	Seattle	
154. Van Vliet, Fr Charles	81-92 A	'96	FSSP In Nebraska	
155. Machinski, Fr Theodosius	93-95 T	'96	OSBM	
156. Bittman, Fr Gregory	86-90 A	'96	Edmonton	

<u>Priest</u>	<u>Years in SCK</u>	<u>Year Ordin</u>	<u>Diocese, Order</u>	<u>Died</u>
157. McGee, Fr Kevin	82-84 H	'97	Saskatoon	
158. Pham, Fr Joseph Phong	91-96 AT	'97	Saskatoon	
159. Ha, Fr Vincent Tuan	88-92 A	'97	Calgary	
160. Mayovsky, Fr David	87-92 AT	'97	Seattle	
161. Mallon, Fr James	88-92 A	'97	Halifax NS	
162. Fulton, Fr Patrick	84-85 H	'97	CSB	
163. Au, Fr Richard	88-90 A	'98	Vancouver	
164. Vines, Fr John	89-93;94-98 AT	'98	Whitehorse	
165. Hughes, Fr James	85-92 HA	'98	Vancouver	
166. Le, Fr Joseph Thoi	90-98 AT	'98	Vancouver	
167. Ackerman, Fr Anthony	90-98 AT	'98	Kamloops	
168. Neufeld, Fr Edwin	91-93 A	'98	Nelson; now FSSP in Nebraska	
169. Carey, Fr Dominic,	85-90 H	'98	Society of St John, in Rome	
170. Beyrouti, Fr Francois	89-93 A	'98	Melkite Eparchy, in Ottawa	
171. Mislura, Mirek	94-95 A	'98	Saskatoon; now Toronto	
172. Aloisio, Fr Eugenio	85-94 HA	'99	Vancouver	
173. Nguyen, Fr Joseph Hieu	85-89 A	'99	Vancouver	
174. Sloan, Fr Anthony	93Jan-94Dec T	'00	OCSO; exclaustated	
175. Kraychuk, Fr Terrence	87-94 AT	'00	Winnipeg Archeparchy	
176. Nguyen, Fr Hien Minh	90-00 HAT	'00	Vancouver	
177. To, Fr Matthew Lnh	93-00 AT	'00	Vancouver	
178. Nguyen, Fr Matthew Cong	91-93 A	'00	Prince Albert	
179. Tran, Fr Joseph Dung	91-93 HA	'00	St Boniface	
180. Hero, Fr Stephen	91-94 A	'00	Edmonton	
181. Blust, Fr Christopher	93-94 A	'01	FSSP, Society St Peter	
182. McAllister, Fr Bruce	98-00 T	'01	Vancouver	
183. Cameron, Fr Derrick	92-96 A	'01	Kamloops	
184. Blom, Fr Mark	88-93 AT	'02	OMIs	
185. Travis, Fr Lawrence	93-97 A	'02	Vancouver	
186. Kavanagh, Fr Paul	93-97 A	'02	Edmonton	
187. D'Souza, Fr Malcolm	93-97 A	'02	Calgary	
188. Nguyen, Fr Vincent	92-96 A	'03	Vancouver	
189. Pinto, Fr Anicet	97-99 A	'03	Vancouver	
190. Kim, Fr Beda	96-98 A	'03	Korea	
191. Smith, Fr Thomas	96-99 A	'03	Vancouver	
192. Leetma, Fr Ain	95-97 T	'03	Whitehorse	
193. Schroh, Fr Pius	94-98 A	'03	Saskatoon	
194. Parenteau, Fr Arlan	91-92,93-96 A	'03	Edmonton	
195. Ha, Fr Peter	97-00 A	'04	Vancouver	

<u>Priest</u>	<u>Years in SCK</u>	<u>Year Ordin</u>	<u>Diocese, Order</u>	<u>Died</u>
196. Do, Fr Joseph Phinh	97-03 AT	'04	Prince Albert	
197. Bombardier, Fr Daniel	95-98 A	'04	London ON	
198. Tran, Fr Joseph Tuan	91-92 A	'04	Denver CO	
199. Lefebvre, Fr Benedict	92-05 HAT	'05	OSB West. Abbey	
200. Bultner, Fr Federico	99-01 A	'05	Vancouver	
201. Whittemore, Fr Scott	98-00 A	'05	Nelson	
202. Kilcommons, Fr Kieran	83-87 A	'05	Madonna House	
203. L'Heureux, Fr Andrew	98-06 AT	'06	Kamloops	
204. Ho, Fr Anthony	98-06 AT	'06	Vancouver	
205. Tumbelaka, Fr Nicolas	00-06 AT	'06	Vancouver	
206. Lovato, Fr Alessandro	00-02 A	'06	Vancouver	
207. Huang, Fr Justin	98-02 A	'06	Vancouver	
208. Yeung, Fr Henry	99-01 A	'06	Vancouver	
209. Nouane-Asa, Fr Souksavath	98-02 A	'06	Pakse, Laos	
210. Henderson, Fr Dean	T by Extension	'07	Victoria	
211. Strazlich, Fr Mel	91-98;99-01 HA	'07	Seattle	
212. Prystajacky, Fr Ireneus	97-99 A	'07	OSBM	

Rev. Mark Dumont, O.S.B.
 Seminary of Christ the King
 Mission BC Canada V2V 4J2
 2008/02/29

204A Somerset St. East
Ottawa, ON
Canada K1N 6V2

November 12, 2018

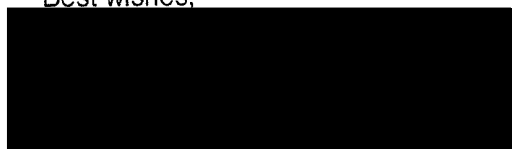
Abbot John Braganza, osb
Harold Sanders, osb
PO Box 3310,
Mission, BC
Canada V2V 4J5

Dear Gentlemen,

I would like you both to know that many of the victims, families and friends of young men who were victimized by a member of the Benedictine community of Mission, BC., are still suffering. There are children and now grand-children who are missing out on a healthy or any relationship with these former students of Seminary Christ the King.

Legalized decisions of a court are not the equivalent to actions which could confer justice. I request that during the time of Advent during the Prayers of the Faithful that victims of clergy abuse be prayed for without mention of either perpetrators or forgiveness.

Best wishes,



cc.
Archbishop Michael Miller, CSB
4885 St John Paul 11 Way
Vancouver, BC
Canada V5Z 0G3

Seminary of Christ the King Policy on Sexual Misconduct

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A. Introduction

In keeping with the Church's teaching and mission, the Seminary of Christ the King believes that the effective protection of minors and vulnerable adults, as well as a pastoral concern for their human and spiritual development, are integral to the Gospel message as taught by the Seminary. Since the Seminary is the official Vancouver Archdiocesan Seminary, it is natural that its policy will repeat some of the Archdiocesan Policy on Safe Environment.¹

The procedures outlined in this Policy are aimed at promoting the protection of minors and vulnerable adults in harmony with the Church's nature. These procedures are also intended to repair any harm done, to show compassion to victims, to ensure justice for all, and to prevent, by every possible means, the recurrence of such incidents in the future. In the words of Benedict XVI, the safeguarding of minors requires us "to establish the truth of what happened in the past, to take whatever steps are necessary to prevent it from occurring again, to ensure that the principles of justice are fully respected and, above all, to bring healing to the victims and to all those affected by these egregious crimes" (Address to the Irish Bishops [28 October 2006]).²

This Policy and its procedures address three matters to be attended to whenever an incident involves alleged sexual misconduct. First, they provide procedures for the reporting and investigation of such misconduct. Second, they protect the rights of all the faithful as guaranteed by the Code of Canon Law (cf. canons 96 and 208ff). Finally, they explain how the Seminary will deal with allegations without prejudice to the civil law and its formal processes. The procedures outlined call for an immediate response when information concerning alleged sexual misconduct against a minor or vulnerable adult is received. They respect and include the observance of the requirements of civil and criminal law. The Seminary of Christ the King also follows the canonical procedures that are outlined in the penal process of the Code of Canon Law (Cf. Book VII, part IV).

B. Scope of Policy

- Institution Sexual Misconduct Policies
- Response Procedures and Protocols.
- Education, Awareness and Prevention.

¹ Archdiocese of Vancouver, *Policy on Sexual Misconduct by Clergy*, April 8, 2018; <http://rcav.org/policy-documents/safe-environment/Policy-on-Sexual-Misconduct-by-Clergy-2017-08Aug-28.pdf>

² Benedict XVI, *Address to the Irish Bishops*, 28 October, 2006: http://w2.vatican.va/content/benedict-xvi/en/speeches/2006/october/documents/hf_ben-xvi_spe_20061028_ad-limina-ireland.html

C. Policy Statement

Sexual misconduct is unacceptable and will not be tolerated by the Seminary of Christ the King. The Seminary's formal procedure for responding to incidents of sexual misconduct is set forth in this Policy. Furthermore, the Seminary will engage in public education and prevention activities, including specialized training of relevant campus leaders.

Determination of any applicable disciplinary action to be exercised where students are accused of committing acts of sexual misconduct shall be administered in accordance with this Policy.

D. Policy Objectives

- to take reasonable steps to create a safe environment within the Seminary community following the Archdiocesan Safe Environment guidelines³;
- to provide appropriate and timely assistance and support to students who are impacted by sexual misconduct;
- to provide procedural guidelines for responding to reports of sexual misconduct;
- to facilitate collaboration between relevant Seminary departments;
- to respond with appropriate sanctions against perpetrators.

E. Definitions of terms

Abbot (also the Chancellor): the religious superior duly elected, acknowledged in accordance with the Code of Canon Law and the Agreement between Westminster Abbey and the Archdiocese of Vancouver dated June 29, 2017, is responsible for the administration of Westminster Abbey and Seminary of Christ the King. He also has duties as Chancellor of the Seminary of Christ the King.

Advisory Committee for Sexual Misconduct: the group of qualified persons appointed by the Abbot to assist the Delegate or Deputy Delegate in assessing the legitimacy and nature of an allegation of sexual misconduct.

Archbishop: the Roman Catholic Archbishop of Vancouver appointed as such pursuant to the Canon Law of the Roman Catholic Church, or, in his absence or incapacity, the lawful administrator of the Archdiocese elected or appointed in accordance with the Code of Canon Law.

³ Archdiocese of Vancouver, *Policy on Sexual Misconduct by Clergy*, April 8, 2018; <http://rcav.org/policy-documents/safe-environment/Policy-on-Sexual-Misconduct-by-Clergy-2017-08Aug-28.pdf>

Archdiocese: the Roman Catholic Archdiocese of Vancouver, a voluntary association of the Roman Catholic faithful resident within the canonically defined territory of the Archdiocese under the governance of the Archbishop of Vancouver in accordance with the Code of Canon Law of the Roman Catholic Church.

Clergy: the ordained ministers-deacons, priests and bishops-of the Catholic Church. The singular form is “cleric”.

Code of Canon Law: the 1983 code of law governing the Latin Church, promulgated by St John Paul II in 1983. Individual laws are referred to as canons.

Complainant: the person who alleges having suffered because of sexual misconduct by a member of the Seminary faculty, staff, or student.

Delegate: the person appointed by the Abbot to deal with matters of sexual misconduct as described in this Policy. Depending on the circumstances of the case, the Delegate may convoke a meeting of the Advisory Committee for sexual misconduct and facilitate its work until the case is closed. The Delegate has the duty to keep the Abbot informed.

Deputy Delegate: the person appointed by the Abbot to assist the Delegate in the management of this Policy. In the absence or incapacity of the Delegate, the Deputy Delegate has the same role and functions as the Delegate.

Ecclesiastical Notary: the person named by ecclesiastical authority to authenticate ecclesiastical documents by his or her signature.

Faculties: the granting by a higher ecclesiastical authority to a priest or deacon of certain abilities and powers (e.g., to hear confessions).

Grooming: conduct that is designed to select and prepare potential victims for abuse.

Incardination: the action by which a cleric, at his diaconal ordination or by a decree thereafter, becomes affiliated with the Archdiocese and becomes subject to the Archbishop.

Minor (child): for the purposes of these procedures, a minor is any person under the age of 19, as defined by the Age of Majority Act of the Province of British Columbia.

Regular Ministry: by clergy present in the Archdiocese with a clerical assignment, or engaged in the usual, frequent or repeated exercise of clerical faculties or responsibilities, including visitors of more than two weeks cumulatively per annum.

Religious Community: an independent and self-governing Institute of Consecrated Life, Society of Apostolic Life, or Secular Institute that is recognized by the Catholic Church and governed by her laws.

Religious: Member of an officially recognized independent and self-governing Institute of Consecrated Life, Society of Apostolic Life, or Secular Institute that is recognized by the Catholic Church and governed by her laws.

Respondent: a person alleged to have committed an act of sexual misconduct.

Semblance of Truth: not necessarily believed true but objectively or reasonably possible, even if improbable, and without consideration of subjective elements in favour or to the contrary.

Seminary of Christ the King: An ecclesially and civilly erected institution specifically dedicated to the formation of Roman Catholic Clergy.

Sexual Misconduct: wrongful or illicit sexual or sexualized behaviour or communication, whether actual, threatened or attempted, and whether or not apparent harm arises from that conduct, including grooming and any act deemed a sexual offence according to Canon Law, the Criminal Code of Canada, or the law of the province or territory concerned; such behaviour is inclusive of improper electronic communications, possession of or dealing with pornographic materials depicting persons under the age of 18 and any form of sexual abuse.

Student: for the purposes of this Policy, means an individual who is registered in a course or program of study at the Seminary or who was so registered at the time an incident of sexual misconduct is alleged to have occurred.

Superior: the regional head of a Religious Community that is ministering to the faithful of the Archdiocese of Vancouver with the permission of the Archbishop.

Westminster Abbey (also Abbey): a Benedictine Religious Community of men of pontifical right within the Archdiocese of Vancouver who operate the Seminary of Christ the King.

F. General Provisions

1. The Abbot and Chancellor pledges to create, enforce, support, and maintain the means for preventing sexual misconduct and responding to complaints of abuse.
2. The special focus of this Policy is the protection of students who are minors and adults. It gives priority to creating a safe environment in any circumstances in which their protection is imperative.
3. Transparency, accountability and commitment to the truth are guiding principles of this Policy. Confidentiality and due process in this sensitive area are of utmost importance and must be protected, to the extent possible.

4. This Policy follows the newly released directives and recommendations provided by the Canadian Conference of Catholic Bishops (CCCCB)⁴. They also comply with *Normae de gravioribus delictis* (18 May 2001) and with the additional provisions of the Congregation for the Doctrine of the Faith in their *Circular Letter To Assist Episcopal Conferences in Developing Guidelines for Dealing With Cases Of Sexual Abuses Of Minors Perpetrated By Clerics* (3 May 2011), and with Canadian legislation.
5. The Abbot will appoint a Delegate to address issues related to sexual misconduct.
6. A Deputy Delegate should be appointed at the same time as the Delegate, and in the absence or incapacity of the Delegate, the Deputy Delegate has the same role and functions as the Delegate.
7. A Seminary Spokesperson shall be appointed for individual cases. The Seminary Spokesperson is responsible for relations with the media for all questions concerning allegations of sexual misconduct.
8. The Abbot will appoint an Advisory Committee for Sexual Misconduct which, under the authority of the Delegate, is to assist the Delegate in matters relating to the prevention of sexual misconduct and in responding to allegations of sexual misconduct.
9. The Advisory Committee is also mandated to provide advice on the preparation and updating of the procedures relating to sexual misconduct, as well as their interpretation and proper application and shall conduct a comprehensive review of these procedures every four years.
10. At least once per year, the Abbot will meet with his Delegate, Deputy Delegate, and the Advisory Committee to review this Policy. Amendments to this Policy may be proposed at any time by this group. They take effect only after approval by the Abbot.
11. Information contained in this Policy is public. In addition to members of the Abbey, all those engaged in ministry at the Seminary of Christ the King must familiarize themselves with this document. Volunteer faculty and the support staff of the Seminary are among those included.
12. Upon receipt of an originating complaint the Delegate shall immediately open a case file with a unique file number. A complete written record of the allegation(s) of sexual misconduct and of all steps taken from the moment the allegation was first received until the matter is finalized is to be maintained permanently in it. Records should not be altered or destroyed, even subsequent to the death of the respondent, notwithstanding canon 489 §2. The record may be used to show that procedure was followed, that the

⁴ Cf. Canadian Conference of Catholic Bishops, *Moving Towards Healing and Renewal – The Canadian Experience: Guidelines, Recommendations and Commitments for the Protection of Minors and the Prevention of Sexual Abuse of Minors*, Plenary Assembly (26-30 September 2016), Part Two, 2.1.2.

complainant was treated fairly, and that the respondent's civil and canonical rights were respected. Care is to be taken to protect the confidentiality of such documentation.

13. A newly elected Abbot, with the assistance of the Delegate, shall acquaint himself with all allegations of sexual misconduct allegedly or actually perpetrated at the Seminary by any member of the Abbey personnel, volunteer faculty, including visiting clergy, employees and volunteers.

G. Clergy, Religious and Laity

1. A Criminal Record Check with a Vulnerable Sector Search is required for all priests, religious, and deacons before they undertake regular ministry in the Archdiocese of Vancouver. If any of these is serving at the Seminary, he shall familiarise himself with this Seminary of Christ the King Policy on Sexual Misconduct and the accompanying Seminary Personnel Agreement. He is responsible for reviewing it on an annual basis. His Record Check and Code of Conduct shall be renewed every five years.
2. Clergy and religious formation and professional development shall be provided on a continuing basis including attending the Archdiocesan Safe Environment training seminar offered annually.
3. When a priest or deacon of the Abbey is ministering outside the Archdiocese and becomes the subject of an allegation of sexual misconduct, the Abbot will notify the local Bishop or Major Superior that an allegation has been made against that priest or deacon presently serving within his jurisdiction.
4. Clergy and religious from other dioceses and Religious Communities in Canada will not be accepted for regular ministry at the Seminary of Christ the King, which functions in the Archdiocese of Vancouver, until a Statement of Suitability is received from the Bishop or Major Superior of their respective Religious Community or Diocese, along with a Criminal Record Check with a Vulnerable Sector Search. Clergy from outside of Canada must have their Bishop or Major Superior provide a Statement of Suitability and a Criminal Record Check with a Vulnerable Sector Search, or the equivalent (and, if possible, an Interpol check) prior to their arrival in Canada.
5. Lay men and women who are voluntary faculty or support staff at the Seminary and have contact with minors must have a current Criminal Record Check with a Vulnerable Sector Search before beginning employment at the Abbey or Seminary. The Record Check shall be renewed every five years. In addition, these lay men and women shall read, sign and provide the requisite Seminary Personnel Agreement.
6. A cleric or religious from another Diocese, Eparchy, or Religious Community who is the subject of a pending or a confirmed allegation of sexual misconduct will not be admitted for ministry in the Archdiocese of Vancouver and hence at the Seminary of Christ the King.

H. Candidates for Ordained Ministry

1. As required by the Office of Vocations and Seminarians of the Archdiocese of Vancouver, all potential seminarians undergo psychological screening before acceptance as candidates for the priesthood. In addition, regular evaluations of maturity and commitment to celibacy, as well as education about maintaining appropriate boundaries, are an integral part of the formation process throughout the candidates' years of training and study. A formal assessment of the progress and development of the candidate in these areas is required at the completion of each year of formation and prior to Ordination.
2. A Criminal Record Check with a Vulnerable Sector Search is required by the Archdiocese for all candidates prior to beginning their studies for ordained ministry.

I. Reporting Procedure for Sexual Misconduct Perpetrated Against Minors

1. Any person, including a member of the clergy, a member of the Seminary Faculty, an employee, a volunteer at the Seminary, or a student who has reasonable grounds to suspect that any person under 19 years of age is in need of protection due to abuse or neglect, or who receives an allegation of such by any person, has an obligation to report it. Reports may be made to a child welfare worker by phoning 1-800-663-9122 (a provincial child-abuse hotline) at any hour.
2. Any person who is informed about an allegation of sexual misconduct perpetrated against a minor at the Seminary must immediately report the allegation to the Abbot's Delegate or Deputy Delegate, or a designated contact person.
3. Reports of sexual misconduct by a member of the clergy of the Archdiocese ministering at the Seminary can be made directly to the Archdiocese through its offices at 4885 St. John Paul II Way, Vancouver, BC, V5Z 0G3, or by telephone at 604-683-0281. Such a report should be made to the Archbishop's Delegate or Deputy Delegate, or a designated contact person.
4. In such an event it is expected that the Archbishop's Delegate or Deputy Delegate, or a designated contact person will also contact the Abbot's Delegate or Deputy Delegate, or a designated contact person at the Seminary of Christ the King.
5. All members of the clergy incardinated in, ministering in, or who ministered at a time relevant to an allegation at the Seminary, in the Archdiocese of Vancouver, who become aware of an actual or potential allegation against themselves of sexual misconduct, must notify the Archbishop's delegate of the same together with any contact information he may have for the complainant, investigating body or any other known intermediary. Such bare notice shall not constitute an admission of misconduct. The right to dispute or defend against the allegation is preserved unless expressly waived by the respondent.

6. If the complainant is a legal minor then a parent or legal guardian must be notified and kept informed unless, and upon the Abbey's solicitor's advice, there is an overriding reason not to.
7. The Seminary will listen attentively to complainants and their families and always treat them with dignity and respect. This includes acknowledgement of an originating complaint given as soon as possible, no later than by the end of the following business day, and timely substantive communication thereafter.
8. The Seminary will also fully comply with the reporting obligations imposed by civil law, cooperate with the police, and not interfere with their investigation.
9. Upon receiving the report of an allegation which may have a semblance of truth, the duly appointed Delegate, accompanied by a Deputy Delegate, if the Delegate judges it opportune, meets with the complainant and with the respondent, in that order.
10. If the named respondent has died or is otherwise incapacitated at the time of the complaint, or at any relevant time thereafter, the Delegate shall apprise his executor or personal representative, if there be one, of the complaint and continue the process. If there be no one willing or available to protect the reputation or rightful interest of the respondent or his estate the Abbot, in consultation with the Abbey's solicitor, may appoint a suitable person for the limited purpose of ensuring a full and fair exposition of the facts and issues of the complaint and its resolution within the scope of this Policy.
11. In the first meeting with the complainant, if the situation does not require mandatory reporting to the civil authorities, the Delegate will nevertheless advise the complainant of his or her right to contact the police and other civil authorities at any time.
12. After the meeting, the Delegate will immediately report to the Abbot. If the Abbot determines that an allegation has at least the semblance of truth, he is to initiate opening a preliminary investigation. The Delegate or another person will be duly appointed to investigate the allegation.
13. The Delegate will decide whether the circumstances indicate that calling a meeting of the Advisory Committee is required.
14. It is preferable that a complaint be made in writing, signed by the complainant, dated, and then signed by the Abbot.
15. If the complaint is reported anonymously, it will be investigated to the extent possible.
16. Even if the allegation is not made public, all necessary persons need to be aware of sufficient facts to prevent any similar or further risk.

17. It may not be possible to provide all information because of the involvement of law enforcement officials, or a complainant's request for anonymity or confidentiality.
18. Should a complainant seek, temporarily or in any final agreement, a confidentiality provision, it is to be absolutely clear that this would be entered into only at his or her request, with the representation of an independent legal counsel, and with the understanding that such an agreement in no way attempts to limit any rights of the complainant flowing from criminal law.

J. The Investigation of Sexual Misconduct Perpetrated Against Minors

1. The Delegate may act personally or through the Deputy Delegate.
2. The Delegate will seek legal counsel from the Abbey's solicitor in all cases.
3. When a preliminary inquiry has been decreed, the Abbot's Delegate, or other person if so appointed, will immediately inquire into the allegation as a matter of urgent priority. He will inquire carefully about the facts and the circumstances and present his findings to the Abbot who will decide on the next course of action. Care is to be taken that this does not violate the privacy of the complainant or call into question anyone's good name.
4. If the matter is before the courts, the Abbot may suspend the investigation. A formal canonical inquiry, which may be deferred until after any criminal and civil proceedings have been concluded, shall otherwise proceed in a timely manner. The Delegate may incorporate into the canonical inquiry relevant information and evidence obtained in any court process.
5. When the preliminary investigation has been completed, if the respondent is a cleric, the Abbot will notify the Congregation for the Doctrine of the Faith of all reportable findings of fact and any determination regarding culpability as soon as possible.

K. Care for Complainants

1. When a complaint is made, and found to have a semblance of truth, the Abbot's Delegate may recommend that individualized support be made available to the complainant immediately. The Seminary will offer the services of qualified persons to give spiritual and psychological assistance to the complainant and his or her family.
2. Such support does not entail meetings with a legal minor who is a complainant unless proper authorization is obtained from the parents or guardians and, if necessary or advisable, from the police or civil authorities.
3. If the allegation is found to be false, the Delegate may terminate the support immediately.

4. Help offered out of pastoral concern for the complainant is intended to be without prejudgment of the allegation and without prejudice to any future civil actions. This should be communicated by the Abbot's Delegate to the relevant parties.
5. The Abbot, or his Delegate, shall offer to the complainant, and those directly adversely affected, a proper, sincere and meaningful apology at the earliest advisable opportunity after any determination of serious misconduct or other significant wrongdoing, in keeping with the spirit of this section and provisions of the Apology Act of British Columbia.

L. Relations with the Respondent

1. The respondent is presumed to be innocent until proven guilty. The fact that either formal or informal procedures have been initiated does not create an inference of guilt. The application of this Policy will be such that the good name of the respondent is protected, to the extent possible, since an allegation may be unfounded.
2. A respondent's right of defence is of great importance. The respondent has the right to be notified of the allegation, the evidence, and to be given the opportunity for defence and to respond to the allegation.
3. If the allegation of sexual misconduct is brought against one of the religious of the Community, the Abbot – with the advice of the Abbot's Delegate and the Advisory Committee on Sexual Misconduct – shall place the person on administrative leave immediately.
4. While on leave, the respondent is provided with sustenance in accordance with the Code of Canon Law and may be offered therapeutic treatment and pastoral assistance that is reasonably requested. The respondent may be assigned to a residence, or restricted as to residence, during the investigation. The Abbot may take other measures that he deems appropriate in order to protect the freedom of witnesses and safeguard the course of justice.
5. Unless truly exceptional circumstances exist, and are acknowledged by the Abbot and the Advisory Committee, a respondent who admits or is found to be culpable of behaviour constituting sexual misconduct will not return to ministry, and the penalty may include dismissal from the clerical and religious state, in accordance with the Code of Canon Law.
6. If all criminal charges against the respondent are stayed or he is found not guilty in a criminal trial, and if no culpability for behaviour constituting sexual misconduct is assessed in a civil action, the Abbot, with the help of the Advisory Committee and the Archbishop's Delegate, will carefully review the matter of the cleric or religious' future.
7. The aforementioned review is to be in camera and will determine:

- a. if there exists sufficient credible evidence of sexual misconduct by the respondent, or justifying for some other reason, that he may or may not be allowed to return to ministry,
 - b. on the available evidence, if any limitations or conditions on a return to ministry may be in the best interest of the respondent or other parties concerned or may be otherwise appropriate, and
 - c. how best to assist the respondent in any return to ministry including the restoration of his reputation if falsely accused.
8. The Respondent may be invited by the Delegate to address specific questions or issues arising, or the matters generally, and such responses shall be considered confidential during the review and be retained in the permanent record.

M. Additional Provisions

1. In all cases and without exception, the Seal of the Sacrament of Confession is inviolable. However, the penitent should be strongly encouraged by the confessor to report an allegation of misconduct outside the confessional to civil and Church authorities.
2. The Abbot, the Delegate, a Deputy Delegate, or any other priest involved in a case pursuant to this Policy and procedure shall not hear the sacramental Confession of the complainant or the respondent.

N. Investigation of Sexual Misconduct Perpetrated Against Adults

1. Any allegation of sexual misconduct perpetrated against an adult is to be reported to the Delegate or Deputy Delegate.
2. In the first meeting with the complainant, the Delegate will advise the complainant of his or her right to contact the police and other civil authorities at any time.
3. After the meeting, the Delegate will immediately report to the Abbot. If the Abbot determines that an allegation has at least the semblance of truth, he is to initiate a preliminary investigation. The Delegate or another person will be duly appointed to investigate the allegation.
4. After the investigation, if there is moral certainty that an offence has been committed, a penalty is issued by the Abbot.

Appendix I: Obligation to Report

The duty to report is contained in Part 3, Division 1, section 14, subsections 1 to 5 thereof, of the Child, Family and Community Service Act⁵ which is quoted as follows:

“14.

- (1) A person who has reason to believe that a child needs protection under section 13 must promptly report the matter to a director or a person designated by a director.
- (2) Subsection (1) applies even if the information on which the belief is based
 - a. is privileged, except as a result of a solicitor-client relationship, or
 - b. is confidential and its disclosure is prohibited under another Act.
- (3) A person who contravenes subsection (1) commits an offence.
- (4) A person who knowingly reports to a director, or a person designated by a director, false information that a child needs protection commits an offence.
- (5) No action for damages may be brought against a person for reporting information under this section unless the person knowingly reported false information.”
 - a. A director means a person designated by the Minister under section 91.
 - b. In section 13 of the statute, "needs protection" is defined as follows:

“13.

- (1) A child needs protection in the following circumstances:
 - (a) if the child has been, or is likely to be, physically harmed by the child’s parent;
 - (b) if the child has been, or is likely to be, sexually abused or exploited by the child’s parent;
 - (c) if the child has been, or is likely to be, physically harmed, sexually abused or sexually exploited by another person and if the child’s parent is unwilling or unable to protect the child;
 - (d) if the child has been, or is likely to be, physically harmed because of neglect by the child’s parent;
 - (e) if the child is emotionally harmed by the parent’s conduct;
 - (f) if the child is deprived of necessary health care;
 - (g) if the child’s development is likely to be seriously impaired by a treatable condition and the child’s parent refuses to provide or consent to treatment;
 - (h) if the child’s parent is unable or unwilling to care for the child and has not made adequate provision for the child’s care;
 - (i) if the child is or has been absent from home in circumstances that endanger the child’s safety or well-being;
 - (j) if the child’s parent is dead and adequate provision has not been made for the child’s care;

⁵ Cf. *Child, Family and Community Service Act, RSBC 1996*, c. 46, 3.1.13:“When protection is needed” and 3.1.14:“Duty to report need for protection.”

- (k) if the child has been abandoned and adequate provision has not been made for the child's care;
- (l) if the child is in the care of a director or another person by agreement and the child's parent is unwilling or unable to resume care when the agreement is no longer in force;

(1.1) For the purpose of subsection (1) (b) and (c) and section 14 (1)

- (a) but without limiting the meaning of 'sexually abused' or 'sexually exploited', a child has been or is likely to be sexually abused or sexually exploited if the child has been, or is likely to be,
 - (b) encouraged or helped to engage in prostitution, or
 - (c) coerced or inveigled into engaging in prostitution.

(2) For the purpose of subsection (1) (e), a child is emotionally harmed if the child demonstrates severe

- (a) anxiety,
- (b) depression,
- (c) withdrawal, or
- (d) self-destructive or aggressive behaviour."

Appendix II: Contact Resources

To report to the Ministry of Children and Family Development of British Columbia a child (anyone under the age of 19) in need of protection, due to abuse or neglect, please contact:

Helpline for Children

- 310-1234 (no area code needed)
- Monday-Friday: 4:30 pm-8:30 am, and
- All-day Saturday, Sunday, and on statutory holidays

After Hours Line

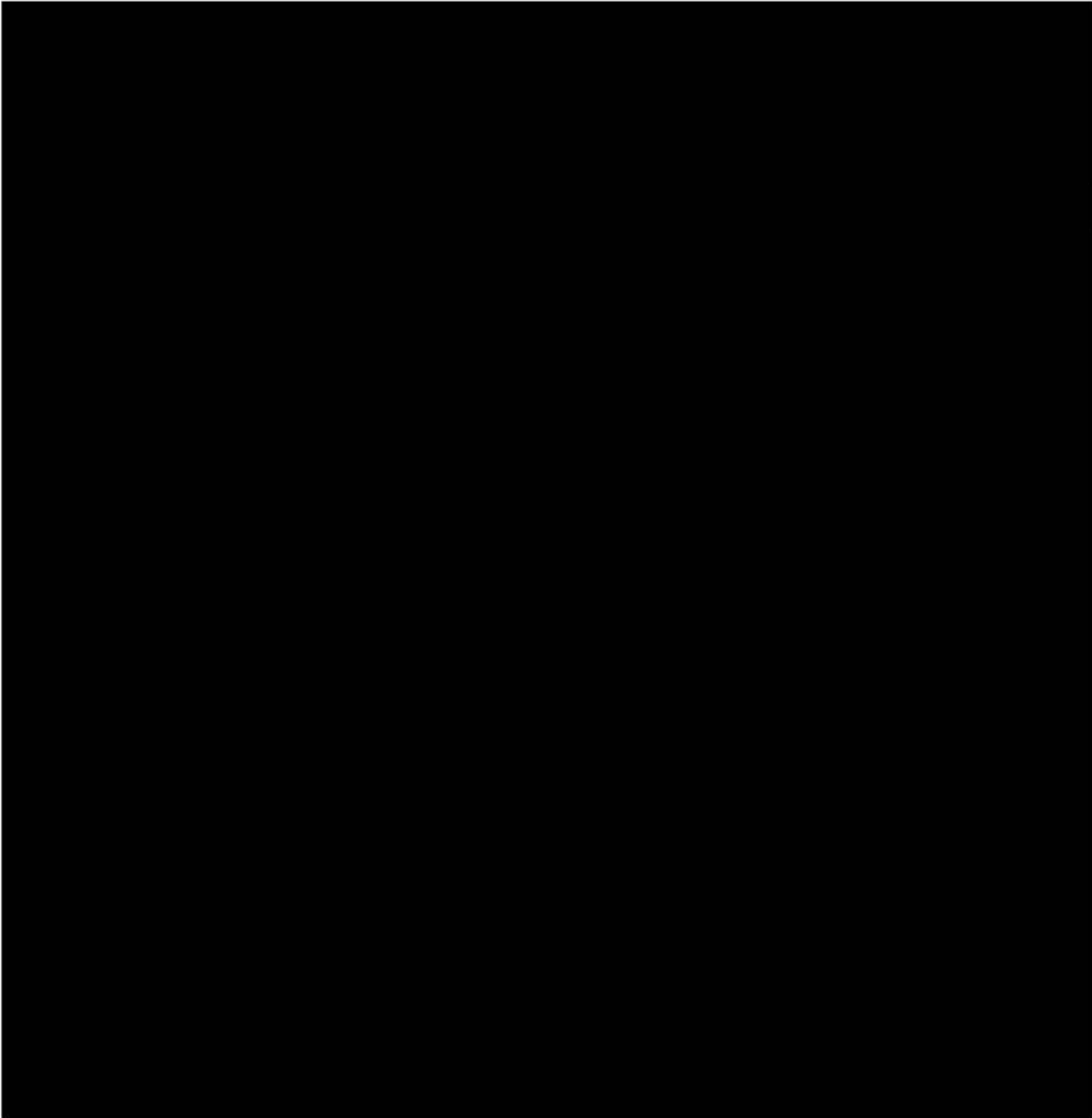
For emergencies outside office hours:

- Vancouver, North Shore, and Richmond: 604-660-4927
- Lower Mainland, Burnaby, Delta, Maple Ridge, Langley: 604-660-8180
- For anywhere in the province: 1-800-663-9122

Appendix III: Policy on Pastoral Conduct for Priests and Deacons

Please refer to the Archdiocese of Vancouver's Policy on Pastoral Conduct for Priests and Deacons for additional information.⁶

⁶ Archdiocese of Vancouver, *Policy on Pastoral Conduct for Priests and Deacons*, April 8, 2018; <http://rcav.org/policy-documents/personnel/Policy-on-Pastoral-Conduct-for-Priests-and-Deacons-2018-04Apr-08.pdf>.



----- Forwarded message -----

From: **FrPeter Nygrenosb** <frpeterosb@gmail.com>

Date: Thu, Mar 17, 2022 at 2:03 PM

Subject: From Father Peter osb re: Allegations against Father Placidus

To:

Dear Families and Volunteer faculty,

Several hours ago the CBC published an article re: allegations against Father Placidus.

In 1997, my second year as Rector of the high school seminary, Father Placidus was in court for criminal charges by the same person. He was in the high school seminary in the 1970s when Father Augustine was Rector.

The Abbey is aware, of course, of the current civil proceedings which follow upon Father Placidus' actual and alleged misdeeds in the seminary many years ago. The factual nature of some details in the article is in question. In a criminal trial in December 1997, the charges laid against Father Placidus were dismissed as the judge did not consider the witnesses' testimony against Father Placidus to be convincing. Our lawyer in that case informed us that it was the first time that a Catholic Priest had been acquitted of every one of multiple charges.

Our concern is for the victims of these delicts and for their healing. We are also aware of the good of the Church and for all who are scandalized by Father Placidus' actions and for failures on our part to respond in timely and appropriate ways.

I will be meeting with the high school seminarians this afternoon to discuss the allegations and I hope to arrange a zoom meeting with all of the families in the near future.

Please keep us in your prayers. I would be happy to discuss this present situation with any of you individually in person, by phone or by zoom if I can be of assistance.

In Christ,
Father Peter osb

<https://www.cbc.ca/news/canada/british-columbia/seminary-sander-catholic-abuse-1.6387136>